F. Danville

Hebrews 13 verse 17

H. C. Chrysostom says, he never read this text without trembling

The Proteſtant's Prayer-Book:

OR,

STATED AND OCCASIONAL

DEVOTIONS,

FOR

FAMILIES AND PRIVATE PERSONS,

AND

DISCOURSES

ON THE

GIFT, GRACE, AND SPIRIT OF PRAYER;

TOGETHER WITH

ESSAYS

ON THE CHRISTIAN SABBATH, BAPTISM, AND THE LORD's SUPPER.

TO WHICH ARE ADDED

HYMNS

ADAPTED TO SOCIAL AND SECRET WORSHIP.

By J. M. MOFFATT.

The principal part of family religion is Prayer, every morning, and evening, and reading ſome portion of Scripture; and this is ſo neceſſary to keep alive a ſenſe of GOD and Religion in the minds of Men, that where it is neglected, I do not ſee, how any family can in reaſon be eſteemed a family of chriſtians, or indeed have any religion at all.

Archbiſhop TILLOTSON.

As for me, and my houſe, we will ſerve the Lord. Joſh. xxiv. 15.

Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you. Matt. vii. 7.

BRISTOL:

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TO THE

CONGREGATION

OF

PROTESTANT

DISSENTERS,

ASSEMBLING

AT THE PLACE OF PUBLIC WORSHIP,

IN THE FOREST-GREEN, AVENING,

GLOUCESTERSHIRE,

THIS

DEVOTIONAL TREATISE

IS DEDICATED,

BY THEIR AFFECTIONATE FRIEND,

AND SERVANT,

IN THE GOSPEL OF JESUS CHRIST,

J. M. MOFFATT.

PREFACE.

THE dissertations on the Gift, Grace, and Spirit of Prayer, were compiled with a special view to those members of religious society, who may be requested at certain times, to assist the devotions of their fellow-christians.—The first Chapter, is designed to answer the end of that useful performance, *Mr. Henry's Method of Prayer*, which (the author has been informed) is become scarce. And, tho' the nature of the work would not permit to insert such a number of scriptural expressions under each head, yet, in other respects the variety is greater. 'Tis therefore presumed, that those who have Mr. Henry, may find additional aid from these materials.—Christians will judge for themselves what expressions under the divisions of PRAYER, viz. Invocation, Confession, Petition, &c. are adapted to their particular cases, and confine them to *private use*; and what are more general, and best suited to *social worship*.

The second and third Chapters may be thought *too prolix*—I have only to say, that I herein aimed at the edification of common christians. On the contrary, some may object to *the brevity* of the family prayers.

ers.—In reply, would refer them to page 68, and alſo remark, that perſons of great piety† have ſignified their approbation of ſhort prayers, in ſocial worſhip: Indeed, this is agreeable both to our Lord's caution, and that ſpecimen of prayer which he has been pleaſed to give us in Matt. vi. 9, &c. It may be moreover obſerved, that it was expedient to be conciſe, for the ſake of thoſe laboring people, who being obliged to go *early* to work, and return home *late*, are apt to plead want of time, as an excuſe for the neglect of their duty.—As *the family* prayers are not long, in *the private* have left room for the chriſtian's own enlargement.—The interceſſory part of prayer is often introduced into the daily devotions. Interceſſion with God to bleſs all mankind with his providential bounties, and enlighten them with his word and Spirit, and to bring them to everlaſting happineſs, is one of the divineſt exerciſes that the heart of man can be engaged in:‡ Accordingly *the three firſt petitions*

† That eminently holy man, Mr. ROBERT BRUCE, was in public prayer, *very ſhort*; and he has been heard to ſay, that he hath grown weary when others were *long* in this duty. See GILLIES Succeſs of the Goſpel, Vol. I. p. 290.

‡ Interceſſion for *particular perſons* alſo, is an highly important duty in the chriſtian life. For if you can once ſincerely pray for a man, this will lead you to love him, and diſpoſe you to every good office towards him.—"When you feel the riſings of reſentment, envy, or contempt towards any of your fellow creatures, pray for them. Thus, little ill-natured paſſions are likely to die away, and that ſin of evil ſpeaking prevented, to which ſome (who make no inconſiderable profeſſion of religion) are nevertheleſs much given.—The Apoſtle Paul is a noble example of particular interceſſion. Phil. i. 4, 5. 2 Tim. i. 3."

petitions of the Lord's prayer, are in effect petitions for the ſucceſs of the Goſpel, every where.—Frequently to pray for our native country* is a leſſon taught us even by Heathens. Morning and evening (ſays an heathen writer) we pray for the proſperity of Italy.

The

* More eſpecially ſhould we attend to ſuch a duty at this critical juncture, when we ſeem to be feeling the effects of the divine diſpleaſure, and have reaſon to fear more awful judgments —I ſay *more awful judgments*. For tho' there be ſome who are diſpoſed to impute national calamities to ſome *hidden cauſe*, rather than to *national guilt*, and have ſeverely cenſured the calling thoſe calamities divine judgments, yet we conceive, that we are not chargeable with preſumption, for the uſe of ſuch language; ſince this is the light in which Scripture leads us to view them. Pſalm lxxxix. 31, 32. Jer. ix. 12, 13. It accords with the common apprehenſions of mankind: For we are informed, that the Heathen in a ſeaſon of public diſtreſs were accuſtom'd to offer expiatory ſacrifices, to avert the wrath of their Gods. We are further authorized ſo to expreſs ourſelves, ſeeing the ſame ſins which are ſaid to have brought down the vengeance of Heaven upon the Jews, do appear to prevail in an high degree amongſt us—as luxury, Amos vi. 1, &c. oppreſſion, Chap. iv. 1, &c. and contempt of religion, Zeph. i. 12, 13, 14. Ezek. xxii.—Tho' we are not warranted (ſays the preſent Biſhop of London) to infer from great and ſignal calamities any great and uncommon wickedneſs in the ſufferers—Yet on the grounds of reaſon and experience, and from our notions of the wiſdom and juſtice of God, we may be allowed to obſerve a more equal Providence diſpenſed in the fates of Kingdoms, than in the affairs of individuals. The caſes are widely different, and the ſame reaſons, motives, and ends do not hold in both. Kingdoms and Nations *as ſuch* are Beings of the preſent world, and they are obnoxious to the judgment of God in this life only; therefore the counſels of God with regard to them may be governed by other rules, and we are warranted to eſtimate their proſperity and adverſity by meaſures different from thoſe by which we ought to judge of the merits and demerits of private perſons.—Now ſince *prayer* is mentioned in Scripture, as a grand mean for turning away the divine indignation, let every lover of his country be found in the frequent uſe of it, 2 Chron. vii. 14. Let us fervently pray for the Spirit of God, to advance that national repentance and reformation, without which, ſolid peace and true proſperity are not to be expected. Prov. xiv. 34.

The Spirit of God, in ſacred writ, having furniſhed us with a variety of doxologies, which are undoubtedly preferable to any of a human ſtamp, have therefore confined myſelf to them: And cannot but earneſtly wiſh, on many accounts, that ſcriptural doxologies were commonly uſed by chriſtians.

The Eſſays are ſuch as appeared to the author proper for a family piece.—He has endeavored ſo to treat theſe ſubjects, as not to omit the moſt material heads of inſtruction.

The ſmall collection of hymns is added agreeably to the advice of a judicious friend.

Among the pious writers to whom I have been conſiderably indebted, are *Watts*, *Jenkins*, *Scott*, and *Orton*.

Some may think that in the courſe of the work I have given unneceſſary explanations; but it ſhould be conſidered that theſe explanations may be ſerviceable to perſons of the loweſt abilities.

Several of the occaſional remarks it muſt be owned are *long*; whether they are *pertinent and uſeful* is ſubmitted to the judgment of the reader.

—The errors of the preſs, and many other defects (which the judicious reader may diſcern) ſtand in need of his candor.

If the chriſtian meets with any expreſſion that he cannot conſcientiouſly uſe, "I truſt he will not inſtantly caſt away the book

book with resentment," but rather *leave out*, or *alter* the expression, as he pleases.—All I ask, all I desire is, that the contents may be received, or rejected, as they are found to accord, or not with the sacred Oracles. "For that wherein all Protestants agree, and which they subscribe as a perfect rule of their faith and actions—is the Bible. The Bible, the Bible only is the religion of Protestants."

I would now request the serious christian to join me in this petition, that God would deign according to the riches of his grace in Christ Jesus, to make the following Treatise a means of promoting *personal and family religion* even that "religion which consists of light and love."

N. B. When circumstances require the use of one of the occasional prayers, this mark (†) in the daily prayers, is designed to shew the person, who conducts the service, where such a prayer, or thanksgiving may be most properly introduced.

IN-

INTRODUCTION.

CONTAINING OBVIOUS ARGUMENTS FOR PRAYER, AND HINTS RESPECTING THE OBJECT OF WORSHIP—THE MEDIUM—ACCEPTABLE PRAYER—PRAYING ABSOLUTELY, AND CONDITIONALLY—THE SEASONS OF PRAYER----EXTEMPORE PRAYER, AND FORMS—FAMILY PRAYER.

Arguments and Motives.

I. THE obligation to prayer has been acknowledged by all the nations of the Earth.—"If one travel the world (ſaith Plutarch) 'tis poſſible to find cities without walls, without letters, without kings, without wealth, without coin, without ſchools and theatres; but a city without a temple, or that uſeth no worſhip, prayer, &c. no man ever ſaw:"—Nay, a ſenſe of this duty is ſo deeply implanted in the minds of men, that even profeſſed Atheiſts (in a time of danger and trouble) have had recourſe to it. We have a ſignal inſtance recorded by Æſchilus, the Perſian, in his relation of the overthrow of the Perſians by the Grecian army. "When (obſerves he) the Grecian forces hotly purſued us, and we came to the river Strymon, that was frozen, and began to thaw—then, with mine eyes, I ſaw many of thoſe gallants, whom I had heard before boldly maintain there was no God, every one upon their knees with eyes and hands lifted up, begging earneſtly for help and mercy, and entreating that the ice might hold until they got over."

II. 'Tis a moſt reaſonable duty.—What can be more fit than to adore him who is the Fountain of all excellencies, and infinitely excellent in himſelf—return thanks to our divine Benefactor for the fa-

vors

vors we have received—acknowledge the ſins committed againſt that Being, who can with the utmoſt eaſe inflict immediate puniſhment; or than to aſk for the bleſſings we need: I ſay, what can be more reaſonable, than that we ſhould thus employ our bodily powers, as well as the faculties of the mind?

III. How frequently are we exhorted to prayer, and how numerous the examples of it in the word of God.—*Thus ſaith the Lord, call unto me*, Jer. xxxiii. 2, 3. *Watch, and pray*, Mat. xxvi. 41. *Pray for them that deſpitefully uſe you*, Chap. v. 44. *Pray without ceaſing* (*a*) 1 Theſſ. v. 17. Cornelius, a Roman Centurion, *prayed to God alway*, or from day to day, at all the hours of prayer, Acts x. 2. More eſpecially, we have the example of our divine Maſter, to enforce this duty.—*He went out into a mountain to pray, and continued all night in prayer to God*, Luke vi. 12.

IV. Prayer is an excellent means of holineſs. For when we engage therein, we are led to behold the eternal Father, and his only begotten Son, in themſelves, and in the great and tender relations they ſuſtain with reſpect to us—to conſider our unhappy, and dangerous ſtate thro' ſin—to contemplate the celeſtial felicity, and the boundleſs ocean of eternity. Now, to have our minds ſeriouſly fixed on thoſe all important things, tends, to ſubdue evil affections, (*b*) and promote the purification of the heart. As one may ſay, it puts the ſoul in a fit poſture, 'to receive that ſacred fire from above, which conſumes our droſs—to receive thoſe divine influences, whereby we are formed to a deep reverence of, and an high complacency in God; to a fervent

(*a*) That is, pray at all proper ſeaſons.—So the burnt-offering preſented every morning and evening is called *perpetual*. Lev. vi. 20. See Doddrige in loc.

(*b*) If a perſon be tempted to injuſtice, impurity, or the like, inſtantly to pray for aſſiſting grace, is doubtleſs one of the moſt powerful means for vanquiſhing the temptation. See Pref. p. 6. note ‡.

fervent love of our Father and Redeemer; a proneneſs to do good to all; an humble and ſerene temper, the repoſe of a contented mind; a mind ſuited to thoſe regions, where nothing but perfect purity, entire devotedneſs to God, love, benignity, order, and peace ſhall have place for ever.'——A certain chriſtian upon his death bed obſerved to a worthy friend, that his natural temper was not the beſt, and that he had been guilty of many ſins. But, ſaith he, *that place*—pointing to his cloſet, is a witneſs to my humble prayers and converſe with God, and the pains I have taken, to ſubdue my temper, and train up myſelf for that world, to which, I hope thro' grace, I am going. (*c*)

V. Prayer is efficacious for obtaining good things for ourſelves, and others. (*d*) *Call unto me, and I will anſwer* (*e*) *thee*, Jer. xxxiii. 3. *It ſhall come to paſs, that whoſoever ſhall call upon the name of the Lord ſhall be delivered*, Joel ii. 32. *Aſk, and it ſhall be given you*, Mat. vii. 7. The efficacy of fervent prayer may in a peculiar manner be ſeen, in thoſe parables of our Lord, Luke xi. 6, &c. Chap. xviii. 1, reſpecting which, it has been remarked, that our Savior did not intend, in either of them, to repreſent to his diſciples the character and diſpoſition of the ſupreme Being, but to point out, that

(*c*) 'Tis true indeed, one might uſe *daily prayer*, acknowledge his ſins, and yet not ſeriouſly intend to forſake them—implore divine aids, and yet conſtantly neglect watchfulneſs, nay, boldly ruſh into the way of temptation—beg God to forgive him, and yet at the ſame time refuſe to forgive his offending brother. —But, this deſerves not the name of prayer. 'Tis only *a mere lip ſervice*, whereas prayer (properly ſpeaking) is *the work of the ſoul*.

(*d*) Being obliged to ſtudy brevity, would refer the reader to Angel's Prayer-Book—where the efficacy of prayer is largely conſidered. See p. 18—67.

(*e*) It may not be amiſs to take ſome notice of the diſtinction that has been made between God's *anſwering*, and *accepting prayer*.—When men put up ſuch petitions to God as are good and lawful in themſelves, but are not certain that the thing prayed for is fit for them; yet, when they do it with ſuch ſincerity and earneſtneſs

tho' God may not ſee fit immediately to afford his creatures any ſignal evidences of his regard to their entreaties, he will (if they continue in their duty) anſwer their prayers in a manner moſt conducive to their welfare.—The efficacy of prayer ſuits likewiſe with experience, Gen. xxxii. 9, 10, &c. Chap. xxxiii. 1, 2, &c. Judges xiii. 8, 9. Iſai. xxxviii. 1—6. Acts xii. 5—12. Beſides theſe remarkable anſwers to prayer recorded in the preceding paſſages of Scripture, 'twere eaſy to produce many credible examples of a much later date. But ſhall only give one inſtance from the memoirs of Mr. John Janeaway—His worthy Father in his laſt ſickneſs ſaid to him,—O Son, this dying is a ſolemn buſineſs! This paſſing into eternity is a great thing! And truly, I am under no ſmall fears as to my own ſtate for another world. O that I could ſay cheerfully—I can die. —The Son made a proper reply, but ſeeing his dear father ſtill continue under deſpondings of ſpirit, he retired, and earneſtly begged of God, that he would be pleaſed to give his father ſome token for good, that he might joyfully, and honorably leave this world, to go to a better.—After he was riſen from his knees, he came down to his ſick parent, and aſked how he felt himſelf. The father made no anſwer for ſome time, but wept exceedingly. At length

earneſtneſs as is ſuitable to the nature of the duty, and as chriſtians, in the name of Chriſt, and with reſignation to the will of God—when we ſo pray, *God approves, and accepts our prayer as an act of piety*, tho' he does not free us from the affliction we deſire to have removed, or beſtow upon us the favor we have requeſted, becauſe his infinite wiſdom ſees that ſuch a thing would not be for our real good.—With reſpect to God's *anſwering of prayer*—When our petitions have what is neceſſary to render them accepted, and God knows that 'twill be conſiſtent with our true intereſt to grant them, then we are to expect that he will give us the things we have aſked, at the moſt proper time, and in the moſt proper meaſure, unleſs our after conduct renders it meet, and neceſſary, that the Deity ſhould with-hold ſuch bleſſings from us—God might be ſaid many times to anſwer prayer in effect, tho' it be not in the manner we have deſired by prayer. Thus it was in St. Paul's caſe. 2 Cor. xii. 7, 8, 9.

length having recovered himſelf, he burſt out into ſuch expreſſions as theſe—O Son, now, it is come; it is come; it is come; I bleſs God, I can die; I know, now, what that ſentence means—*the peace of God which paſſeth underſtanding*. That fit of weeping in which you ſaw me, was a fit of love and joy ſo great, that I could not contain myſelf, neither can I declare what glorious diſcoveries God has made of himſelf to me.—The Son's heart was not a little refreſh'd to hear ſuch words, and behold a ſight which was ſo clear an anſwer of his own prayer, as if God had from Heaven ſaid unto him, thy tears and thy prayers are heard for thy father, thou haſt procured the bleſſing. *(f)*

VI. The true believer has found prayer to be a delightful employ. It yields a pleaſure unſpeakably ſuperior to ſenſual enjoyments. *(g)* Neither is the pleaſure

(f) Notwithſtanding 'twould be improper to ſay, that God may be rendered more favorable in *diſpoſition* to his creatures by any thing they can do; yet, ſurely he may be rendered more favorable in *act* to them.—And as by our prayers, we may obtain bleſſings for ourſelves from God conſiſtent with his *immutability*, ſo likewiſe we may for others: I ſay, the univerſal Father in conſideration of the humble and benevolent interceſſions of ſome of his children for others, may be frequently pleaſed in the courſe of his providence to direct events for the advantage of the perſons interceded for, in a manner that would not otherwiſe have been done. And is not the anſwering ſuch prayers one proper method of graciouſly rewarding the benevolence of Beings to one another? Job xlii. 8, 9. Price's Diſſertations on Providence, &c. p. 178, 206, &c.—I cannot forbear adding, 'that for any to requeſt the prayers of their friends, when they do not pray for themſelves, nor uſe ſuitable means to procure the bleſſings deſired, and live in wilful ſin, is to be guilty of hypocriſy; not to urge, that they can expect no benefit from the prayers which are put up for them by others.'

(g) The refined pleaſures of a pious mind (ſays Dr. Blair) are in many reſpects ſuperior to the coarſe gratifications of ſenſe. —They are pleaſures which belong to the higheſt powers and beſt affections of the ſoul; whereas, the gratifications of ſenſe reſide in the loweſt region of our nature. To the *one* the ſoul ſtoops below its native dignity: The *other* riſes it above itſelf. The *one* leave always a comfortleſs, often a mortifying remembrance behind them: The *other* are reviewed with approbation and delight.

pleaſure of the Philoſopher, who moſt attentively ſurveys the works of the Univerſe, to be compared with that of the devout chriſtian holding communion with his God. For (to uſe the words of an ingenious writer) in ſtudying the laws and order of the creation we converſe only with *effects*, with the ſhadows of wiſdom, power and goodneſs; but in devotion our minds are immediately turned to the *infinite cauſe* of all, where every faculty within us can have room for the utmoſt exertion.——To approach God in prayer, in the name of the bleſſed Mediator —intenſely to behold his aſtoniſhing Majeſty and glorious goodneſs and grace—to exerciſe towards him love and gratitude, and to have a ſenſe of being intereſted in the favor of one, who is able to do exceeding abundantly above all that we aſk, or think—certainly, theſe are the grand ſources of ſubſtantial delight and the ſublimeſt joy. To the truth of this many have borne witneſs; I mean, ſuch who have ſhewn that they were poſſeſt of the Spirit of real devotion, being evidently filled with the fruits of righteouſneſs and love.* For the encouragement of the young, in particular, that they may ſeek after the pleaſures of devotion, ſhall make an extract from the life of a very amiable youth—It ſeems, he uſed to retire for devotional exerciſes into the church, or ſome ſolitary room. Obſerving (ſays the Author) this his practice, I once hid myſelf, to take notice of the intercourſe, that I judged was kept up between him and God. But, O! what a ſpectacle did I ſee! ſurely a man walking with God, and maintaining an holy familiarity with the great Jehovah. Methinks, I ſee him ſtill. With what a lovely countenance did he walk up and down, his lips going, his body oft reaching up, as if he would have taken his flight to Heaven! Truly, his looks, ſmiles and every motion ſpoke him to be on the confines of glory.——If the ſoul is now ſo raiſed, and raviſhed with this diſtant, obſcure, and imperfect view—what ardors and raptures

* The Duty and Intereſt, p. 76.

tures ſhall it feel, when theſe divine views are near, and there is no interpoſing cloud—when the brighteſt glories of God, and all the beauties of the Lamb ſhall meet the eyes of the Saint.

Concerning the object of worship.

In our religious tranſactions (ſaith Dr. Watts) we are eminently to look to God the Father, as the perſon, who is our original Maker, Lord and Sovereign. To him we muſt pray, and apply ourſelves eminently—to him as the firſt Spring of mercy. †—This is the general current of Scripture language. *When ye pray, ſay, our Father*, Luke xi. 2. *I bow my knees to the Father of our Lord Jeſus Chriſt*, Epheſ. iii. 14. *Thro' him*, i. e. Chriſt, *we both have an acceſs by one Spirit unto the Father.* (*h*) Chap. ii. 18.

When about to addreſs God in prayer, let the young chriſtian guard againſt low and unworthy thoughts of him; be very careful not to make any image of the Deity in the mind, as if he were *like unto corruptible man*, Rom. i. 23. But conceive of God as a Spirit; or a Being of no particular form, nor having bodily parts (*i*) and whom no man hath ſeen,

† See Watts's Works, Vol. I. p. 500.

(*h*) Since the above text plainly ſets before us the common method of worſhip, viz. that we are to addreſs the Father as the *object*, thro' the Son as *Mediator*, and by the holy Spirit as the *Aſſiſtant*, it may be aſked, whether it be not inconſiſtent with this divine rule, and does not introduce confuſion into worſhip, when a chriſtian praying with others, ſometimes addreſſes the Father, then the Son, and in another part of the ſame duty addreſſes the ſacred Spirit?—But this by no means forbids the chriſtian at other ſeaſons, and particularly on ſacramental occaſions, to *call upon the name of our Lord Jeſus Chriſt—to aſcribe glory to the Lamb that was ſlain.* See Acts vii. 59. 1 Cor. i. 2. 2 Epiſt. xii. 8, 9. Rev. v. 12.

(*i*) It muſt be owned, that the Scripture in many places ſeem to aſcribe bodily parts to God; but theſe expreſſions are to be underſtood figuratively; and are made uſe of in condeſcenſion to the weakneſs of human capacities.—In expreſſing the ſeveral powers of God, and his different manners of acting (ſaith a judicious writer) all language is ſo deficient, that we are obliged to have

ſeen, or can ſee, John iv. 24. Deut. iv. 15, 16. 1 Tim. vi. 16. an eternal Spirit, 1 Tim. i. 17; whoſe excellency and greatneſs the thoughts of angels cannot reach, Neh. ix. 5; every where preſent, Pſalm cxxxix. 7, &c. before whom all things are naked and opened, even the thoughts and intents of the heart, Heb. iv. 12, 13: To whom nothing is impoſſible, Luke i. 37: Who is all-wiſe to guide and direct his creatures in circumſtances of the utmoſt difficulty, Prov. iii. 6. A Being of ſpotleſs purity, hating iniquity with perfect hatred, Hab. i. 13. Jer. xliv. 4.—One of infinite love, which has moſt wonderfully diſplayed itſelf in the gift of Chriſt, and eternal life thro' him, 1 John iv. 8, 9, who is ready

have recourſe to compariſons drawn from our own manner of acting, to repreſent our conceptions of theſe divine powers: conſequently, when the Scripture ſpeaking of God (who being an infinite mind is therefore preſent every where alike) repreſents him, *as dwelling in Heaven*, and *having the Earth for his footſtool*, this ought to be underſtood only as a deſcription of his *dominion over all*. When mention is made of the *eyes* of him, this muſt be underſtood of his *perfect knowledge* of all things. *His looking down* upon the Earth, ſignifies not any *poſture*, but his *watchful providence* over all events.—When mention is made of his *ear*, and of his *bowing down his ear* towards men, this ſets forth his *readineſs to regard* the prayers of his ſervants. *Arms* and *Hands* being in men the inſtruments of action, and the ſeat of ſtrength, ſignify, when *applied* to God, his *power and might*. *Smelling a ſweet ſavor* is nothing but an Hebrew phraſe to expreſs *God's acceptance* of the ſervices of his ſincere worſhippers. And the mention of his *mouth and lips* is a familiar metaphor to ſignify his *revealing his will* to his ſervants. Whenever there is any mention made of God, as *in human ſhape*, we muſt conclude, that it was only *ſome angelic being*, who ſpoke in his name: Or elſe, that it was our great Lord and Savior Jeſus Chriſt, the Angel of the Covenant, who then appeared in *a human form* agreeable to what has ſince taken place, John i. 14.—If the holy Scriptures ſeem to aſcribe to God *affections and commotions*, particularly, repreſenting him, as *grieved*, or *as rejoicing*, we are not to think ſuch expreſſions ſignify *the ſame thing* with what we find in ourſelves, and are wont to denote by *thoſe names*. But *the one* may import that the divine Nature takes a moſt ſerene complacency in the holineſs and happineſs of men; and *the other* may ſignify a calm averſion of will in reference to the ſins and miſeries of men.

ready by his holy Spirit *to help our infirmities*, Rom. viii. 26, and *not willing that any ſhould periſh, but that all ſhould come to repentance*, 2 Pet. iii. 9.

Of the Mediator.

There is one God, and one Mediator between God and men, the man Chriſt Jeſus, 1 Tim. ii. 5. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous*, 1 John ii. 1. *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*, Coloſ. iii. 17.

Let us attend a little to the dignity of this Mediator: Even the High-Prieſt under the law, when he entered once a year into the Holy of Holies, to burn incenſe, and ſprinkle the blood of the ſacrifices before the mercy-ſeat, as a mean to deliver the Jewiſh nation from temporal evils, and that they might enjoy the privilege of approaching to God in the ſolemnities of his Temple-worſhip.—I ſay, the High-Prieſt, when officiating on this occaſion was certainly a moſt venerable object.—Philo, ſpeaks of him as transformed into ſomewhat more than man. But, how mean does he appear, if compared with *Jeſus*, *Jeſus* the only begotten Son of God, John iii. 16, who is *able to ſubdue all things unto himſelf*, Phil. iii. 21. *In whom are hid all the treaſures of wiſdom and knowledge*, Coloſ. ii. 3. *By whom God* the Father *created all things*, John i. 3. Epheſ. iii. 9; and in whom it pleaſed the Father that all fulneſs ſhould dwell, Coloſ. i. 19. Between whom and the Father there ſubſiſts a myſterious union, John xiv. 9, 10, 11. And who ſhall hereafter come to judge the world upon a great white throne, from whoſe majeſtic face *the Heavens and the Earth fly away*, Rev. xx. 11.—Such an one is Jeſus, the Mediator, the High-Prieſt of our profeſſion, *who by his own* precious *blood entered into the holy place*, and *ſits at the right hand of God*, Heb. ix. 12. Coloſ. iii. 1. *There* he intercedes

cedes *(k)* from age to age, not merely for a ſingle nation, but for *all nations, and kindreds, and people and tongues*, Rev. vii. 9, &c. and obtains for thoſe who ſincerely *come unto God by him*, a deliverance from the ſecond death, and an abode in that celeſtial Kingdom, where dwell righteouſneſs and bleſſedneſs for ever. Heb. vii. 25.

In the name of this glorious and gracious Mediator, we are always to preſent our prayers and praiſes to God, Epheſ. v. 20. On the merits of his righteouſneſs, death and interceſſion, we ſhould rely with humble and thankful hearts, as the appointed method

(*k*) The *very appearance* of Chriſt in Heaven, *as a lamb that had been ſlain*, Rev. v. 6. may be properly called *a virtual interceſſion*. But, beſides this, he may be ſuppoſed to *pray* or *plead* for us. Yet, it deſerves notice, ſaith Mr. Orton (with a little variation) that the deſign of *Chriſt's interceſſion* is not to remind God, as if he were forgetful; or to move and perſuade him, as if he were unkind: This would be entertaining diſhonorable thoughts indeed of our heavenly Father —I much diſlike, and am even ſhocked at thoſe expreſſions of ſome divines—'the blood of Chriſt being ſprinkled on the burning throne, and turning the wrath to grace.'—'Of its calming the frowning face of God.'—'Prevailing on him to lay by his thunder and fury.*—This is by no means a ſcriptural repreſentation of the caſe, but directly contrary to the general tenor of the Goſpel. For tho' God be ſpoken of as *a conſuming fire* to the workers of iniquity, he was *rich in mercy*, always diſpoſed to ſhew favors to returning ſinners. His throne was a throne of grace, a mercy-ſeat before the blood of Chriſt was ſprinkled upon it, Exod. xxxiv. 6. Iſai. lv. 7. *Fury* was not in him, Chap. xxvii. 4. But in order to diſpenſe his mercy in a way honorable to his government, and to preſerve upon our minds a ſenſe of his ſpotleſs holineſs, and utter abhorrence of ſin; he appointed his Son to die, and to act as our Interceſſor. Thus, the mercy of God was the *cauſe*, and not the *effect* of Chriſt's death, John iii. 16.——Pleaſe to turn to p. 259, note *(a)*.

* Many readers will recollect that theſe expreſſions are to be found in the hymns of the eminently pious Dr. Watts; expreſſions, which perhaps he would afterwards have alter'd, if health, and time had permitted: For a late Writer tells us, that he has good authority for ſaying, that the Doctor, in the latter part of life, ardently wiſhed to reviſe both his pſalms and hymns, in order to render them wholly unexceptionable to every chriſtian profeſſor. See Williams's Prelim. Diſ. to the Book of Pſalms, page 6.

method for attaining the divine acceptance, Ephef. i. 6, and the eye of faith ſhould behold him in *every part* of the duty, and not juſt at *the beginning*, or *concluſion* of prayer.—To aſſiſt us in this reſpect, we are adviſed *often* to mention his name in our addreſſes to a throne of grace, and *importunately to plead* that dear and worthy name with the Father of mercies.—O let us charge our ſouls to keep in perpetual remembrance *Jeſus Chriſt*, who hath ſo loved us, as to lay down his life for our ſakes, Rom. v. 6, and thro' whom his diſciples receive benefits infinitely valuable, Chap. vi. 23.

Of acceptable Prayer.‡

It is ſaid that *the ſacrifice of the wicked is an abomination to the Lord*, Prov. xv. 8. From hence ſome have argued, that ſuch as are in an unregenerate ſtate, are not to be put upon prayer, becauſe, whilſt in ſuch a ſtate, nothing that is done by them can be *acceptable* to God. But, this kind of talk is plainly owing to a neglect of ſome parts of Scripture which occaſions the miſinterpreting *(l)* of others. If he who is wicked, intends to continue in his wickedneſs, without doubt his prayer muſt be an abomination: As it is an inſolent attempt to impoſe upon an all-ſeeing, almighty God. But, if the wicked man under a ſerious ſenſe of the evil of his ways, &c. ſeeks to God for grace to renew and change his heart and

 life,

‡ See page 86.

(l) Since the texts that follow are connected with the preſent ſubject, and plain chriſtians appear ſometimes to miſtake their import, permit me in a few words to explain them.—Iſai. lxv. 1. *I am found of them that ſought me not.* The prophet here foretels the calling of the Gentiles, who while they remained ſuch did not inquire after God: But then he expreſsly tells us in the preceding words,— *I am ſought of them that aſked not for me.* As if he had ſaid, I am *now ſought* of a people, that *ſought me not* before I revealed myſelf to them in the Goſpel diſpenſation. So that this paſſage of Scripture gives not the leaſt encouragement to thoſe, who live under the ſound of the Goſpel, to expect

life, ſuch prayer is far from being offenſive to the merciſul Jehovah,‡ Ezek. xxxvi. 26, 37.—Simon Magus, tho' St. Peter tells him that he was *in the gall of bitterneſs, and the bond of iniquity*, or one of the worſt of men, is by this ſame inſpired Apoſtle exhorted to *pray*, Acts viii. 22, 23.—We read of Ahab the king of Iſrael, that he *ſold himſelf to work wickedneſs*; yet, when he heard the divine threatenings, and humbled himſelf before the Lord, God ſo far regarded his preſent humiliation and prayer, as to declare that he would not bring the evil in his days, 1 Kings xxi. 25, &c.

Theſe few obſervations may ſerve to encourage the awakened ſinner earneſtly to addreſs God by prayer, and to hope that Chriſt will intercede for him, and (as a pious Writer expreſſes it) perfume his firſt cries for mercy, and ſo render them acceptable to the Father.

Of praying absolutely and conditionally.*

We may pray *abſolutely* for the aſſiſtance of the holy Spirit; for the gift of repentance, faith, and purity of nature; for the increaſe of national righteouſneſs, and the ſpread of the Goſpel among all nations, becauſe theſe are petitions which we know to be according to the will of God, Luke xi. 13. Mark vi. 12. Epheſ. vi. 23. 1 Theſ. iv. 3. Matt. vi. 10. Therefore, ſome good people ſeem to fall into

pect to *find God*, while they refuſe to *ſeek him* by prayer, and in the uſe of other means.

James iv. 3. *Ye aſk, and receive not, becauſe ye aſk amiſs.*—What you aſk in prayer, is with a view to your preſent pleaſure, and not that you may be more inſtrumental in glorifying God, and that your ſpiritual intereſt may be advanced; therefore your requeſts are not anſwered.

Chap. i. 6. *Aſk in faith nothing wavering.*—To believe that God can, and will do good to us, and grant every thing that is neceſſary, and not doubting concerning the accompliſhment of the divine promiſes made by Jeſus Chriſt.—*This* is properly that faith which ſhould be joined with our prayers.

‡ Wright on Regeneration. * See page 44.

into an error, who when praying for the advancement of virtue and piety, expreſs themſelves to this effect—'if it be agreeable to thy will let thy creatures become holy'—Whereas we have ſeen that the ſanctification of the creature is a thing perfectly agreeable to the declared will of God: Conſequently, tho' multitudes remain unholy, ſhall we impute it to any defect in the divine goodneſs and love? Rather, are we not inſtructed to impute it to the obſtinacy of the creature, Pſalm lxxxi. 13. Matt. xxiii. 37—the want of improving ſuch talents as the divine Being has been pleaſed to give, Chap. xxv. 15, &c. Rom. i. 20—the wilful neglect of ſome of the means of grace (*m*) in the uſe of which God is wont to beſtow the purifying influences of his Spirit; or elſe the attending on thoſe means in an indifferent and careleſs way, Ezek. xxxiii. 31. 1 Tim. iv. 8?

Particular outward comforts for ourſelves, friends and relations, and what is generally underſtood by the term national proſperity—are things that ſhould be prayed for *conditionally*, viz. That God would beſtow them if he knows it to be for the beſt. For theſe worldly enjoyments in certain circumſtances may be hurtful to us and others.—We ſhould alſo take heed to our words when we pray for the afflicted—We are not at all events to requeſt a ſpeedy deliverance from ſufferings, but to beg that the affliction may be productive of ſpiritual advantage, and then, if it be good in the ſight of the only wiſe God, that he would in due time remove it, &c.

THE

(*m*) *By the means of grace*, we of courſe underſtand not only private prayer and public worſhip, but alſo attentively reading the word in ſecret, John v. 39, keeping the heart, Prov. iv. 23, watchfulneſs againſt evil company, and places of temptation, Chap. i. 15, ſeeking the ſociety of the pious for the purpoſe of religious converſation, Chap. xiii. 20, ſerious reflection, Pſalm cxix. 59, ſtriving againſt all ſin, Iſaiah i. 16, endeavoring to comply with every call of duty, ver. 17, and perſevering in theſe things, Matt. xv. 22, &c. in humble dependance on the aids of the holy Spirit, Prov. i. 23.

The season of Prayer.

The *ſtated ſeaſons* for the performance of this duty are *morning and evening*.—The incenſe, or fragrant perfumes burned upon the golden altar in the Jewiſh Temple, at theſe particular ſeaſons, Exod. xxx. 7, 8, was (we may ſuppoſe) deſigned to be a repreſentation of *morning and evening prayer*. In this light it was conſidered by the devout Jews, for at ſuch times we are informed they offered up their prayers.—Have noted under a preceding head the practice of our bleſſed Lord, Mark i. 35. Luke vi. 12.—Truly nature itſelf, I mean the returns of day and night point out to us the duty of *morning and evening prayer*. Accordingly Plato writes "That at the riſing both of the Sun and Moon, one might every where behold the Greeks and Barbarians, thoſe in proſperity, as well as thoſe under calamities and afflictions, proſtrating themſelves, and hear their ſupplications."

Of forms and extempore Prayer.

Where there is but a ſmall degree of religious knowledge, or baſhfulneſs in the temper, or a want of readineſs in the utterance, or if a perſon labors under ſome bodily diſorder—in theſe, and ſimilar circumſtances, forms may be very helpful.——Many an holy ſoul (ſays Dr. Watts) has found its inward powers awakened, and excited to lively religion in the uſe of a form, where the wants and wiſhes of the heart have been happily expreſſed; and conſidering the various infirmities that ſurround human nature, even the wiſeſt and beſt of men may be glad of theſe aſſiſtances at ſome ſeaſons.

But, tho' the advantage of forms of prayer be admitted, yet wholly to confine ourſelves to them, without ever attempting alterations, or additions, may be attended with ſeveral inconveniences. A learned

learned and pious Bishop long since observed, that for any one to sit down, and satisfy himself with his prayer-book, and to go no further—this were to remain in his infancy, and not to grow up in his new nature.—It hath been also remarked, that confinement to set forms renders us more especially liable to coldness and formality in divine worship—that 'tis impossible any form should take in the variety of cases of christians at different times, and answer every emergency—that a christian is restrained by the words of a form so as not to give himself the liberty of expressing his own devout breathings towards God, whatever holy elevation of soul he may feel within himself. For *these and other reasons* that may be mentioned, we cannot but approve of extempore prayer (*n*) in public as well as private, if the person who prays is furnished with abilities for performing it in a proper manner.—Indeed, tho' the Church of England hath an established form, yet it so far countenances free prayer, as to allow every clergyman to introduce a prayer of his own composing before sermon.

Of family Prayer.

Whatever relation Providence brings a person into, he is bound to serve God in that relation. Therefore every one who becomes the head of a family, should jointly pray with his household to that God, who is the Founder of all the families of the Earth.—Again, seeing 'tis highly incumbent upon such to strive to promote the eternal salvation of children, servants, &c. Gen. xviii. 19. Ephes. vi. 4.—Thus without doubt, among other things, they should pray

(*n*) "By extempore prayer, we would be understood to mean not *raw and undigested matter*, but such as is the effect of premeditation, sometimes assisted by the Spirit of God, whereby the mind is prepared, and put into a devotional frame, and the memory awakened, to furnish or indite language suitable to express the same, tho' not reduced to any limitted precise form."

pray together, or elſe where is the proſpect of ſucceſs. (o)—To ſet up the worſhip of God in a family is the way for the divine bleſſing to deſcend upon temporal concerns; and may be the means of obtaining the ſpecial protection of Heaven, in a ſeaſon of imminent danger and general calamity. A worthy Divine makes mention of a moſt remarkable providence to this purpoſe,—In the year 1584 there was an earthquake, in Switzerland, by which a mountain was thrown down, and it fell upon a village that ſtood under it, and deſtroyed every houſe, and the inhabitants, except the half of one houſe, where the maſter of the family was (with his wife and children) earneſtly praying to God.

If any placed by Providence in the ſuperior ranks of life, ſhould caſt an eye on theſe pages, I would fain requeſt their particular attention to this momentous point.——Should gentlemen (ſays Mr. Law) think it too low an employment for their ſtate and dignity to exerciſe ſuch a devotion as this for their ſervants, let them conſider how far they are from the Spirit of Chriſt, who made himſelf not only an Interceſſor, but a ſacrifice for the whole race of mankind.—Let them conſider, how miſerable their greatneſs would be, if the Son of God ſhould think it

(o) Not only thoſe ſervants, who belong to the family, but alſo ſuch as labor for us occaſionally, ſhould be permitted to join with us in prayer. Neither ſhould Maſters be unmindful of the religious intereſts of ſuch ſervants, who tho' not domeſtics, yet are employed in work-ſhops near their dwellings.—This is particularly the caſe in clothing-countries.—What excellent advantages have theſe gentlemen from their ſituation, authority, &c. for admoniſhing their people with reſpect to ſuch vices, as drunkenneſs, filthy converſation, curſing, ſwearing, ſabbath-breaking, &c. to which even the aged laborers are frequently given; and hereby not only plunge themſelves into miſery, but alſo dreadfully corrupt the youth.—Thoſe Maſters who make a profeſſion of religion, and yet are negligent of this duty, muſt contract no ſmall degree of guilt: Whereas *others* who exert themſelves in this reſpect, adorn their chriſtian character, and are purſuing a conduct that may prove friendly to their temporal welfare.

it as much below him, to pray for them, as they do to pray for their fellow-creatures.—Let them likewiſe be pleaſed to reflect, that where perſons in their elevated ſituation pay a ſtrict regard to the ſabbath, (avoiding unneceſſary travelling, viſiting, &c.) and daily practiſe family religion, their example may be exceedingly uſeful to thoſe around.——To one who looks towards a future world, and conſiders how much the happineſs, or miſery of individuals when dead and gone may be increaſed, according as others are influenced to tread in good, or evil paths by the remembrance of their example,—the thought is very ſtriking.

—Heads of families ſhould carefully watch againſt every thing that would diſhonor the duties of family religion; as harſh words, unkind actions, and tranſgreſſing the bounds of temperance, 1 Pet. iii. 7.

—Do not ſatisfy yourſelves, Sirs, with praying in your families but *once a day*—" Where this unworthy cuſtom prevails, it is generally the evening that is allotted for worſhip. But, if there is then need to commit ourſelves to the protection of divine Providence amidſt the darkneſs and inſenſibility of the night, there is certainly equal reaſon to offer our acknowledgments for it in the morning, and ſtill greater need to commit ourſelves to the care of the grace of God to preſerve us from the ſnares and temptations of the day; ſince the danger to which our ſouls are expoſed by theſe, is far more important than that to which our bodies are liable in the night; and the Scripture ſeems to lay a greater ſtreſs upon the worſhip of the morning than that of the evening, Pſalm v. 3. lix. 16. and lxxxviii. 13."*

—Yield not to that ſinful ſhame, Mark viii. 38, which may tempt you to omit this duty, when ſtrangers happen to be preſent. Mr. Fuller tells us, that he had once a perſon of quality lodged with him, and out of exceſs of modeſty, he forebore family duty that night: on which he makes a penitential

* See Mr. Reader's ſermon on family religion.

tential reflection, and forms ſolemn reſolutions and vows, never to be guilty of the like again.—It ought to be remembered, that a ſtedfaſt adherence to our duty at ſuch a time, may have a good effect upon the conduct of our gueſts, when they return to their own houſes.

—If the Maſter of the family be abſent the miſtreſs (unleſs a more proper perſon be preſent) ſhould diſcharge this part of duty.

—As family prayer ſhould be performed in the morning before the hurry of worldly buſineſs comes on, ſo domeſtics ſhould be called together for evening worſhip before they grow dull and ſleepy.—On this account, if circumſtances will admit, 'tis adviſeable not to ſup 'till after prayer.

—Having gone thro' the propoſed hints, ſhall conclude the introduction with earneſtly entreating every reader vigorouſly to purſue the intereſt of the ſoul, for *this is the one thing needful*—" needful to our true peace in life, needful to our comfort when death makes his ſpeedy approach—needful to our bliſs beyond the grave—needful millions of ages hence—needful thro' eternity, and in the preſent neglect of which everlaſting ruin inevitably follows." What *a grand*, *abſolute*, *infinite neceſſity* then, is this care of the ſoul, which conſiſts in the hearty belief, and ſerious practice of the great things of religion.†

CHAP-

† See p. 253. &c.—286, &c. of this Treatiſe.

ERRATA.

Page 25. line 16. dele *the*.——p. 30. l. 33. for *follow* read *folly*. p. 44. l. 23. dele *we*.——p. 52. l. 22. for *ſuits* read *ſins*.——p. 63. l. 20. for *aimiable* read *amiable*.——p. 71. l. 11. for *comm it to memorall* read *commit to memory all*.——p. 97. l. 14. for *Spir t* read *Spirit*——p. 103. l. 21. for *primitive* read *private*.——p. 124. l. 21. dele *of*.——p. 150. l. 11. for *is* read *are*.——p. 209. l. 15. for *poſſible* read *poſſibly*.——p. 240. l. 9. a comma to be after *way*.

CHAPTER I.

Of the Gift of PRAYER.

THE gift of prayer may be thus deſcribed. It is an ability to ſuit our thoughts to all the various parts and deſigns of this duty, and a readineſs to expreſs thoſe thoughts before GOD, in the fitteſt manner, to profit ourſelves, and others who join with us.

It is called a gift, partly becauſe it was beſtowed on the Apoſtles and primitive Chriſtians in an immediate, and extraordinary manner by the Spirit of GOD; and partly becauſe there is the ordinary aſſiſtance of the Spirit required even to the attainment of this ability to pray. In the firſt propagation of the Goſpel it pleaſed the Spirit of GOD, to beſtow various abilities on believers, and theſe were called the gifts of the Spirit. 1 Cor. xii. 4, 8, 9. Such were the gifts of preaching, of pſalmody, that is, of making and ſinging of pſalms, of ſpeaking ſeveral tongues, &c. Now tho' theſe were given to men at once, in an extraordinary way then, and the habits wrought in them by immediate divine power made them capable of exerting the ſeveral acts proper thereto on juſt occaſions, yet theſe powers of preaching, of ſpeaking ſeveral tongues, of pſalmody, &c. are now to be obtained by human diligence, with due dependance on the concurring bleſſing of GOD. And the ſame muſt be ſaid concerning the gift or faculty of prayer.* "Prayer,

* See Watts, Vol. III. p. 123.

" Prayer, is a word of an extenſive ſenſe in Scripture, and includes not only a petition for mercies, but it is taken for the addreſs of a creature on Earth to GOD in Heaven, about every thing that concerns his GOD, his neighbour or himſelf, in this world, or the world to come.—"

The chief parts of prayer are theſe eight, viz. INVOCATION, ADORATION, CONFESSION, PETITION, PLEADING, SELF-RESIGNATION, THANKSGIVING, and BLESSING; all which are contained in this ſhort verſe,

" Call upon GOD, adore, confeſs;
" Petition, plead, and then declare
" You are the LORD's; give thanks and bleſs,
" And let Amen conclude the prayer."

SECTION I.

INVOCATION.

" INVOCATION is a calling upon GOD, or beginning to ſpeak to him by ſome of his moſt holy names, or titles;" ſuch as, *O Lord, my God.* (*a*) *Moſt high and moſt holy God and Father.* (*b*) *O God of Iſrael that dwelleſt between the cherubim.** (*c*) *Almighty God and everlaſting King.* (*d*) *Our Father who art in Heaven.* (*e*) *O God who keepeſt covenant with thy ſervants.* (*f*)

SECTION II.

ADORATION.

" TO adore God, is to think highly of him, and to ſpeak humbly to him of the high eſteem which we have of his nature, and works."

I. Ado-

(*a*) 1 Kings viii. 28. (*b*) Pſal. lvii. 2. (*c*) 2 Kings xix. 15. (*d*) Gen. xvii. 1. Jer. x. 10. (*e*) Mat. vi. 9. (*f*) 1 Kings viii. 23.

* This expreſſion refers to the Schechinah, or miraculous light (deſigned as a token of God's ſpecial preſence) which ſat between the cherubim over the mercy-ſeat, &c.

I. Adoration paid to God on the account of his nature, consists in making mention of some of the attributes or perfections of his nature, such as his glorious and amiable majesty and blessedness, his eternity, immutability, omnipresence, omniscience, sovereignty, almighty power, wisdom, holiness, justice, truth, goodness and mercy. Having mentioned these divine perfections, we must acknowledge, that there is none to be compared with God; that he is infinitely above us and all other beings; that he is incomprehensible, so that when we have said all we can of his glorious attributes, we fall infinitely short of the merit of the subject.

I shall give some instances of all these in scripture language.

First, If we adore the glorious and amiable majesty of God, we do it in this manner.

O Lord our *God, thou art very great, thou art clothed with honour and majesty; who covereſt thyſelf with light, as with a garment.* (*a*)

God is light, and in him is no darkneſs at all. (*b*)

God is love. (*c*)

Thou art *the Father of lights, with whom is no variableneſs, neither ſhadow of turning*; *and* from whom *cometh down, every good and perfect gift.* (*d*)

Secondly, If we adore God for that blessedness which he has of and from himself, we say,

Thou art *the bleſſed and only Potentate, the King of Kings, and Lord of Lords.* (*e*)

Thirdly, If we adore God's eternity and immutability, or unchangeableness, we say,

Thou art *the King eternal, immortal, inviſible.* (*f*)

Thou *only haſt immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee.* (*g*)

Before

(*a*) Pſal. civ. 1, 2. (*b*) 1 John i. 5. (*c*) chap. iv. 16. (*d*) James i. 17. (*e*) 1 Tim. vi. 15. (*f*) 1 Tim. i. 17. (*g*) chap. vi. 16.

Before the mountains were brought forth, or ever thou hadſt formed the Earth and the World; even from everlaſting to everlaſting, thou art God. (*h*)

Thou art *the Lord*, and *changeſt not*; *therefore* we *are not conſumed.* (*i*)

The ſame yeſterday, to day, and for ever. (*k*)

Fourthly, If we adore God as omnipreſent, that is, preſent in all places, we ſay,

Whither ſhall we *go from thy Spirit? Or whither ſhall* we *flee from thy preſence? If* we *aſcend up into Heaven, thou art there: if* we *make* our *bed in Hell* (or in the depths of the Earth) *behold thou art there. If* we *take the wings of the morning, and dwell in the uttermoſt parts of the Sea; even there ſhall thy hand lead* us, *and thy right hand ſhall hold* us, that we cannot poſſibly eſcape thee. (*l*)

Thou art *a God at hand, and a God afar off.* (*m*)

Thou art *not far from every one of us; for in* thee *we live, and move, and have our being.* (*n*)

Fifthly, If we adore the omniſcience of God, by which we mean his perfect knowledge of all perſons, and things, we may do it thus,

O Lord thou haſt ſearched us, *and known* us: *Thou knoweſt* our *down-ſitting, and up-riſing, thou 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* the *tongue, but lo, O Lord, thou knoweſt it altogether.* (*o*)

Thou *ſearcheſt the heart*, and *trieſt the reins, even to give every man according to his ways, and according to the fruit of his doings.* (*p*)

All things are naked, and opened unto the eyes of him with whom we have to do; even *the thoughts and intents of the heart.* (*q*) *Sixthly*,

(*h*) Pſal. xc. 2. (*i*) Mal. iii. 6. (*k*) Heb. xiii. 8. (*l*) Pſal. cxxxix. 7, 8, 9, 10. (*m*) Jer. xxiii. 23. (*n*) Acts xvii. 27, 28 (*o*) Pſal. cxxxix. 1, 2, 3, 4. (*p*) Jer. xvii. 10. (*q*) Heb. v. 12, 13.

Sixthly, If we adore God's ſovereignty, or acknowledge that he is the Owner, and abſolute Lord of all, we do it in this manner,

The Heaven, even the Heavens are thine, *and all the hoſt of them. The Earth is* thine, *and the fulneſs thereof; the World, and they that dwell therein. The Sea is* thine, *and* thou *madeſt it; and* thy *hands formed the dry land. Every beaſt of the foreſt is* thine, *and the cattle upon a thouſand hills.* (*r*)

In thy *hand is the ſoul of every living thing, and the breath of all mankind* (*s*)

Thou *doſt according to* thy *will in the army 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?

Seventhly, If we adore the power of God, we ſay,

We *know*, O God, *that thou canſt do every thing.* (*u*)

Power belongeth unto thee. (*v*)

With thee *nothing* is *impoſſible.* (*w*)

Thou *killeſt, and* thou *makeſt alive*; thou *woundeſt, and* thou *healeſt*; *neither is there any that can deliver out of* thy *hands.* (*x*)

Thou art *able to do exceeding abundantly above all that we aſk or think.* (*y*)

Eighthly, If we adore the wiſdom of God, we ſay,

Thine *underſtanding*, O Lord, *is infinite.* (*z*)

Thou art *wonderful in counſel, and excellent in working.* (*a*)

O Lord, how manifold are thy works! in wiſdom haſt thou made them all. (*b*)

O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out! (*c*)

Thou art *the only wiſe God.* (*d*) *Ninthly*,

(*r*) Pſal. cxv. 16. xxxiii. 6. xxiv. 1. xcv. 5. l. 10. (*s*) Job xii. 10. (*t*) Dan iv. 35. (*u*) Job xlii. 2. (*v*) Pſal. lxii. 11. (*w*) Luke i. 37. (*x*) Deut. xxxii. 39. (*y*) Epheſ. iii. 20. (*z*) Pſal. cxlvii. 5. (*a*) Iſa. xxviii. 29. (*b*) Pſal. civ. 24. (*c*) Rom. xi. 33. (*d*) 1 Tim. i. 17.

Ninthly, If we adore the unſpotted holineſs of God, we do it in this manner,

Thou art holy, O thou that inhabiteſt the praiſes of Iſrael. (*e*)

Thou art of purer eyes than to behold evil, and canſt not look on iniquity. (*f*)

Thou art *holy in all* thy *works*, and *holineſs becometh thine houſe, O Lord, for ever.* (*g*)

Thou art *glorious in holineſs.* (*h*)

Tenthly, If we adore God, as that juſt one, who in the adminiſtration of his government, never did, nor ever will do wrong to any of his creatures, we ſay

Righteous art thou, O Lord, when we plead with thee; and wilt *be juſtified when thou ſpeakeſt, and clear when thou judgeſt.* (*i*)

Far be it from God, that he ſhould do wickedneſs, and from the Almighty, that he ſhould commit iniquity. (*k*)

O Lord God of Iſrael, thou art righteous; excellent in judgment, and in plenty of juſtice. (*l*)

Juſt and true are thy ways, thou King of ſaints. (*m*)

Eleventhly, If we adore the truth, the goodneſs, and mercy of God, we may do it in this manner,

Thy *truth endureth to all generations.* (*n*)

Thou art *the true God, who cannot lye.* (*o*)

Thou art *good*, and thy *mercy endureth for ever.* (*p*)

Thou haſt *proclaimed* thy *name, The Lord, the Lord God, merciful and gracious, long-ſuffering, abundant in goodneſs and truth, keeping mercy for thouſands, and forgiving iniquity, tranſgreſſion and ſin.* (*q*)

Thou art good, and doeſt good; good to all, and thy *tender mercies are over all* thy *works*: but, *truly God is* in a ſpecial manner *good to Iſrael, even to ſuch as are of a clean heart.* (*r*)

How excellent is thy loving kindneſs, O God! (*s*)

(*e*) Pſal. xxii. 3. (*f*) Hab. i. 13 (*g*) Pſal. cxlv. 17. xciii. 5. (*h*) Exod xv. 11. (*i*) Jer. xii. 1 Pſal. li. 4. (*k*) Job xxxiv. 10. (*l*) Ezra ix. 15. Job xxxvii 23. (*m*) Rev. xv. 3. (*n*) Pſal. c. 5. (*o*) Jer. x. 10. Tit i. 2. (*p*) Pſal. cxxxvi. 1. (*q*) Exod. xxxiv. 5, 6, 7. (*r*) Pſal. cxix. 98. cxlv. 9. lxxiii. 1. (*s*) Pſal. xxxvi. 7.

Twelfthly, If we adore God as one whose perfections are matchless, and who is infinitely above all creatures, we say,

Who in the Heaven can be compared to the Lord? who among the sons of the mighty can be likened unto the Lord? (*t*)

Among the gods there is none like unto thee, O Lord, neither are there any works like unto thy works. For thou art great, and doest wondrous things; thou art God alone. (*u*)

All *nations* before thee *are as a drop of a bucket, and as the small dust of the balance, behold*, thou *takest up the isles as a very little thing. All nations before* thee *are as nothing, and they are counted to* thee *less than nothing, and vanity.* (*v*)

Lastly, If we adore God as a Being incomprehensible in his nature and attributes, we may do it thus,

Who *by searching can find out God?* Who *can find out the Almighty unto perfection?* (*w*)

Great is the Lord, and greatly to be praised; and his greatness is unsearchable. (*x*)

Who can utter the mighty acts of the Lord? Who can shew forth all his praise? (*y*)

Thou art *exalted above all blessing and praise.* (*z*)

II. To adore God on the account of his works, is, to speak honourably of him, because of his works of creation, providence, and grace.

I shall give some instances of this also in scripture language.

If we adore God for his works of creation, we say,

Thou, even thou art Lord alone, thou hast made Heaven, the Heaven of Heavens with all their host, the Earth and all things that are therein, the Seas, and all that is therein. (*a*)

We

(*t*) Psal. lxxxix. 6. (*u*) Psal. lxxxvi. 8, 10. (*v*) Isa. xl. 15. 17. (*w*) Job. xi. 7. (*x*) Psal. cxlv. 3. (*y*) Psal. cvi. 2. (*z*) Nehem. ix. 5. (*a*) Nehem. ix. 6.

We worſhip him who *ſpake, and it was done*; who *commanded, and it ſtood faſt*; who *ſaid, let there be light, and there was light.* (*b*)

Thou haſt *made the ſun to rule by day*, and *the moon and ſtars to rule by night: Thou haſt ſet all the borders of the earth; thou haſt made ſummer and winter.* (*c*)

Thou didſt *form man* at firſt *of the duſt of the ground, and breathed into his noſtrils the breath of life; and man became a living ſoul.* (*d*)

Thou *O God, madeſt us, and not we ourſelves.* (*e*)

Thou *didſt make every thing very good.* (*f*)

Thou art worthy, O Lord, to receive honour, and glory, and power; for thou haſt created all things, and for thy pleaſure, for thy praiſe *they are, and were created.* (*g*)

Secondly, If we adore God for his works of providence, we ſay,

The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon. (*h*)

Thou art *the Moſt High*, who *ruleth in the kingdom of men, and giveth it to whomſoever he will.* (*i*)

A ſparrow falls not to the ground without thy permiſſion. (*k*)

Thou art he who took me out of the womb; thou didſt keep me in ſafety, *when I was upon my mother's breaſt. The God who fed me all my life long unto this day, and redeem'd me from evil.* (*l*)

Thou *upholdeſt all things by the word of* thy *power; and by* thee *all things conſiſt* (are ſupported). Thy *kingdom ruleth over all.* (*m*)

*Hallelujah,** *for the Lord God omnipotent reigns*,—and *hath prepared his throne in the Heavens*,—before whom *the Seraphim cover their faces.* (*n*)

(*b*) Pſal. xxxiii. 9. Gen. i. 3. (*c*) Pſal. cxxxvi. 8, 9. lxxiv. 17. (*d*) Gen. ii. 7. (*e*) Pſal. c. 3. (*f*) Gen. i. 31. (*g*) Rev. iv. 11. (*h*) Pſal. cxlv. 15. (*i*) Dan. iv. 25. (*k*) Mat. x. 29. (*l*) Pſal. xxii. 9. Gen. xlviii. 15, 16. (*m*) Heb. i. 3. Colloſ. i. 17. Pſ. ciii. 19. (*n*) Rev. xix. 6. Pſal. ciii. 19. Iſa. vi. 2.

* i. e. Let the Lord be praiſed.

Thirdly, If we adore God for the works of his grace, we ſay, *Glory to God in the higheſt* Heavens, for *peace on Earth*, yea *good-will, towards men. (o)*

Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly things *in Chriſt. (p)*

We would join with the whole creation in *ſaying, Bleſſing, and honor, and glory, and power, be unto him who ſitteth upon the throne, and unto the Lamb for ever and ever. (q)*

Here it may be proper to mention the name of Chriſt, who is the only Mediator betwixt God and man, in and thro' whom alone we are brought nigh to God, and can expect to be heard and anſwered. —On this occaſion we may expreſs ourſelves in the following manner,—*We do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies* in thy beloved Son. *(r)*

Thou haſt commanded us *whatſoever* we *do in word or deed*, to *do all in the name of the Lord Jeſus: O* that our preſent *ſpiritual ſacrifices* of prayer and praiſe may be *acceptable to God by Chriſt. (s)*

We approach thee in and thro' that great high Prieſt who *is entered into heaven itſelf, now to appear in the preſence of God for us. (t)*

We look up to thy throne of grace thro' a Mediator who *is able to ſave to the uttermoſt*, all *that come unto God by him, ſeeing he ever liveth to make interceſſion for them. (u)*

SECT.

C

(*o*) Luke ii. 14. (*p*) Epheſ. i. 3. (*q*) Rev. v. 13. (*r*) Dan. ix. 18. (*s*) Col. iii. 17. 1 Pet. ii. 5. (*t*) Heb. ix. 24. (*u*) Heb. vii. 25.

SECTION III.

CONFESSION.

"CONFESSION, is an acknowledgment, that we are not only mean and inconſiderable creatures, in the ſight of our Maker, but that we are alſo ſinners, that our nature is corrupt, that we are chargeable with actual tranſgreſſions, that our iniquities are numerous and aggravated, and that therefore we deſerve to be deprived of every bleſſing, and to be puniſhed by the great and juſt God, &c."

I. We may confeſs our meanneſs as creatures, in ſuch ſcriptural expreſſions as theſe:

Man is like to vanity. His breath is in his noſtrils: and *wherein is he to be accounted of.* (*v*)

What is man that thou art mindful of him? And the ſon of man that thou viſiteſt him (*w*). Even with the riches of thy grace in Chriſt Jeſus.

Who am I, O Lord God? And what is my houſe, that thou haſt brought me hitherto? (*x*)

Will God in very deed dwell with man on the earth? with *man that is a worm, and the ſon of man which is a worm?* (*y*)

O let not the Lord be angry, now I, who am but duſt and aſhes, take upon me to ſpeak unto the Lord. (*z*)

II. Having acknowledged our meanneſs as creatures, we may confeſs the corruption or depravity of human nature; and our obnoxiouſneſs to death, in conſequence of our relation to Adam the firſt tranſgreſſor.

All have ſinned, and come ſhort of the glory of God. (*a*)

All the world is become guilty before God. (*b*)

There is none righteous, no not one. (*c*)

By

(*v*) Pſal. cxliv. 4. Iſai. ii. 22. (*w*) Pſal. viii. 4. (*x*) 2 Sam. vii. 18. (*y*) 2 Chron vi. 18. Job xxv. 6. (*z*) Gen. xviii. 27. 30. (*a*) Rom. iii. 23. (*b*) Ver. 19. (*c*) Ver. 10.

By one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. (*d*)

III. We may deſcend to particulars, and humbly confeſs before God the corruption of the ſeveral faculties of our ſouls.—For example, the blindneſs of our underſtandings.

The underſtanding is darkened with reſpect to ſpiritual objects. (*e*)

Next we may confeſs the perverſeneſs of our wills. ----We are *like the deaf adder, that ſtoppeth her ear; which will not hearken to the voice of charmers, charming never ſo wiſely.* (*f*)

How have I hated inſtruction, and my heart deſpiſed reproof? And have not obeyed the voice of my teachers. (*g*)

We have that *carnal mind* which *is enmity againſt God.* (*h*)

We may alſo acknowledge what is amiſs in our paſſions and affections, that theſe are placed upon things mean and periſhing, to the neglect of objects inconceivably great and everlaſting.

We have been full of care about *what we ſhall eat*, and *what we ſhall drink*, and *wherewithal we ſhall be clothed*; but have not ſought with earneſtneſs *the kingdom of God, and* that *righteouſneſs* which is neceſſary to our being accepted of him. (*i*)

We have *looked at* (been eagerly purſuing) *the things that are ſeen, which are temporal*, but have been very unmindful of *the things that are not ſeen, which are eternal.* (*k*)

Of the Rock that begat* us we *have been unmindful, and have forgotten God that formed* us. (*l*)

We

(*d*) Rom. v. 12. (*e*) Epheſ iv. 18. (*f*) Pſal. lviii. 4. 5. (*g*) Prov. v. 12. 13. (*h*) Rom. viii. 7. (*i*) Mat. vi. 31. 33. (*k*) 2 Cor. iv. 18. (*l*) Deut xxxii 18.

* God may be ſtiled *a Rock* to denote that he is always the ſame, and therefore at all times a ſure refuge.

We have forſaken God the fountain of living waters, for *ciſterns, broken ciſterns, thatcan hold no water.* *

We have ſerved the creature more than the Creator, who is bleſſed for ever. (*m*)

IV. When we have acknowledged our natural corruption, we are humbly to confeſs before God our actual tranſgreſſions.

Theſe might be diſtinguiſhed into ſins of omiſſion, or the duties we have neglected, and ſins of commiſſion, or our breaches of Jehovah's holy law, in thought, word, and deed.

1. We may confeſs our ſins of omiſſion in ſuch ſcriptural expreſſions as theſe:

We have *left undone thoſe things which we ought to have done.* (*n*)

We have been as *fig-trees planted in thy vineyard, and thou haſt come* year after year *ſeeking fruit* from us, *and haſt found none*; therefore we might have juſtly been *cut down for cumbering the ground.* (*o*)

We have *hid our Lord's money*, not ſo much as attempting an improvement of our talents, and therefore deſerve the doom of *the wicked, and ſlothful ſervant.* (*p*)

We have been unfaithful *ſtewards*, who have *waſted* our Lord's *goods.* (*q*)

We may here be more particular,‖ in acknowledging the duties wherein we have failed, towards God, and likewiſe towards our fellow-creatures.----If we conſider God, not only as a Being poſſeſſed of all conceivable excellencies in the higheſt perfection, but

(*m*) Jer. ii. 13. * The various uncertain enjoyments of this world—Rom. i. 25. (*n*) Mat. xxiii. 23. (*o*) Luke xiii. 6, 7. (*p*) Mat. xxv. 18, 26. (*q*) Luke xvi. 1.

‖ A *particular* confeſſion of paſt ſins, (ſays one) even of thoſe which we have reaſon to hope are forgiven, may be very uſeful; in order to promote and maintain humility, caution and watchfulneſs; to keep our conſcience tender, and increaſe our activity in religion for the future, in this view it is recommended in ſcripture. Ezek. xvi. 61, 63.

but likewiſe as our almighty creator, conſtant preſerver, unerring teacher, and greateſt benefactor, we ſhall ſee, that we have been wanting in our behaviour towards him in various reſpects. For inſtance, we ſhall be convinced that we have not loved, and reverenced him as his auguſt and amiable perfections require—that our thankfulneſs and gratitude for the many mercies he has freely beſtowed upon us, hath been very defective—that we have not read with attention, and ſtudied God's holy word as we might have done---that we have leaned to our own underſtandings, and not aſked for divine wiſdom to guide us; have been confident of our own ſtrength, ſo as to ſlight the holy Spirit, and have made light of Chriſt the appointed Saviour, 2 Cor. iii. 5. Mat. xxii. 5.---that we have neglected certain divine ordinances, particularly the Lord's ſupper, without being concern'd for that neglect--have been wanting in point of ſeriouſneſs, when we have ſpoken of God in our common diſcourſe----have not embraced ſeveral of thoſe ſtated, and occaſional opportunities for divine worſhip, with which we have been favoured-----when we have engag'd in religious exerciſes, it has been without that awful ſolemnity, and deep humility which became us; neither have we delighted ourſelves in the Lord our God, nor ſhewn a zeal for the advancement of his glory in the world.

Beſides the above duties, which more immediately reſpect God, there are a great variety owing to our fellow-creatures, which we have either wholly neglected, or performed them careleſsly, and by halves.

Parents by a ſerious ſurvey of their conduct, may ſee cauſe ſufficient humbly to acknowledge, that they have not inſtructed, and chaſtiſed their children, nor prayed with them as they ought.

Children may confeſs, that they have not given due honor to their parents, nor expreſs'd a becoming thank-

thankfulneſs for the benefits they have received from them.

Huſbands---That they have not manifeſted that tenderneſs towards their wives, which might have been reaſonably expected; nor diligently endeavoured to promote their eternal intereſt.

Wives---That they have been wanting in point of affection, and reſpectful behaviour towards their huſbands.

Maſters---That they have been negligent in governing, reproving, rewarding, and giving religious inſtructions to their ſervants, as each caſe required.

Servants---That they have been ſlothful in their buſineſs.

Superiors---That they have been far from doing good according to their abilities.

Inferiors---That they have not paid reverence and honour to whom they are due.

Magiſtrates---That they have not as became them encouraged by precept, and example that which is good, nor diſcountenanced, and oppoſed that which is evil.

Subjects---That they have not rendered to their Ruler the tribute which he juſtly claims.

Miniſters---That they have failed to give proper reproofs and exhortations in private, and been defective alſo in their public work.

Hearers---That they have not prayed for miniſters, &c.

The young ſhould confeſs their folly in not attending to the good counſels of the aged.

The aged ſhould lament it before God, that they have not been more grave in their carriage, and profitable in their converſation, when youth have ſtood before them.

To cloſe, We are to acknowledge (as far as we can recollect) the duties we have omitted, whether towards friends or enemies, neighbours or diſtant acquaintance, the diſtreſſed and afflicted in body or mind. 1 *John* iii. 17. *Iſaiah* lviii. 7.

2. After we have acknowledged the duties we have omitted, we are to confeſs the ſins we have committed.

In general thus---We *have done deeds that ought not to be done.* (*r*)

Father I have ſinned againſt heaven, and before thee. (*s*)

Againſt thee, thee only have I ſinned, and done evil in thy ſight. (*t*)

We have ſinned, we have done amiſs, and have dealt wickedly. (*u*)

We have not obeyed the voice of the Lord our God, to walk in his laws which he ſet before us, but we *have tranſgreſſed thy law, by departing from thee.* (*v*)

1. But to proceed to particulars: We may confeſs before God our ſinful thoughts, in the following ſcriptural language:

From within, out of our *hearts, have proceeded evil thoughts.* (*w*)

Amongſt the reſt, our thoughts of vanity and pride call for lamentation.

Oh, *how long* have *vain thoughts lodged within* us! (*x*) How have our hearts dwelt upon thoughts which are trifling and fooliſh! Pride hath ſwollen our breaſts. We have *thought of* ourſelves *more highly than* we *ought*; have been apt *to deſpiſe* our poor *neighbour, and* have not *walked humbly with* our *God.* (*y*)

We have *ſacrificed unto* our *nets, and burned incenſe unto* our *drags,* (*z*) imputed our proſperity to our own power and wiſdom, inſtead of humbly and thankfully acknowledging the hand of God therein.

We have *ſought* our *own glory,* more than *the glory of God.* (*a*)

We have been puffed up with pride, and have eagerly ſought opportunities to gratify it; notwithſtanding

(*r*) Gen. xx. 9. (*s*) Luke xv. 18. (*t*) Pſ. li. 4. (*u*) 2 Chron. vi. 37. (*v*) Dan. ix. 10, 11. (*w*) Mark vii. 21. (*x*) Jer. iv. 14. (*y*) Rom. xii. 3. Prov. xiv. 21. Mic. vi. 8. (*z*) Hab. i. 16. (*a*) Prov. xxv. 27. 1 Cor. x. 31.

ing we have read in thy word, that *every one that is proud in heart, is an abomination to the Lord.* (*b*)

Rash anger and passion have raged within. We have had *no rule over our own spirits:* have been *angry with our brother without a* just *cause.* (*c*)

We have been *soon angry*, and *anger hath rested in our bosoms.* (*d*)

The Sun has gone down upon our wrath*; hereby *we have given place to the devil.* (*e*) Given him an advantage against us.

Our covetousness, discontent, and sensuality.

Our *hearts* have *inclined to covetousness.* (*f*)

We have been guilty of that *covetousness which is idolatry.* (*g*) Paid that regard to the things of the world which is due to God alone.

We have not been *contented with such things as* we *have.* (*h*)

We have *minded the things of the flesh* more than *the things of the spirit.* (*i*)

We have been *lovers of pleasures more than lovers of God.* (*k*)

Our unmindfulness of the changes we are liable to in this world.

We have *put far away the evil day*, and *in* our *prosperity* have *said*, we *shall never be moved.* (*l*)

We *have made gold* our *hope, or have said to fine gold, thou art* our *confidence*; have *trusted in uncertain riches* more than *in the living God.* (*m*) Our

(*b*) 1 Cor. v. 2. Prov. xvi. 5. (*c*) Chap. xxv. 28. Mat. v. 22. (*d*) Prov. xiv. 17. Eccles. vii. 9. (*e*) Eph. iv. 26, 27. (*f*) Ps. cxix. 36. (*g*) Colos. iii. 5. (*h*) Heb. xiii. 5. (*i*) Rom. viii. 5. (*k*) 2 Tim. iii. 4. (*l*) Amos vi. 3. Psalm xxx. 6. (*m*) Job xxxi. 24. 1 Tim. vi. 17.

* "It has been said of the followers of Pythagoras, that if "the members of their particular society had any difference "with each other, they always used to give tokens of recon- "ciliation before the Sun went down.—Were family prayers "constantly practised morning and evening, it might have an "happy tendency to keep persons (who have differed) from "going to sleep in anger."

Our Envy and Malice:

We were *envious, when* we *ſaw the proſperity of* others. (*n*)

We *have* had *bitter envying and ſtrife in* our *hearts* (*o*) even towards our chriſtian brethren.

We have been *living in malice and envy; hateful and hating one another:* Have *rejoiced when* our *enemy hath fallen.* (*p*)

Our impatience under afflictions, and contempt of divine corrections.

When *thou haſt chaſtiſed* us, tho' it has been *leſs than our iniquities deſerve*, yet our *hearts have fretted againſt the Lord.* (*q*)

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

2. We may next confeſs before God our ſinful words.

In the multitude of our *words there wanteth not ſin.* (*s*)

Our *tongues* have been *unruly*, and we have greatly *offended in* our *words.* (*t*)

We have ſpoken many idle unprofitable words ——irreverent, proud, flattering, lying, impure ſpeeches, &c.

3. We are likewiſe to confeſs our evil actions.

We have *broken the law*, and *diſhonoured God* by our wicked actions. (*u*)

We humbly acknowledge our *evil ways, and* our *doings that were not good.* (*v*)----Such as intemperance, diſhoneſty, quarrelſome behaviour, wantonneſs, or the like.

4. Profeſſors ſhould with ſorrow acknowledge their lukewarmneſs, ſpiritual ſloth, and departure from the paths of holineſs.

We have not been *fervent in ſpirit, ſerving the Lord*; but indifferent and ſlothful. (*w*)

(*n*) Pſalm lxxiii. 3. (*o*) James iii. 14. (*p*) Tit. iii. 3. Prov. xxiv. 17. (*q*) Jer. xxxi. 18. Ezr. ix. 13. Prov. xix. 3. (*r*) Heb. xii. 5. (*s*) Prov. x. 19. (*t*) James iii. 8. Ver. 2. (*u*) Rom. ii. 23. (*v*) Ezek. xxxvi. 31. (*w*) Rom. xii. 11.

The things which remain are ready to die; and our *works have not been found perfect*; but very defective *before God.* (*x*)

We have been *lukewarm, neither cold nor hot*, even where the cause justly demanded our warmest zeal. (*y*)

We have *lost* the fervour of our *first love*, and do come short of our *first works*; we are indeed in a backsliding and declining state. (*z*)

Our *goodness* hath been *as a morning cloud, and as the early dew*, which soon *goeth away.* (*a*)

There is in us *an evil heart of unbelief*, which inclines us to *depart from the living God.* (*b*)

V. We are moreover to make mention of the great evil that there is in sin.—The malignity of its nature, and its folly.

Our sin, which is entirely opposite to thine *holy just and good commandment*, is *exceeding sinful.* (*c*)

O God, thou knowest my foolishness; and my sins are not hid from thee. (*d*)

Foolish was I, and ignorant: I was as a beast before thee. (*e*)

We were foolish in being *disobedient*, and in *serving divers lusts and pleasures.* (*f*)

The unprofitableness and deceitfulness of sin.

I have sinned, and perverted that which was right, and it profited me not. (*g*)

We have been hardened thro' the deceitfulness of sin (*h*) —or by its guileful arts.

The pride of our hearts in particular *hath deceived* us, (*i*)—by promising us safety, whilst it exposed us to utter ruin.

The vast injury sin has done to our souls, and the offence it has given to a God of unspotted purity, and infinite majesty.

In

(*x*) Rev. iii. 2. (*y*) Ver. 16. (*z*) Rev. ii. 4, 5. (*a*) Hosea vi. 4. (*b*) Heb. iii. 12. (*c*) Rom. vii. 12, 13. (*d*) Psalm lxix. 5. (*e*) Ps. lxxiii. 22. (*f*) Tit. iii. 3. (*g*) Job xxxiii. 27. (*h*) Heb. iii. 13. (*i*) Obad. ver. 3.

In *ſinning againſt* thee we have *wronged* our *own ſouls.* (*k*)

Our *own wickedneſs* hath *corrected* us, *and* our *backſlidings* have *reproved* us; *it is an evil thing and bitter, that* we have *forſaken the Lord* our *God.* (*l*)

We *have provoked the holy one of Iſrael to anger moſt bitterly.* (*m*)

We have *magnified* ourſelves, *exalted* our *voices, and* have *lifted up* rebellious hands even againſt the Almighty. (*n*)

VI. We are to acknowledge the number of our ſins, and to confeſs the various circumſtances which have increaſed their guilt.

Our *tranſgreſſions* have been *multiplied.* (*o*)

Who can underſtand his errors? (*p*)

Mine iniquities are more than the hairs of mine head. (*q*)

In many things we offend all. (*r*)

Our own *hearts condemn us* of manifold evils; but oh how vaſt the multitude that are ſeen by that *God*, who *is* infinitely *greater than our hearts, and knoweth all things.* (*s*)

Our ſins have been attended with ſeveral circumſtances of aggravation.

Knowledge has aggravated our guilt.

Thou haſt *written to* us *the great things of* thy *law, but* we have *accounted* them *as a ſtrange thing*, (*t*) —diſregarded them.

We have *known* our *Lord's will*, but have not *done according to his will*, and therefore deſerve to be *beaten with many ſtripes:* Whilſt we have *taught others*, we have *not taught ourſelves.* (*u*)

We *have known the way of the Lord, and the judgment of* our *God*; and yet *have altogether broken the yoke, and burſt the bonds* of duty. (*w*)

(*k*) Prov. viii. 36. (*l*) Jer. ii. 19. (*m*) Iſa. i. 4. Hoſea xii. 14. (*n*) Jer. xlviii. 26. 2 Kings xix. 22. (*o*) Job xxxv. 6. (*p*) Pſalm xix. 12. (*q*) xl. 12. (*r*) Jam. iii. 2. (*s*) 1 John iii. 20. (*t*) Hoſ. viii. 12. (*u*) Luke xii. 47. Rom. ii. 21. (*w*) Jer. v. 5.

We have *known the judgment of God, that they who do ſuch things are worthy of death*, yet we have *not only done the ſame, but have* taken *pleaſure in thoſe that do them*: choſen them for our intimate companions. (*x*)

The warnings we have received from the word of God, from our fellow-creatures, and the admonitions of conſcience which we have treated with neglect, are further aggravations of our iniquity.

Jehovah hath *called*, and we have *refuſed*, he hath *ſtretched out* his *hand*, and we have *not regarded*; *but* we have *ſet at nought all* his *counſel, and would none of* his *reproof*; therefore he might juſtly *laugh at* our *calamity*, and *mock when* our *fear cometh*. (*y*)

Thou haſt *ſent to* us, *ſaying, O do not this abominable thing that I hate, but* we have *not hearkened, nor inclined* our *ear to turn from* our *wickedneſs*. (*z*)

We have been *often reproved* by God and man, and our own conſciences, and yet have *hardened* our *necks*, and refuſed to be guided by good counſels. (*a*)

Continuing in ſin, when we have been under afflictions for it, has aggravated our guilt.

Thou haſt ſtricken us, *but* we *have not grieved*; we *have made* our *faces harder than a rock, and have refuſed to return*. (*b*)

When *ſome* have been *overthrown*, we *were as a firebrand pluck'd out of the burning*,* *yet have* we *not returned unto* thee O *Lord*. (*c*)

Thou haſt *chaſtened* us *with the ſtripes of the children of men* (corrected us mildly like a father) yet we have *not turned, neither ſought the Lord of hoſts*. (*d*)

Our crimes are greatly aggravated as committed againſt divine love and mercy, the wonderful grace of the goſpel.

We

(*x*) Rom. i. 32. (*y*) Prov. i. 24, 25, 26. (*z*) Jer. xliv. 4, 5. (*a*) Prov. xxix. 1. (*b*) Jer. v. 3. (*c*) Amos iv. 11. (*d*) 2 Sam. vii. 14. Iſaiah ix. 13.

* "A proverbial expreſſion uſed, to ſignify a narrow eſcape "out of great danger."

We have *not rendered again, according to the benefit done unto* us, but have ill *requited the Lord*, as *a foolish people and unwise.* (*e*)

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

We have sinned, notwithstanding we have heard of the astonishing *love of God to our perishing world, in giving his only begotten Son*, to be the Redeemer of it. (*g*)

We wilfully *transgressed the commandment of the Lord*, after we had learnt from the holy scriptures, that Jesus Christ, *who* was *in the form of God,—took upon himself the form of a servant, and became obedient unto death, even the death of the cross*, that he might *put away sin.* (*h*) Thus, O Lord, our rebellion has been aggravated by the vilest ingratitude.

Our sin has been attended with another circumstance of aggravation; it has been committed, after God has been moving by his Spirit on our minds, in secret, and when under public ordinances.

The *Spirit* of Jehovah has *striven with* us; urged us to an immediate *consideration of* our *latter end*, but we have *resisted* him. (*i*)

We have *rebelled and vexed the holy Spirit of God.* (*k*)

The guilt of our iniquity has perhaps been still more increased by being committed against promises of reformation in an hour of distress, or even against solemn covenant engagements and a strict profession of religion.

We have said we *would not transgress*, we *would not offend any more*, if our God would help us in the season of trouble; yet when we received deliverance, we *turned again to* sin and *folly.* (*l*)

We

(*e*) 2 Chron. xxxii. 25. Deut. xxxii. 6. (*f*) Isaiah i. 2. (*g*) John iii. 16. (*h*) 1 Sam. xv. 24. Philip. ii. 6, 7, 8. Heb ix. 26. (*i*) Gen. vi. 3. Deut. xxxii. 29. Acts vii. 51. (*k*) Isaiah lxiii. 10. (*l*) Jer. ii. 20. Job xxxiv. 31. Psal. lxxxv. 8.

We *have not performed the words of the covenant which* we *made before* thee, but as *treacherous dealers have dealt treacherouſly, yea very treacherouſly.* (*m*)

We have diſhonoured *that worthy name by which* we *are called*, and *given great occaſion to the enemies of the Lord to blaſpheme*, (*n*)—to deſpiſe his holy law.

We have *named the name of Chriſt*, ſolemnly profeſſed his religion, and yet have not *departed from iniquity.* (*o*)

VII. After the above confeſſions, we muſt profeſs our ſhame and ſorrow for our iniquities, and humbly own our deſert of puniſhment.

O our *God*, we are *aſhamed, and bluſh to lift up* our *faces to thee*, our *God.* (*p*)

O Lord, to us belongeth confuſion of face, becauſe we have ſinned againſt thee. (*q*)

Behold, I am vile, what ſhall I anſwer thee? I abhor myſelf, and repent in duſt and aſhes. (*r*)

Oh that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for my tranſgreſſions. (*s*)

Thou mighteſt juſtly puniſh us by *taking away* thine *wool and* thy *flax in the time thereof, and* thy *corn and* thy *wine in the ſeaſon thereof.* (*t*)

Thou mayeſt *feed* us *with bread of affliction, and with water of affliction, and put into* our *hands the cup of trembling.* (*u*)

Thou mighteſt juſtly *ſwear in* thy *wrath, that* we *ſhould not enter into* thy *reſt.* (*w*)

It were righteous in God to cut us off with *ſwift deſtruction*, yea to condemn us *to the blackneſs of darkneſs for ever.* (*x*)

VIII. We

(*m*) Jer. xxxiv. 18. Iſaiah xxiv. 16. (*n*) James ii. 7. 2 Sam. xii. 14. (*o*) 2 Tim. ii. 19. (*p*) Ezra ix. 6. (*q*) Dan. ix. 8. (*r*) Job xl. 4. xlii. 6. (*s*) Jer. ix. 1. (*t*) Hoſ. ii. 9. (*u*) 1 Kings xxii. 27. Iſaiah li. 22, 23. (*w*) Pſal. xcv. 11. (*x*) 2 Pet. ii. 1. Jude ver. 13.

VIII. We muſt acknowledge the admirable patience of Jehovah exerciſed towards us, and his readineſs to be reconciled to the returning ſinner.

O *the riches of the goodneſs, and* patience, *and forbearance of God*; how *long-ſuffering is* he *to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.* (*y*)

Sentence againſt our *evil works* has *not* been *executed ſpeedily*; but thou haſt *given* us *ſpace to repent*; O *that* this *goodneſs of God* might *lead* us *to repentance.* (*z*)

Surely *the long-ſuffering of* the *Lord* tends to *ſalvation*; therefore will we *rend* our *hearts, and not* our *garments* * only, *and turn to the Lord* our *God.* (*a*)

With the Lord there is mercy, and with him is plenteous redemption. (*b*)

Thou haſt *ſaid*, and confirmed it with an oath, that thou haſt *no pleaſure in the death of the wicked, but* rather *that the wicked turn from* their *way and live.* (*c*)

Thou haſt indeed ſaid, *return ye backſliding children, and I will heal your backſlidings: behold we come unto thee, for thou art the Lord our God.* (*d*)

APPENDIX *to the above* SECTION.

SHALL introduce here the advice given by Doctor WRIGHT (in an excellent little treatiſe of being born again) to the ſerious reader, for the diſcovering the ſins of his paſt life, in order to an humble confeſſion of them before God.

Set down (ſays that pious writer) and think over the ſins of *childhood* and *youth*. And take as diſtinct an account, as you can, of your miſcarriages when *at*

(*y*) Rom. ii. 4. 2 Pet. iii. 9. (*z*) Eccl. viii. 11. Rev. ii. 21. (*a*) 2 Pet. iii. 15. Joel ii. 13. (*b*) Pſalm cxxx. 7. (*c*) Ezek. xxxiii. 11. (*d*) Jer. iii. 22.

* Rending of the garments was amongſt the *Jews* an outward token of great inward grief.

at home with your parents; and afterwards, when you were *ſent out* for buſineſs, or education, into the world.

Think of the *ſeveral places* you have liv'd in, and what your ſins have been in each of thoſe.

If you are ſo far advanced in the world, as to have families of your own, think of your faults in a *relative capacity*: What ſins you have been guilty of againſt *wife* or *huſband*, againſt *children* or *ſervants*.

And ſo, likewiſe, think of your ſins againſt thoſe you may have dealt with in a way of *trade*; or converſed with in a way of *friendſhip*; or thoſe you ſhould have help'd in a way of *charity*.

Take an account of the ſins of your *tempers*, and *conſtitutions*.

Then mark down thoſe that ariſe from your calling,‡ and condition.*

Eſpecially take care to find out that, which is, moſt ſtrictly ſpeaking, your *own iniquity* (the ſin to which you have been moſt addicted;) and where, in any inſtance, this has broke out in ſuch a manner, as to leave uneaſy impreſſions upon your mind, be ſure to take an account of all ſuch acts of wickedneſs. Let

‡ Every calling has its temptations: In the various ways of commerce, there are deceitful arts which an upright man obſerves and abhors: Some callings expoſe to more temptations than others; ſo that without circumſpection and care, men are undone in the way of their callings. Some engage perſons in ſuch a throng of buſineſs, that from one riſing of the ſun to another, they never ſeriouſly remember God or their ſouls. 'Tis therefore a point of great wiſdom in the choice of a calling, to conſider what is leaſt liable to temptations, and affords more freedom of regarding our ſpiritual ſtate; for the body is not the intire man, and the preſent life is not his only duration.

* Pride, luxury, ſecurity, and an ungrateful forgetfulneſs of God generally grow in proſperity. And the contrary ſtate of poverty, has its peculiar temptations: Diſcontent, and the uſe of unlawful means to obtain what they want and deſire, is the ſin of the poor. 'Twas therefore Agur's wiſe prayer, "Give me neither poverty nor riches, &c. *Prov.* xxx. 8. See Bates's works, p. 371."

Let the *ten commandments* be ſet before you, when you are making this inquiſition: And ſet down the ſeveral ſins which you apprehend you have been guilty of, in *doing* what is *forbidden*, or *neglecting* what is *required* under each command.

After this, think of the *circumſtances* which have aggravated your ſins.*

WITH A VIEW TO YOUR PRIVATE DEVOTIONS, AND TO ASSIST YOU FURTHER IN THE WORK OF SELF-EXAMINATION, PERMIT ME TO PRESENT YOU WITH THE FOLLOWING PARTICULARS:

SINS AGAINST GOD.

THERE is the ſin of ſwearing, and taking the name of God in vain. Exod. xx. 7. James v. 12.

Profaning the ſabbath, by ſpending that time idly, or in the common buſineſs, or carnal pleaſure, which God has appointed for public and private worſhip. Exod. xx. 8. Iſai. lviii. 13.

Laughing at any perſons, or jeering them becauſe they are the miniſters or people of God. 2 Chron. xxxvi. 16.

Making a jeſt of the word of God, or preaching, or prayer, or any part of religion. Ezek. xxii. 26. 31.———Quoting ſcripture in our common diſcourſe, and applying it to a trivial purpoſe, (which ſome are chargeable with,—without any evil intention) is the way to leſſen our reverence for the bible, and may encourage others to go greater lengths.

SINS AGAINST MAN.

THAT of deſpiſing parents, teachers, or rulers in our hearts, or reproaching them with our tongues. Prov. xv. 5, 20. Chap. xxx. 17. Jude ver. 8.

Diſobedience to their juſt commands. Colloſ. iii. 20. Rom. xiii. 1. Ob-

* See p. 21, &c.

Obſtinacy and ſtubbornneſs againſt their reproofs and corrections. Deut. xxi. 18, 21. Prov. xxix. 1.

Boaſting over others, on the account of any thing we poſſeſs beyond them. 1 Cor. iv. 7.

Conceitedneſs, always contradicting what others ſay, and thus treating our fellow-creatures as tho' we were an higher rank of beings than they. Prov. xxvi. 12. 2 Pet. ii. 10.

A diſdainful and ſcornful carriage towards others, particularly towards the aged, ſervants, and the poor. Levit. xix. 32. Epheſ. vi. 9. James ii. 6. Prov. xix. 29.

Mocking or ſcoffing at perſons for what is their calamity, and not their fault, whether it be at the poor, the blind, the lame, &c. Prov. xvii. 5. 1 Cor. iv. 7.

Fretful and paſſionate expreſſions. Prov. iv. 24. Chap. xv. 1.

Railing and calling ill names. Mat. v. 22. 1 Pet. iii. 9.

Quarrelling and fighting. James iv. 1.

Curſing and wiſhing miſchief to befall others. Pſalm cix. 17.

Revenge, or doing evil to our fellow-creatures, for ſome real or ſuppoſed injury, they have done us. Rom. xii. 19. Mat. vi. 15.

Sullenneſs, which if continued long grows into ſettled malice and hatred. Epheſ. iv. 31, 32. 1 John iii. 15.

Injuſtice in its various kinds.—For inſtance, ſtealing from another, or taking any thing away privately that belongs to him. Exod. xx. 15.

Robbery, or taking away by force what belongs to another. Levit. xix. 13.

Cheating others of their right by cunning, or deceit, or oppreſſion. Levit. xix. 13. Pſalm v. 6. Levit. xxv. 14.

Not paying what is due, or not performing what is promiſed. Pſal. xxxvii. 21. Rom. xiii. 7, 8.

Ano-

Another ſin againſt our neighbour is lying, or ſpeaking that for a truth, which we know to be falſe. Prov. vi. 16, 17. Rev. xxi. 8.

Flattering mankind in order to obtain their favour. Pſal. xii. 3. Jude ver. 16.

Evil ſpeaking, or telling any evil ſtories of our neighbour, even tho' they be true, and taking away his good name, when we are not called to it by the providence of God. Tit. iii. 2. 1 Cor. vi. 10.

Slandering, or ſpeaking ſome evil concerning another which is not true. Pſal. l. 20, 21, 22.

The ſin of cruelty, which conſiſts in putting any creature to pain, or grief without neceſſity, or in taking pleaſure to ſee others in miſery, or refuſing to relieve them when it is in our power. Gen. xlix. 7. Lament. iii. 33 Chap. i. 21. 1 John iii. 17.

Spitefulneſs, which manifeſts itſelf in vexatious ſpeeches, teazing the ſpirits of thoſe who are about us, or in doing miſchievous actions. Pſal. x. 14. Prov. xxiv. 2.

Uncharitableneſs, i. e. when we cannot have good thoughts of other perſons, nor wiſh them well, nor ſpeak well of them, unleſs they be of our own opinion, or party. When this relates to parties in matters of religion, it is often called bigotry.—The uncharitable man views the conduct of his neighbour in a very unfavourable light, and ſo eſpies an *evil*, where the eye of charity diſcerns a *good*, or however an *innocent* intention. Rom. xiv. 3. 10. Mat. vii. 1. 1 Cor. xiii. 7.

SINS WHICH CHIEFLY RELATE TO OURSELVES.

FOR example, acting contrary to our conſciences, i. e. ſpeaking or doing any thing which we know or apprehend to be unlawful. Rom. xiv. 5. 22. 2 Cor. i. 12. Prov. xviii. 14.

Intemperance, viz. eating or drinking ſo much as is hurtful to the body, or diſorders the mind,

and unfits us for our duty. Prov. xxiii. 20, 21. Luke xxi. 34 1 Cor. vi. 10.

Wantonneſs, which conſiſts in lewd and immodeſt words, or actions, and indulging unclean thoughts and deſires Rom. xiii. 13. Epheſ. v. 3, 4, 5, 6. 2 Tim. ii. 22.

Another ſin we may mention is delight in evil company, which diſcovers itſelf in a readineſs to follow the inticements of ſuch perſons, and in continuing among them willingly, and without neceſſity. Prov. xiii. 20. 1 Cor. xv. 33.

Waſting time by exceſſive ſleep, or by ſauntring about and doing nothing. Prov. xxiv. 30. 33. 34. Mat. xxv. 26, 30.—By buſying ourſelves often in that which can turn to no manner of advantage, neither as proper work nor as proper recreation. Epheſ. v. 15, 16, 17.——*By continuing longer in our diverſions than is neceſſary to refreſh us, and prepare us better for the ſerious employments of life. Prov. xxi. 17. 2 Tim. iii. 4.

The laſt ſin which relates particularly to ourſelves, is, thoughtleſſneſs of the moſt important things to come, ſuch as death, judgment, heaven and hell. Deut. xxxii. 29.

Doctor WATTS at the cloſe of a piece entitled a preſervative from ſin and folly (from which I have extracted the above) remarks that there are certain follies of youth, which the ſcriptures do not expoſe in a particular way, yet there are ſeveral hints ſcattered up and down in the word of God to correct, and guard againſt them. For the ſake of my young readers, and the aſſiſtance of ſome who may be often near them, ſhall cite a part of his obſervations,

* It is another of the miſchievous effects of this trifling humour, that when the proper hour is come for any duty, they have often ſome very needleſs thing to do firſt, or ſome duty which ſhould have been done long before; and thus they are plunged into many inconveniences. Prov. xxvii. 1.

tions. Theſe (I would ſuppoſe) will not be eſteemed wholly unſuitable to the work before us.

They are comprehended under the following heads:

1. A humourſome temper, viz. a great fondneſs for inconſiderable things, or a great diſlike to them, but ſtill without reaſon:—Now our deſires and diſlikes ought to be governed by reaſon, and not given up to fancy, which hath no rule nor bounds.

2. Peeviſhneſs, that is, an uneaſy temper and carriage to thoſe who are about us, where there is no juſt cauſe for it.

Reaſon againſt this vice. We ſhall hereby give perpetual vexation to ourſelves, and be unbeloved by our fellow-creatures.

3. Impatience, as when we are fretful under ſickneſs—or fall into a paſſion againſt one who croſſes our wills—or vex ourſelves if things do not happen juſt according to our wiſhes—when we fret with eagerneſs to poſſeſs what we deſire, and are violently angry with them who delay it.

Reaſon againſt this vice. Impatience under pain or ſickneſs looks like finding fault with God. Beſides, it will hinder the recovery of health, and often increaſe the diſtemper.——Impatience of oppoſition ſhould be guarded againſt, becauſe the opinion of another may be wiſer, or his will may be better than ours.—Impatience under diſappointments ſhould not be encouraged, ſince we may afterwards ſee that theſe diſappointments are for our good.—Impatience of delay ſhould not be allow'd, for it will many times make us angry with inferiors without cauſe, when we imagine they do not make what haſte they can to ſerve us; or angry with our ſuperiors, who may know what is fit for us better than we do, and when to give it.

4. Selfiſhneſs, which conſiſts in being ſo entirely wrapped up in ſerving and pleaſing ourſelves, that we take no care to ſerve and pleaſe our neighbours.

Reaſon

Reaſon againſt this vice. Such are in danger of becoming churliſh, hard-hearted, and covetous.

5. Uncleanlineſs, which relates to the perſon and dreſs.

Reaſon againſt it. Uncleanlineſs is injurious to the health, and renders our company offenſive to others.

Note. In this matter ſome young perſons are ready to run into the contrary extreme, of which they ſhould be alſo warned. They are fooliſhly nice in their meats, drink, apparel, and every thing that belongs to them; and hereby create much trouble to themſelves, and thoſe around them.—There is a medium which we call decency, on this we ſhould endeavour to hit, for our own practice, and for an example to youth.

6. Heedleſſneſs, that is when we take little thought about what we do, or when we give but little attention to what is ſaid to us.

Reaſons againſt this fault. Heedleſſneſs would carry youth into many a miſtake and danger: Beſides, if they are heedleſs, they will neither grow wiſe nor good; for they will give ſmall attention to inſtructions at home, and to ſermons at church.

7. Raſhneſs, a temper that inclines us to ſpeak very improper things on a ſudden, without due regard to the occaſion or the company; or to make haſty vows and promiſes, and thus bring ourſelves into many difficulties; or that leads youth to venture upon bold actions, without any good end, and thereby expoſe themſelves to many hazards of their life or limbs.

Reaſon againſt this follow. God has given us the power of thinking, on purpoſe to direct our words and actions; and therefore we ought neither to ſpeak nor act without conſideration.

8. Fickleneſs, as when we are ſoon weary of what we were very fond of before; perpetually changing our deſires and purpoſes, ſo that we can ſtick to nothing

thing long, but always want ſomething new.——— This temper ſhould be oppoſed, as it hinders the young perſon in the purſuit of knowledge, neither will friends know how to truſt a creature, who is ever given to change.

9. Profuſeneſs or laviſhneſs, as when youth ſquander away much money upon trifles.

Reaſons againſt profuſeneſs. It is a waſte of the good things which the providence of God beſtows upon us: renders us incapable of ſupplying the real wants of others; and leads to gaming, poverty and ruin.

10. A talkative humour, when we tell all that we ſee, or hear, or know, in any place or company, without guard or fear.

Reaſon againſt this folly. Such great talkers are in danger of becoming tale-bearers; they will talk over in public the private concerns of their own and other families; will tell one perſon what another ſays of him, and thus do a deal of miſchief in the world.—Great talkers are often admoniſhed in ſcripture, as well as tale-bearers. Prov. xiv. 23. Eccleſ. x. 12, 13, 14. Prov. xx. 3. 1 Tim. v. 13. Levit. xix. 16. Prov. xi. 13. Chap. xxvi. 20. Chap. xvi. 21.

SECTION IV.

PETITION.

"PETITION, includes in it a deſire of deliverance from evil, which is called *deprecation*, and a requeſt of good things, which by ſome is called *comprecation*."

I. The evils we pray to be delivered from, are ſpiritual, temporal, or eternal.

1. We are (for inſtance) earneſtly to beg of God to take away the guilt of our ſins, *according to his abun-*

abundant mercy, in and *through Jesus Christ our Saviour.* (*e*)

Be thou *merciful to* our *unrighteousness*, *and* our *sins and* our *iniquities* do thou *remember no more.* (*f*)

Enter not into judgment with thy servant, O Lord, *for in thy sight shall no man living be justified.* (*g*)

Hide thy face from my sins, and blot out all mine iniquities. (*h*)

Take away all iniquity, and receive us graciously. (*i*)

Justify us *freely by* thy *grace, through the redemption that is in Jesus Christ.* (*k*)

2. We are to pray to God to assist us by his holy Spirit, against the power of iniquity, and to help us to resist the temptations of our spiritual adversaries, the flesh, the world, and the devil.

Keep back thy servants from presumptuous sins, let them not have dominion over us. (*l*)

May *not sin reign in* our *mortal body, that* we *should obey it in the lusts thereof:* O give us thy *spirit*, to *mortify the deeds of the body.* (*m*)

Let our old man (corrupt nature, evil inclinations) be *crucified with* Christ, *that the body of sin might be destroyed, that henceforth we* may *not serve sin.* (*n*)

Suffer us not to be drawn away of our own lust, (the lust of our hearts) *and enticed to sin.* (*o*)

With respect to temptations from without, we pray, *that we might be delivered from* the snares of *this present evil world.* (*p*)

Instead of *walking according to the course of this world*, may we oppose its corrupt customs *and evil works.* (*q*)

Enable us to *resist the devil*, in such a manner, that *he* may *flee from* us. (*r*)

May

(*e*) 1 Pet. i. 3. Tit. iii. 6. (*f*) Heb. viii. 12. (*g*) Psal. cxliii. 2. (*h*) Psal. li. 9. (*i*) Hos. xiv. 2. (*k*) Rom. iii. 24. (*l*) Psal. xix. 13. (*m*) Rom. vi. 12. Chap. viii. 13. (*n*) Chap. vi. 6. (*o*) Jam. i. 14. (*p*) Gal. i. 4. (*q*) Ephes. ii. 2. John vii. 7. (*r*) James iv. 7.

May the bleſſed Spirit aſſiſt us in *putting on the whole armour of God, that* we *may be able to ſtand againſt the wiles of the devil.* (*s*)

Let *no temptation take* us, *but ſuch as is common to man*; and *with the temptation make a way* for us *to eſcape.* (*t*)

3. The other evils we are to pray againſt, are, that temporal, and more eſpecially that everlaſting puniſhment, our ſins have deſerved.

Do not in thy wrath afflict us with *hunger, and thirſt, and nakedneſs, and want of all things.* (*u*)

Rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure. (*w*)

Caſt me not away from thy preſence; and take not thy holy Spirit from me. (*x*)

May we *not be hurt of the ſecond death.* (*y*)

We beſeech thee good Lord to ſave us from that ſtate of condemnation and woe *where their worm dieth not, and the fire is not quenched.* (*z*)

II. Having earneſtly deſired God to deliver us from evil, we are to addreſs him, for the following ſpiritual, temporal, and eternal bleſſings.

1. We are to pray for the ſanctification of our nature.

Create in us *clean hearts, O God, and renew a right ſpirit within* us. (*a*)

May we be *born again, of* that *incorruptible ſeed, the word of God; born of the Spirit.* (*b*)

Help us to *put on the new man, which after* (the image of) *God is created in righteouſneſs and true holineſs.* (*c*)

2. We may proceed to particulars, and entreat of God to ſanctify, or make holy the ſeveral faculties of the ſoul. The

(*s*) Epheſ. vi. 11. (*t*) 1 Cor. x. 13. (*u*) Deut. xxviii. 48. (*w*) Pſal. vi. 1. (*x*) Pſal. li. 11. (*y*) Rev. ii. 11. (*z*) Mark ix. 44. (*a*) Pſal. li. 10. (*b*) 1 Pet. i. 23. John iii. 5. (*c*) Epheſ. iv. 24.

The underſtanding.—*Open thou* our *eyes*, (the eyes of the mind) *that* we *may behold wonderous things out of thy law* and goſpel. (*d*)

May our *blinded minds*, become *light in the Lord.* (*e*)

Give us *a ſpiritual diſcerning of the things of God*; render us *wiſe to that which is good.* (*f*)

Enlighten the eyes of our *underſtanding* in ſuch manner, that ſin may appear to us as the worſt of evils —that we may ſee the great impurity of our nature, and our danger by iniquity—that we may diſcern the beauties of holineſs—that we may be deeply convinced of the vanity of the world, and *know what* are *the glorious riches of* the heavenly *inheritance*; and that we may be ſenſible of the tranſcendent excellencies of our God and Saviour—*know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent*, ſo as may be *life eternal to us.* (*g*)

May not our knowledge conſiſt of ſome faint ineffectual notions of religion, but grant us that knowledge of divine things, which ſhall impreſs and change our minds; thus may we *be taught of God*; and under the influence of *the ſpirit of truth*, be *guided into all truth.* (*h*)

The conſcience.—Renew our conſciences: awaken them, that they may faithfully warn us of ſin, and urge us on to the diligent diſcharge of every duty.

May our conſciences from time to time rightly perform their office, in *accuſing or excuſing* us. (*i*)

O do thou *cleanſe* our *conſciences* by *the blood of Chriſt*, *from* the defilement of *dead* ſinful *works*, that we may *ſerve* thee *the living God* with acceptance. (*k*)

The will and affections.—*Put within* us *a new ſpirit.* (*l*)

Beget

(*d*) Pſal. cxix. 18. (*e*) 2 Cor. iv. 4. Epheſ. v. 8. (*f*) 1 Cor. ii. 14. 11. Rom. xvi. 19. (*g*) Epheſ. i. 18. John xvii. 3. (*h*) Chap. vi 45. Chap. xvi. 13. (*i*) Rom. ii. 15. (*k*) Heb. ix. 14. (*l*) Ezek. 36. 26.

Beget in our wills a diſlike to every evil way; form them to an entire obedience to the commands of thy word, and may they quietly yield to the diſpoſals of thy providence. May we be no longer the *ſervants of ſin*, but *delight to do thy will, O God*; to this end, do thou *write* thy *law in* our *inward parts.* (*m*)

Make this the language of our hearts on all occaſions---*The will of the Lord be done.* (*n*)

Cauſe us to *hate vain thoughts*; *but thy law* may we *love.* (*o*)

Help us to *ſet* our *affections* more *on things above*, than *on things on the earth.* (*p*)

The memory.---May our memories be ſtrengthened, to retain that which is good. May we *give* an *earneſt heed to the things which we hear*, and *keep in memory what* is *preached to* us. (*q*)

Enable us to *remember* thy *commandments*, *to do them:* May *the word of Chriſt dwell in* us *richly in all wiſdom.* (*r*)

The whole frame of our nature. *The very God of peace ſanctify* us *wholly*; *and* we *pray God* our *whole ſpirit*, *and ſoul*, *and body*, may be *preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.* (*s*)

3. We are next to pray for the holineſs of our lives: this might be done in the following comprehenſive expreſſions.

May we *do juſtly*, *love mercy*, *and walk humbly with* our *God.* (*t*)

As he who hath called us *is holy*, *ſo* may we *be holy in the whole of our converſation.* (*u*)

May we exercife ourſelves in that *pure and undefiled religion before* [or in the preſence of] *God even the Father*, which conſiſts in *viſiting the fatherleſs and widows in their affliction*, *and* in *keeping* ourſelves *unſpotted from* the evil practices of *the world.* (*w*)

(*m*) Rom. vi. 17. Pſal. xl. 8. Jer. xxxi. 33. (*n*) Acts xxi. 14. (*o*) Pſal. cxix. 113. (*p*) Colloſ. iii. 2. (*q*) Heb. ii. 1. 1 Cor. xv. 2. (*r*) Pſal. ciii. 18. Col. iii. 16. (*s*) 1 Theſ. v. 23. (*t*) Mic. vi. 8. (*u*) 1 Pet. i. 15. (*w*) Jam. i. 27.

O that we may be brought by that gospel which discovers to us *the grace of God, to deny ungodliness and worldly lusts*, and to *live soberly, righteously, and godly in this present world.*(*x*)

O that my ways were directed to keep thy statutes! Teach me to do thy will, for thou art my God: thy Spirit is good, lead me into the land of uprightness (into the paths of holiness).(*y*)

Put thy *Spirit within* us, *and cause* us *to walk in* thy *statutes, and* to *keep* thy *judgments and do them.*(*z*)

May we *be led by the Spirit*, that so we might *not fulfil the lusts of the flesh.* O that *the fruit of the Spirit*, the fruits of holiness may adorn our lives.(*a*)

4. We may be more particular here, and mention the several duties we owe to God, to man, and ourselves; and pray for grace to perform them.

OUR DUTY TO GOD.

To begin with REPENTANCE.—*Grant* unto us that *repentance* which is *unto life.* (*b*)

Vouchsafe us that *godly sorrow* (grief for having dishonoured a gracious God) that *worketh repentance to salvation.* (*c*)

Enable us to *confess* our *sins*—with *broken and contrite hearts*,—to *forsake* our evil *ways, and unrighteous thoughts, and to return unto* thee *the Lord.*—Help us daily to *bring forth fruits meet for repentance.* (*d*)

FAITH. May we *have faith in God.* O may we unfeignedly *believe that* thou art, *and* that thou art *a rewarder of them who diligently seek* thee.(*e*)

Unto us let it be *given* also *to believe on Christ.* With our *hearts* may we *believe, that Jesus Christ is the Son of God*; and that he was *sent into the world, that the world thro' him might be saved.*(*f*)

Bestow

(*x*) Tit. ii. 11, 12. (*y*) Psal. cxix. 5. Psal. cxliii. 10. (*z*) Ezek. xxxvi 27. (*a*) Gal. v. 18, 16, 22. (*b*) Acts xi. 18. (*c*) 2 Cor. vii. 10. (*d*) Prov. xxviii. 13. Psal. li. 17. Isai. lv. 7. Mat. iii. 8. (*e*) Mar. xi. 22. Heb. xi. 6. (*f*) Phil. i. 29. Rom. x. 9. Acts viii. 37. Joh. iii. 17.

Beſtow upon us that faith which ſhall render the Redeemer *precious to* our ſouls, *purify* our *hearts*, and *work by love.*(*g*)

The life which we *live in the fleſh*, may we *live by faith* in *the Son of God*, *who loved* us, *and gave himſelf for* us.(*h*)

We pray moreover for faith as it reſpects an eternal ſtate. Grant us that *faith* which *is the ſubſtance of things hoped for*, and *the evidence of things not ſeen.* (*i*)

By *faith* may we *overcome the world.*(*k*)

Lord, increaſe our faith. Make us *ſtrong in faith, giving glory to God.*(*l*)

TRUST and HOPE. May we *truſt in the Lord with all* our *hearts*; and *in all* our *ways acknowledge* thee, *and* do thou *direct* our *paths.*(*m*)

May we *truſt in* thee, O *Lord, and do good*; *truſt in* thee *at all times*; for thou art *God Almighty. Bleſſed is the man that truſteth in thee.*(*n*)

Help us to *truſt in Chriſt Jeſus*, as one *who delivers from the wrath to come.*(*o*)

Give us the *hope of eternal life.* O that we may *rejoice in hope of the glory of God*; be partakers of that *hope* which *maketh not aſhamed*; and *abound in hope thro' the power of the Holy Ghoſt.*(*p*)

FEAR, as it conſiſts in a deſire to pleaſe, and a care not to offend God.—Work in us that *fear of the Lord* which *is the beginning of wiſdom.* May we be *in the fear of the Lord all the day long.*(*q*)

LOVE and OBEDIENCE. *The Lord direct* our *hearts into the love of God.* O that we may *love* thee *with all*

(*g*) 1 Pet. ii. 7. Acts xv. 9. Gal. v. 6. (*h*) Chap. ii. 20. (*i*) Heb. xi. 1. (*k*) 1 Joh. v. 4. (*l*) Luk. xvii. 5. Rom. iv. 20. (*m*) Prov. iii. 5, 6. (*n*) Pſal. xxxvii. 3. lxii. 8. Rev. xvi. 7. Pſal. lxxxiv. 12. (*o*) Eph. i. 12. 1 Theſſ. i. 10. (*p*) Tit. i. 2. Rom. v. 2, 5. Chap. xv. 3. (*q*) Prov. ix. 10. Chap. xxiii. 17.

all our *heart*, *and soul*, *and mind*, *and strength**,(*r*) sincerely, wholly, constantly, and with the warmest affection.

May we *keep* ourselves *in the love of God.*(*s*)

That *Jesus whom* we *have not seen*, yet may we *love*; —*believing* in him may we *rejoice with joy unspeakable, and full of glory.*(*t*)

Let nothing *separate us from the love of Christ.*(*u*)

Help us *diligently to hearken to* thy *voice*; *and do that which is right in* thy *sight*, *and keep all* thy *statutes.*(*x*)

Cause *the love of Christ* to *constrain us*, *to live to* the glory of *him who died for* us, *and rose again.*(*y*)

PATIENCE and resignation under afflictions. *Let the Lord do what seemeth him good.*(*z*)

The Lord gave, *and the Lord hath taken away*; *blessed be the name of the Lord.*(*a*)

In us may *patience have* its *perfect work.*(*b*)

IMITATION of GOD and CHRIST. Enable us to *be followers of* thee *as dear children*; may we grow like to our God *in knowledge*, (of our duty and true interest), *righteousness*, *holiness*, and all *goodness.*(*c*)

May we daily behold that *example* which *Christ* hath *left us*, and *walk even as he walked.*(*d*)

WORSHIP sincere, reverent, &c. O *God* the infinite *Spirit* help us to *worship* thee *in spirit and in truth.* ---*May we serve God with reverence and godly fear.*--- *May* we *attend upon* thee *without distraction: lift up holy hands without wrath*; and *pour out* our *hearts before* thee.(*e*) JUS-

(*r*) 2 Theff. iii. 5. Mar. 12, 30. (*s*) Jud. ver. 21. (*t*) 1 Pet. i. 7, 8. (*u*) Rom. viii. 35. (*x*) Exod. xv. 26. (*y*) 2 Cor. v 14, 15. (*z*) 1 Sam. iii. 18. (*a*) Job i. 21. (*b*) Jam. i. 4. (*c*) Ephef. v. 1. Col. iii. 10. Ephef. iv. 24. Pfalm xxxiii. 5. (*d*) 1 Pet. ii. 21. 1 Joh. ii. 6. (*e*) Joh.. iv. 24. iv. 24. Heb. xii. 28. 1 Cor. vii. 35. 1 Tim. ii. 8. Pfal. lxii 8.

* "Thefe expreffions, *heart*, *foul*, *mind*, and *ftrength*, may fignify all the faculties of our nature, viz. the underftanding, will, affections, and executive powers."

THE DUTIES WE OWE OUR NEIGHBOUR.

JUSTICE. *That which is altogether just* may we *follow.* (*f*)

Help us to *render to all their due. Whatsoever* we *would* (or may reasonably expect) *that men should do to* us, may we *do even so to them.*(*g*)

BROTHERLY LOVE. Enable us to *love* our *neighbour as* ourselves. (*h*)

May we *love one another with a pure heart fervently.* (*i*)

CHARITY in doing good; in forgiving injuries; and in judging and speaking of what relates to others. *As we have opportunity*, may we *do good unto all men, especially to them who are of the houshold of faith.*(*k*)

O that like our divine master we may *love* our *enemies, bless them that curse* us, *do good to them that hate* us, *&c.*(*l*)

Help us to *overcome evil with good.* (*m*)

May we *judge not according to appearance, but judge righteous judgment.*(*n*)

Let *the law of kindness* be in our *tongues*; that we may *not backbite, nor take up a reproach against* our *neighbour.*(*o*)

HONOR and ESTEEM. *In honor* may we be *preferring one another. Honor* (pay a proper respect to) *all men.* (*p*)

PEACEABLENESS. *As much as lieth in* us may we *live peaceably with all men.* (*q*)

Let us follow after the things which make for peace, and things wherewith one may edify another.(*r*)

TRUTH. May we *put away lying*, and *speak every man truth with his neighbour.*(*s*)

Lord, keep the door of our *lips. Remove from* us *the way of lying.* (*t*)

EDI-

(*f*) Deut. xvi. 20. (*g*) Rom. xiii. 7. Mat. vii. 12. (*h*) Luk. x. 27. (*i*) 1 Pet. i. 22. (*k*) Gal. vi. 10 (*l*) Mat. v. 44. (*m*) Rom. xii. 21. (*n*) Joh. vii. 24. (*o*) Prov xxxi. 26. Psal. xv. 3. (*p*) Rom. xii. 10. 1 Pet. ii. 17. (*q*) Rom. xii. 18. (*r*) Chap. xiv. 19. (*s*) Eph. iv. 25. (*t*) Ps. cxli. 3. Ps. cxix. 29.

EDIFICATION. Cause us *to edify one another* by the words of wisdom, and good example. (*u*)

Let our *speech be always with grace* (mild) *seasoned with salt*, wholesome and improving.(*x*)

May we *be blameless and harmless* as *the Sons of God*, and *shine as lights in the world.* (*y*)

THE DUTY OF MAN TO HIMSELF.

SELF-EDIFICATION. Enable us to *get wisdom*; *and with all* our *getting*, to *get understanding.* (*z*)

Assist us in *striving to enter in at the strait gate*; and in *labouring for that meat which endureth to everlasting life.*(*a*)

HUMILITY and MEEKNESS. May we *learn of* Christ to be *meek and lowly in heart*; that so we may *find rest to* our *souls.* (*b*)

Put upon us *the ornament of a meek and quiet spirit, which in* thy *sight is of great price.*(*c*)

Let us be clothed (*as* becomes *the elect of God holy and beloved*) with *bowels of mercies, kindness, humbleness of mind, meekness and long-suffering.*(*d*)

CONTENTMENT, moderate desires towards earthly objects.

Teach us *in whatsoever state* we are *therewith to be content.*(*e*)

May we *use this world as not abusing it*; and continually bear in mind that *the time is short*, and that *the fashion of this world passeth away.*(*f*)

TEMPERANCE and CHASTITY. Make us *temperate in all things.* (*g*)

May we *abstain from fleshly lusts which war against the soul*; *put filthy communication out of* our *mouths*; *and keep* ourselves *pure.*(*h*)

DILI-

(*u*) 1 Thess. v. 11. (*x*) Col. iv. 6. 1 Tim. vi. 3. (*y*) Philip ii. 15, 16. (*z*) Prov. iv. 7. (*a*) Luk. xiii. 24. Joh. vi. 27. (*b*) Mat. xi. 29. (*c*) 1 Pet. iii. 4. (*d*) Col. iii. 12. (*e*) Phil. iv. 11. (*f*) 1 Cor. vii. 29, 31. (*g*) Chap. ix. 25. (*h*) 1 Pet. ii. 11. Col. iii. 8. 1 Tim. v. 12. (*i*) Eccles. ix. 10.

DILIGENCE and SELF-DENIAL. *Whatsoever* our *hands find to do*, may we *do it with* our *might*.(*i*)

Enable us to do the work of the day *as the duty of every day requires*.(*k*)

May we *deny ourselves*, *take up* our *cross*, *daily follow* Christ, *keep under* the *body and bring it into subjection*.(*l*)

O that we may keep in view the self-denial of *Christ*; like him may we *not please ourselves*, [study our own ease, &c.] but be disposed to *please* our *neighbours*, *for* their *good*, and *to* their *edification*.(*m*)

WE ARE TO PRAY, THAT OUR OBEDIENCE MAY BE SINCERE, UNIVERSAL AND CHEARFUL. *In* our *spirits* may there be *no guile*. *Whatsoever* we *do*, *may we do it heartily*, *as to the Lord*: and always *have a good conscience*.(*n*)

O that we may *have our conversation in the world*, *in simplicity and godly sincerity*.(*o*)

Help us to *lay aside every weight*, *and the sin which doth so easily beset us*. May we *abstain from all appearance of evil*.(*p*)

Teach us to *walk in all* thy *commandments and ordinances blameless*. (*q*)

May we *serve* thee *the Lord our God with joyfulness and gladness of heart*. (*r*)

WE ARE TO PRAY FOR TENDERNESS OF SPIRIT. May our *hearts* be *tender*.—O that we may *tremble at* thy *word*; *stand in awe*, *and sin not*; and be *grieved*, when we *behold transgressors*. (*s*)

FOR ZEAL, or an earnest concern about a thing joined with diligent endeavours. Give us to *be zealously affected always in a good thing*. (*t*)

Make us *zealous for good works*; and may our *zeal be according to knowledge*. (*u*)

G For

(*k*) Ezra iii. 4. (*l*) Luke ix. 23. 1 Cor. ix. 27. (*m*) Rom. xv. 2, 3. (*n*) Psal. xxxii. 2. Col. iii. 23. Heb xiii. 18. (*o*) 2 Cor. i. 12. (*p*) Heb. xii. 1. 1 Thes. v. 22. (*q*) Luke i. 6. (*r*) Deut. xxviii. 47. (*s*) 2 Chron. xxxiv. 27. Isaiah lxvi. 2. Psalm iv. 4. cxix. 158. (*t*) Gal. iv. 18. (*u*) Tit. ii. 14. Rom. x. ii.

FOR SPIRITUAL GROWTH.* May we *grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.* (*x*)

Let our *path* be *as the shining light, that shineth more and more unto the perfect day.* (*y*)

May we *add to faith, virtue* (holy courage) *and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity;* O that *these things* may *abound* in us.(*a*)

Lord grant that *forgetting those things which are behind,* we may *reach forth unto those things which are before, and press toward the mark, for the prize of the high calling of God in Christ Jesus.* (*b*)

FOR PERSEVERANCE. Help *us to hold fast the profession of our faith without wavering.* (*c*)

May we *continue in the Grace of God, and not be moved away from the hope of the gospel.* (*d*)

Blessed God *grant* us *according to the riches of* thy *glory, to be strengthened with might by* thy *Spirit in the inner man; and establish* our *hearts unblameable in holiness before* thee, *at the coming of our Lord Jesus Christ.* (*e*)

CHRISTIAN PRIVILEGES.

RECONCILIATION, or Peace with God. *Being justified by faith,* may *we have peace with God, through our Lord Jesus Christ.* (*f*)

Now the Lord of peace himself give us *peace always, by all means.* (*g*)

ADOPTION into the Family of God. O that we may become *Fellow-citizens with the Saints, and of the household of God.* (*h*)

Make

* Growth in wisdom and prudence, heavenly-mindedness, &c: See Mr. *Orton*'s Catechism.

(*x*) 2 Pet. iii. 18. (*y*) Prov. iv. 18. (*a*) 2 Pet. i. 5, 6, 7, 8. (*b*) Phil. iii. 13, 14. (*c*) Heb. x 23. (*d*) Acts xiii. 43. Col. i. 23. (*e*) Eph. iii. 16. 1 Thes. iii. 13. (*f*) Rom. v. 1. (*g*) 2 Thes. iii. 16. (*h*) Ephes. ii. 19.

Make us *heirs of God, and joint heirs with Christ.* (*i*)

A SENSE OF OUR INTEREST IN THE DIVINE FAVOR AND COMMUNION WITH GOD IN RELIGIOUS DUTIES. Let *thy Spirit witness with our spirits, that we are the children of God*; *say unto* our *souls* that Thou art our *salvation*; and thus *make* us *to hear joy and gladness.* (*k*)

May we have *fellowship with* thee, O *Father, and with* thy *Son Jesus Christ.* (*l*)

Grant us *the blessedness of the man whom thou chusest and causest to approach unto thee.* (*m*)

COMFORT under Afflictions. Let *the eternal God* be our *refuge, and underneath* be *the everlasting arms.* (*n*)

The salvation of the righteous is of the Lord; be thou our *strength*, and *a very present help in trouble.* (*o*)

Enable us to *glory in tribulation.* (*p*)

DIVINE SUPPORTS in death, and happiness in another world.

When we *walk thro' the valley of the shadow of death*, may we *fear no evil:* be *thou with* us, may *thy rod and staff comfort* us. (*q*)

In our last moments help us to use that language of triumph. *O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ.* (*r*)

When *absent from the body*, may we *be present with the Lord.* (*s*)

Guide us *with thy counsel, and afterwards receive* us *to glory.* (*t*)

Grant that *an entrance* may be *ministered unto* us *abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.* (*u*)

TEM-

(*i*) Rom. viii. 17. (*k*) Ver. 16. Psalm xxxv. 3. Ps. li. 8. (*l*) 1 John i. 3. (*m*) Psalm lxv. 4. (*n*) Deut. xxxiii. 27. (*o*) Psalm xxxvii. 39 Ps. xlvi. 1. (*p*) Rom. v. 3. (*q*) Psal. xxiii. 4. (*r*) 1 Cor. xv. 55, 57. (*s*) 2 Cor. v. 8. (*t*) Psalm lxxiii. 24. (*u*) 2 Pet. i. 11.

TEMPORAL MERCIES.

WE ARE TO PRAY FOR THE NECESSARY SUPPORTS OF LIFE. *Give* us *bread to eat, and raiment to put on.* (*v*)

Feed us *with food convenient for* us.(*w*)

May we *prosper and be in health,* but above all may our *souls prosper.* (*x*)

PRESERVATION FROM EVIL. Let *no evil befal* us, *nor any plague come nigh* our *dwelling.* (*y*)

O *Lord* be thou our *shade on* our *right hand,* that *the sun* may *not smite* us *by day*; *nor the moon by night.* (*z*)

Make an hedge about us, *and about* our *houses, and about all that* we have *on every side.* (*a*)

The Lord preserve our *going out, and coming in, from this time forth and even forevermore.* (*b*)

Tho' it becomes us to be importunate with God, when we pray for spiritual favors; yet when we address him for temporal good things, we should limit our petitions in such language as this,---" If it " may be for the true interest of our souls and thy " glory, let this favor be granted us; otherwise we " we would humbly submit and say, Father, not " our wills, but thine be done."

PETITIONS OR INTERCESSION FOR OTHERS.

FOR THE SPREAD OF THE GOSPEL AMONG THE HEATHEN, THE CONVERSION OF JEWS AND MAHOMETANS.

Let thy *salvation* and thy *righteousness* be *openly shewed in the sight of the Heathen.*(*c*)

Cause *the people who sit in darkness* to *see a great light*; *and to them who sit in the region and shadow of death,* let *light spring up.*(*d*)

Give thy *son the Heathen for* his *inheritance, and the uttermost parts of the earth for* his *possession.*(*e*)

Let

(*v*) Gen. xxviii. 20. (*w*) Prov. xxx. 8. (*x*) 3 Epist. of John, ver. 2. (*y*) Psal. xci. 10. (*z*) Ps. cxxi. 5, 6. (*a*) Job i. 10. (*b*) Ps. cxxi. 8. (*c*) Psal xcviii. 2. (*d*) Mat. iv. 16. (*e*) Psal. ii. 7, 8.

* See Watts's Works, vol. iii. p. 115.

Let the people praise thee, O God; let all the people praise thee.(*f*)

O that the Jews may *turn to the Lord*, and *the veil be taken away*, which *is upon their heart*, when *reading the Old Testament.*(*g*)

Cause *the fullness of the Gentiles* to *come in*, *and all Israel* to *be saved.*(*h*)

FOR THE WHOLE CHURCH OF GOD. *Grace be with all them who love our Lord Jesus Christ in sincerity.*(*i*)

Let *the word of the Lord*, wherever it is preached, *have a free course, and be glorified.*(*k*)

May *righteousness, peace and joy in the Holy Ghost* abound amongst professors.(*l*)

FOR SUCH AS ARE SUFFERING PERSECUTION FOR THE SAKE OF RELIGION; AND FOR THE DESTRUCTION OF THE KINGDOM OF ANTI-CHRIST.

We would *remember them who are in bonds for the testimony of Jesus.* O *send from above*, and *deliver* them *from those who hate* them.(*m*)

Let *not the rod of the wicked rest upon the lot of the righteous.*(*n*)

Strengthen *the patience and faith of the* suffering *saints*, that they may *hope and quietly wait for the salvation of the Lord.*(*o*)

Let *no weapon formed against* thy church *prosper.*(*p*)

Let the *man of sin* be *consumed with the spirit of* thy *mouth*, *and destroyed with the brightness of* thy *coming.*(*q*)

The Lord grant that those unhappy souls who are under the *power of a strong delusion* may be undeceived, and brought to *receive the truth* in *the love of* it, *that they might be saved.*(*r*)

WE ARE IN A PARTICULAR MANNER TO REMEMBER IN PRAYER OUR NATIVE COUNTRY.—Here it will be

(*f*) Psal. lxvii. 3. (*g*) 2 Cor iii. 14, 15, 16. (*h*) Rom. xi. 25, 26. (*i*) Eph. vi. 24. (*k*) 2 Thess iii. 1. (*l*) Rom. xiv. 17. (*m*) Heb. xiii. 3. Rev. i. 9. Psal. xviii. 16, 17. (*n*) Psal. cxxv. 3. (*o*) Rev. xiii. 10. Lament. iii. 26. (*p*) Isai. liv. 17. (*q*) 2 Thess. ii. 3, 8. (*r*) Ver. 11, 10.

be proper to join thankſgiving, confeſſion and petition together.

The lines are fallen to us *in pleaſant places*; *yea*, we *have a goodly heritage* (*ſ*)

Thou haſt *ſhewed* thy *word unto* us, favoured us with a divine revelation; thou *haſt not dealt ſo with* every *nation*: we would *praiſe the Lord* for ſo great a privilege.(*t*)

Lord, thou haſt been favourable unto our *land*, wrought out for it wonderful deliverances. *We have heard with our ears, O God, our fathers have told us what work thou didſt in their days*, and *in times of old*. And *as we have heard, ſo have we ſeen*.(*u*)

We muſt confeſs that we are *a ſinful nation, a people laden with iniquity, a ſeed of evil doers*.(*v*)

Iniquity abounds amongſt us, and *the love of many* is *waxen cold*.(*w*)

Though our ſins have deſerved it, we earneſtly pray that thou *wouldeſt* not *remove* our *candleſtick* (*the goſpel*, &c.) *out of its place*.(*x*)

Give us *not a famine of the word of the Lord*; but continue unto us the means of ſalvation, and may this *glory* always *dwell in our land*.(*y*)

With reſpect to outward enjoyments, we entreat that thou wouldeſt not make our *heavens* as *braſs*, *and* our *earth* as *iron*; but ſtill cauſe our *land* to *yield her increaſe*.(*z*)

Abundantly bleſs our *proviſions*, and *ſatisfy* our *poor with bread*.(*a*)

Peace be within our *walls, and proſperity within* our *palaces*.(*b*)

Though our backſlidings are many, and *we have ſinned* exceedingly *againſt thee*, yet *do thou* theſe things *for thy name's ſake, for thy mercy's ſake* in Jeſus Chriſt.(*c*)

We

(*ſ*) Pſal. xvi. 6. (*t*) Pſal. cxlvii. 19, 20. (*u*) Pſal. lxxxv. 1. Pſal. xliv. 1. xlviii. 8. (*v*) Iſai. i. 4. (*w*) Mat. xxiv. 12. (*x*) Rev. ii. 5. (*y*) Amos viii. 11. Pſal. lxxxv. 9. (*z*) Deut. xxviii. 23. Levit. xxvi. 4. (*a*) Pſal. cxxxii. 15. (*b*) Pſal. cxxii. 7. (*c*) Jer. xiv. 7.

WE ARE TO PRAY SUCCESS TO ATTEND ALL ENDEAVORS TOWARDS REFORMATION OF MANNERS.

O let the wickedneſs of the wicked come to an end.(*d*)

Cauſe the unclean ſpirit to paſs out of the land.(*e*)

Let that *righteouſneſs* abound amongſt us, which *exalteth a nation*, and deliver us from *ſin*, which *is a reproach to any people.*(*f*)

HEAL THE UNHAPPY DIVISIONS OF PROFESSORS.

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, even the Father of our Lord Jeſus Chriſt.*(*g*)

WE ARE TO PRAY FOR THE KING, QUEEN AND ROYAL FAMILY.

Make our *king a nurſing father, and* our *queen a nurſing mother* to thy Britiſh Iſrael.(*h*)

Let *mercy and truth preſerve the king, and his throne* be *upholden by mercy.*(*i*)

Give the king thy judgments, O God, and thy righteouſneſs to the king's ſon.(*k*)

May the royal offspring be *branches of righteouſneſs*; O that *thy teſtimonies* may be their *delight, and* their *counſellors.*(*l*)

FOR ALL CONCERNED IN THE MANAGEMET OF PUBLIC AFFAIRS, AND FOR MAGISTRATES OF EVERY ORDER.

Counſel our counſellors, and *teach* our *ſenators wiſdom.*(*m*)

Give them *the ſpirit of wiſdom and underſtanding, the ſpirit of knowledge, and of the fear of the Lord.* (*n*)

Make *thoſe who rule over us able men, ſuch as fear God, men of truth, and hating covetouſneſs.*(*o*)

Let *rulers be not a terror to good works, but to evil.* (*p*)

May thoſe who judge remember that they *judge not for man, but for the Lord, who is with* them *in the judgment.*(*q*)

For

Pſal. vi 4. (*d*) Pſal. vii. 9. (*e*) Zech. xiii. 2. (*f*) Prov. xiv. 34. (*g*) Rom. xv. 5, 6. (*h*) Iſai xlix. 23. (*i*) Prov. xx. 28. (*k*) Pſal. lxxii. 1. (*l*) Jer. xxxiii. 15. Pſal cxix. 24. (*m*) cv. 22. (*n*) Iſai. xi. 2. (*o*) Exod. xviii. 21. (*p*) Rom. xiii. 3. (*q*) 2 Chron. xix. 6.

FOR SUBJECTS IN GENERAL. Give grace unto the subjects of this land, *to submit* themselves *to every* lawful *ordinance of man, for the Lord's sake; whether it be to the king as supreme, or unto governors.*(r)

May we lead a quiet and peaceable life, in all godliness and honesty, under those *who are sent by* thee, *for the punishment of evil-doers, and for the praise of them who do well.*(s)

FOR MINISTERS AND HEARERS, UNIVERSITIES AND ACADEMIES.

Incline them to *give attendance to reading, to meditate on* divine *things, to give themselves unto prayer, and to the ministry of the word, and to give* themselves *wholly to them,* and to *continue in them.*(t).

O that ministers may *save* themselves, *and those who hear* them.(u)

May they *serve the Lord with all humility of mind, keep back* from their people *nothing that* is *profitable* for them, *teach from house to house* as well as *in public, testifying repentance towards God, and faith* in *our Lord Jesus Christ.*(v)

Make ministers *examples* to the flock *in word, conversation, charity, spirit, faith and purity.*(w)

May *they watch for souls, as they that must give account.*(x)

O that hearers may *receive the word with all readiness of mind, and search the scriptures daily.*(y)

Quicken those *who* are *dead in trespasses and sins*; and where thou hast *begun a good work, perform* (finish) *it until the day of Jesus Christ.*(z)

Cause hearers to *strive together in* their *prayers to God for* their ministers.(a)

May ministers and people *grow in knowledge* and holiness, under the care of the great *shepherd and bishop of souls.*(b)

Bestow

(r) 1 Pet. ii. 13. (s) 1 Tim. ii. 2. 1 Pet. ii. 14. (t) 1 Tim. iv. 13, 15, 16. Acts vi. 4. (u) 1 Tim iv. 16 (v) Acts xx. 19, 20, 21. (w) 1 Tim. iv. 12. (x) Heb. xiii. 17. (y) Acts xvii. 11. (z) Ephes. ii. 1. Phil. i 6. (a) Rom. xv. 30. (b) 2 Pet. iii. 18. 1 Ep. ii. 25.

Beſtow upon the *ſchools of the prophets every good gift, and every perfect gift.*(*c*)

Caſt the ſalt of divine grace abundantly into every fountain of ſacred learning, that from thence may iſſue *ſtreams* which *ſhall make glad* the churches *of God.*(*d*)

For Husbands and Wives. *Make* them *helps meet for* each other: may the huſband *love his wife even as himſelf; and the wife reverence her huſband.*(*e*)

Enable them to live *as heirs together of the grace of life; that* their *prayers be not hindered.*(*f*)

Parents and Children. O that parents may *bring up* their children *in the nurture and admonition of the Lord;—train* them *up in the way* they *ſhould go;—nouriſh* them *up in the words of faith, and good doctrine; and not provoke* them *to wrath.*(*g*)

Let parents *behave themſelves wiſely, and walk within* their *houſes with perfect* [ſincere] *hearts.*(*h*)

May children *hear the inſtruction of* their *fathers, and forſake not the law of* their *mothers.*(*i*)

Incline the hearts of *children to honor and obey* their *parents in all* [lawful] *things, that it may be well with* them.(*k*)

Masters and Servants. Cauſe *maſters* to *give unto* their *ſervants what is juſt and equal*; and may they *not rule over* them *with rigour.*(*l*)

Aſſiſt heads of families in teaching their *houſholds to keep the way of the Lord.*(*m*)

May ſervants be faithful to their maſters.—*Shew all good fidelity, that they may adorn the doctrine of God our Saviour.*(*n*)

Help them *to obey in all* lawful *things* their *maſters, according to the fleſh*; acting *not with eye ſervice, as*

 men-

(*c*) 2 Chron xxxiv. 22. 2 Kings, ii. 5. Jam. i. 17. (*d*) 2 Kings ii. 21. comp. Mark ix. 49, 50. Pſal. xlvi, 4. (*e*) Gen. ii. 18. Epheſ. v. 33. (*f*) 1 Pet. iii. 7. (*g*) Epheſ. vi. 4. Prov. xxii. 6. 1 Tim. iv. 6. (*h*) Pſal. ci. 2. (*i*) Prov. i. 8. (*k*) Exod. xx. 12. Col. iii. 20. Epheſ. vi. 2. (*l*) Col. iv. 1. Levit. xxv. 46. (*m*) Gen. xviii. 19. (*n*) Tit. ii. 10.

men-pleasers, but as the servants of Christ, doing the will of God from the heart.(o)

For the Young, the Middle-aged, and the Old.

Give to the young *to remember* thee *their Creator in the days of their youth.*(p)

O that they may *flee youthful lusts*; and *be sober minded.*(q)

Let *the word of God abide in* them, that they may be *strong, and overcome the wicked one.*(r)

Preserve the middle-aged amidst *the cares of this world* from neglecting that *one thing needful*, the care of their souls.(s)

Make them diligent *in business*; and *fervent in spirit, serving the Lord.*(t)

Forsake not the old and greyheaded; *cast* them *not off in the time of old age*; fail them *not when* their *strength faileth.*(u)

May the antient *be found in the way of righteousness*, that *the hoary head* may be *a crown of glory.*(v)

Enable *old disciples* of Christ to *bring forth fruit in old age*; and may *thy comforts delight* their *souls.*(w)

For the Rich and the Poor. May *those that are rich in this world not be high-minded, nor trust in uncertain riches, but in the living God.*

May *they do good, be rich in good works, ready to distribute, willing to communicate.*(x)

Make *the poor of this world rich in faith, and heirs of the kingdom which* thou hast *promised to them that love* thee.(y)

May *the poor commit themselves unto thee.*(z)

Do thou *defend the poor, and satisfy* them *with bread*, that they might *praise thy name.*(a)

For Friends and Enemies. Our *hearts desire and prayer*

(o) Col. iii. 22. Eph. vi. 6. (p) Eccles. xii. 1. (q) 2 Tim. ii. 22. Tit. ii. 6. (r) 1 Joh. ii. 14. (s) Mar. iv. 19. Luk. x. 42. (t) Rom. xii. 11. (u) Psal. lxxi. 18, 9. (v) Prov, xvi. 31. (w) Acts xxi. 16. Psal. xcii. 14. Psal. xciv. 19. (x) 1 Tim. vi. 17, 18. (y) Jam. ii. 5. (z) Psal. x. 14. (a) Psal. lxxxii. 3. Psal. cxxxii. 15. Psal. lxxiv. 21.

prayer to God for our friends *is, that they might be saved.*(*b*)

The grace of our Lord Jesus Christ be with their *spirits.*(*c*)

Father forgive our enemies: *lay not* any of their *sins to their charge.*(*d*)

SECTION V.

PLEADING.

"PLEADING, or using arguments with God in an earnest, yet humble manner, to grant our several requests, has been considered by some as the fifth part of prayer."——— Job xxiii. 4. Jer. xii. 1. These arguments are very numerous, but I shall confine myself to the principal.

I. We may plead with God, from the perfections of his nature, particularly his goodness and mercy; and from those promises of pardon, &c. he has been pleased to make to true penitents.

Remember, O Lord, thy tender mercies, and thy loving kindnesses; for they have been ever of old.—O save us *for thy mercies sake.*(*e*)

Thou art good, and ready to forgive, and plenteous in mercy to all them that call upon thee.(*f*)

Thou art, O God, full of compassion, and gracious; long-suffering, and plenteous in mercy and truth.(*g*)

Pardon, we *beseech thee, the iniquity of* thy *people, according unto the greatness of thy mercy, and as thou hast forgiven, even until now.*(*h*)

Remember not against us *the sins of* our *youth, nor* our *transgressions: according to thy mercy remember thou* us, *for thy goodness sake, O Lord.*(*i*)

Hast thou not said that if *the wicked forsake his way, and the unrighteous man his thoughts, and return unto*

(*b*) Rom. x. 1. (*c*) Philem. ver. 25. (*d*) Luk. xxiii. 34. Act. vii. 60. (*e*) Psal. xxv. 6. Psal. vi 4. (*f*) Psal lxxxvi. 5. (*g*) Ver. 15. (*h*) Num. xiv. 19. (*i*) Psal xxv. 7.

thee *the Lord*, thou *wilt have mercy upon him*, thou *wilt abundantly pardon.*(*k*)

Haſt thou not declared that *if the wicked will turn from all his ſins which he hath committed, and keep all* thy *ſtatutes, he ſhall ſurely live, he ſhall not die.*(*l*)

II. From the ſeveral relations in which God ſtands unto men, eſpecially to good men, and from the greatneſs of our wants and ſorrows.

Thou art our Creator, *wilt thou* not *have a deſire to the work of thine hands.*(*m*)

O Lord, *I am thine, ſave me.*(*n*)

O Lord, truly I am thy ſervant, I am thy ſervant, and the ſon of thy hand-maid: accept and bleſs me.(*o*)

Doubtleſs thou art our father, though Abraham be ignorant of us, and Iſrael acknowledge us not: thou, O Lord, art our father, our redeemer, thy name is from everlaſting.(*p*)

But now, O Lord, thou art our father: we are the clay, and thou our potter, and we all are the work of thy hand. Be not wroth very ſore, O Lord, neither remember iniquity forever.(*q*)

Innumerable ſuits 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.(*r*)

For thy name's ſake, O Lord, pardon our *iniquity; for it is great.*(*s*)

Help us, O God of our ſalvation, for the glory of thy name; deliver us, and purge away our ſins for thy name's ſake.(*t*)

The name and honor of God in the world was an argument often uſed in prayer by good men in antient times. Joſhua vii. 9. Iſai. xxxviii. 18.

III. Chriſ-

(*k*) Iſai. lv. 7. (*l*) Ezek. xviii. 21. (*m*) Job xiv. 15. (*n*) Pſal. cxix. 94. (*o*) Pſal. cxvi. 16. (*p*) Iſai. lxiii. 16. (*q*) Chap. lxiv. 8, 9. (*r*) Pſal. xl. 12, 13. (*s*) Pſal. xxv. 11. (*t*) Pſal. lxxix. 9.

III. Chriſtians may plead with God from their own experiences, and likewiſe the experiences of others.

Thou haſt been our *help, leave* us *not, neither forſake* us, *O God of* our *ſalvation.*(*u*)

Our fathers cried unto thee, and were delivered: they truſted in thee, and were not confounded.(*v*)

IV. The grand argument is the name and mediation of Chriſt. John xvi. 23. Colloſ. iii. 17.*

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 our ſins only, but alſo for the ſins of the whole world.*(*w*)

Haſt thou not declared thyſelf *the juſtifier of him who believeth in Jeſus.—Lord*, we *believe*; *help* us againſt our *unbelief.*(*x*)

Thy *ſon* hath *given his life a ranſom for many*: in him may we *have life*, may we *have it more abundantly.*(*y*)

Chriſt hath redeemed us from the curſe of the law, being made a curſe for us:—therefore let *the bleſſing of Abraham come upon* us *Gentiles*: O may we *receive through faith the promiſe of the ſpirit.*(*z*)

Seeing that we have a great high prieſt, who is paſſed into the heavens, Jeſus the Son of God, we *come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*(*a*)

We plead the merits of that *blood of Chriſt* which *cleanſeth from all ſin.*(*b*)

We beſeech thee, *O Lord*, to grant us *redemption through the blood* of Jeſus, *the forgiveneſs of ſins, according to the riches of* thy *grace.*(*c*)

Harken *to the blood of ſprinkling, which ſpeaketh better things than the blood of Abel*, and beſtow upon us that pardon, peace, and aſſiſtance we want.(*d*)

Since thou haſt *not ſpared* thine *own ſon, but delivered*

(*u*) Pſal. xxvii. 9. (*v*) Pſal. xxii. 4, 5. (*w*) Luk. xv. 21. 1 Joh. ii. 1, 2 (*x*) Rom. iii. 26. Mar. ix. 24. (*y*) Mat. xx. 28. Joh x. 10. (*z*) Gal iii. 13, 14. (*a*) Heb. iv 14, 16. (*b*) 1 Joh. i. 7. (*c*) Eph. i. 7. (*d*) Heb. xii. 24.

* See p. 9, 32.

vered him up for us all, ſurely *with him* thou wilt *freely give us all things* truly good.(*e*)

May that Jeſus, the merits of whoſe death and interceſſion we have been pleading, be *made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.*(*f*)

SECTION VI.

SELF-DEDICATION, or PROFESSION.

THIS part of prayer contains the following things.

I. A declaration of our former tranſactions with God. We have not only been *baptized in* thy *name*, devoted to thee by this ſacred ordinance, but have often *ſaid unto the Lord, thou art* our *Lord.*(*g*)

Yea, we have *ſubſcribed with* our *hands* * *unto the Lord of hoſts.*(*h*)

We have approached thy holy table, and have *vowed unto* thee, *the mighty God of Jacob*, that we would take thee *for our God.*

We *have ſworn*†, *that* we *will keep thy righteous judgments.*

We *have made a covenant with* thee *by commemorating* the *ſacrifice* of thy Son.(*i*) ‖

II. A preſent ſurrender of ourſelves to God, agreeable

(*e*) Rom. viii. 32. (*f*) 1 Cor. i. 30. (*g*) Ver. 15. Pſal. xvi. 2. (*h*) Iſai. xliv. 5. (*i*) Pſal. cxxxii. 2. cxix. 106. l. 5.

* This language indeed can with propriety only be uſed by the perſon who has drawn up for himſelf a ſolemn form of ſelf-dedication (or elſe has ſeriouſly conſidered ſome inſtrument made by another) and ſet his hand to it.

† The term *ſacrament*, which we apply to the Lord's ſupper, ſignifies *an oath.*

‖ The reader will perceive that the above expreſſions are deſigned for the devout communicant.

greeable to the relations he bears to us, and in ſuch ways as his word directs.

(1.) We devote ourſelves unto God, as our Owner.

All things come of thee, and of thine own do *we* now *give thee.*(*k*)

The God whoſe we are we will *ſerve.*(*l*)

We are thine, O Lord, not only by creation, but likewiſe by redemption. Thou haſt *redeemed* us *with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot.*(*m*)

We *are bought with a price*; we would, *therefore, glorify God in* our *bodies, and in* our *ſpirits, which are* thine.(*n*)

(2.) We dedicate ourſelves unto God, as our Inſtructor. Thou art *the Lord* our *God, who teacheth* us *to profit*(*o*), [or gives us the knowledge of good things.]

Good and upright is the Lord: therefore will he teach us *in the way*, and *guide* us with *judgment.*(*p*)

(3.) We devote ourſelves unto God, as our chief Good. *Thou art* our *portion, O Lord,* we *intreat thy favor with* our *whole hearts.*(*q*)

The Lord is my portion, ſaith my ſoul, therefore will I hope in him.(*r*)

Whom have I in Heaven but thee? there is none upon Earth that I deſire beſides thee.(*s*)

(4.) We are to profeſs our reſolutions of cleaving to the ſervice of God, and aiming at the divine honor, living and dying; and conſequently of renouncing every thing that is inconſiſtent herewith.

O Lord, our God, lords beſides thee have had dominion over us: but by thee we have been delivered, therefore *we will make mention of thy name only*, ſerve none but thee.(*t*)

We would no more *yield* our *members ſervants to uncleanneſs*, or *to* any other *iniquity*; but we deſire to *yield*

(*k*) 1 Chron. xxix. 14. (*l*) Act. xxvii. 23. (*m*) 1 Pet. i. 18, 19. (*n*) 1 Cor. vi. 20. (*o*) Iſai. xlviii. 17. (*p*) Pſa xxv. 8. (*q*) Pſal cxix. 57, 58. (*r*) Lam. iii. 24. (*s*) Pſal. lxxiii. 25. (*t*) Iſai. xxvi. 13.

yield our *members servants to righteousness, to* universal *holiness.*(*u*)

Whatsoever others do *we will serve the Lord.*(*v*)

Whether we *eat or drink, or whatsoever* we *do,* we desire to *do all to the glory of God.*(*w*)

Whilst *we live, we* would *live unto the Lord*; when *we die, we* would *die unto the Lord:* whether *we live or die, we* would be *the Lord's.*(*x*)

(5.) This dedication of ourselves to God must be made through that great Mediator, the Lord Jesus Christ, and with a dependance on the Holy Spirit.

Engaged *by the mercies of God,* we *present* our *bodies** and souls *a living sacrifice, acceptable unto* thee *by Jesus Christ.*(*y*)

Relying upon *the Spirit* to *help our infirmities,* we would humbly, heartily, seriously, and joyfully *yield ourselves to God, honor* thee *with* our *substance,* and with all our talents.(*z*)

III. When we have thus dedicated our persons, and every thing we possess to the most high God; we are earnestly to intreat, that he would be pleased to receive us into his everlasting favor and friendship.

O Lord, *receive us, and make an everlasting covenant with* us, *that* thou *wilt not turn away from* us, *to do* us *good.*(*a*)

Be thou *our God, and* our *portion forever.*(*b*)

Be a father unto us, and *never leave* us, *nor forsake* us.(*c*)

SECTION

(*u*) Rom. vi. 19. (*v*) Josh. xxiv. 15. (*w*) 1 Cor. x. 31. (*x*) Rom. xiv. 8. (*y*) Rom. xii. 1. 1 Pet. ii. 5. (*z*) Rom. viii. 26. chap. vi. 13. Prov. iii. 9. (*a*) 2 Cor. vi. 17. Jer. xxxii. 40. (*b*) Psal. xcv. 7. Psal. lxxiii. 26. (*c*) 2 Cor. vi. 18. Heb. xiii. 5.

* By *bodies* in this text we are to understand *our whole persons*: seeing *the body* cannot be presented to God, as *a living sacrifice,* without *the soul.*

SECTION VII.

THANKSGIVING.

MANY and great are the benefits God has conferred upon us, for which we are bound frequently to pay him our grateful acknowledgments. He gave us our existence, made us reasonable immortal beings, next the angels; for these blessings let our hearts and tongues join in thanksgiving, which is the most delightful part of our devotions, Psal. cxlvii. 1. and peculiarly acceptable to God.

1. Thou art *the Lord that created* us, *and he that formed* us, therefore *unto* thee we would *offer thanksgiving*, and *shew forth thy praise.(d)*

We *will praise thee, for* we are *fearfully and wonderfully made, and curiously wrought.(e)*

Thou art *the Father of* our *spirits*, as well as the former of our bodies: we thank thee that thou hast *taught us more than the beasts of the earth, and made us wiser than the fowls of heaven.(f)*

We thank thee that *thou hast made* man but *a little lower than the angels, and hast crowned him with glory and honor.(g)*

2. We are to render thanksgiving to God, for preserving care. Thou, O Lord, art our *life, and the length of* our *days*; (the giver and preserver of life and health) *let* our *mouths be filled with thy praise.(h)*

O Lord God, by thee have I been holden up from the womb: my praise shall be continually of thee.(i)

Having obtained help from thee, *O God, I continue unto this day.(k)*

3. For daily bread, the bounties of Providence. We *give thanks unto the God of Heaven, who giveth food* to us, and *to all flesh: for his mercy endureth forever.(l)*

(d) Isai. xliii. 1. Psal. l. 14. li. 15. (e) Psal. cxxxix. 14, 15. (f) Heb. xii. 9. Job xxxv. 11. (g) Psal. viii. 5. (h) Deut. xxx. 20. Psal lxxi. 8. (i) ver. 6. (k) Acts xxvi. 22. (l) Psal. cxxxvi. 25, 26.

Praiſed *be the Lord, who daily loads us with benefits, even the God of our ſalvation.*(*m*)

4. We are likewiſe to thank God for ſucceſs in lawful buſineſs; that he hath *bleſſed the work of* our *hands*—for the peaceable enjoyment of what we poſſeſs; that we *ſit under* our *vines, and under* our *fig-trees, and none make* us *afraid*:—for agreeable friends and relatives, *&c. &c.*(*n*)

II. Our high praiſes are due to the God of Heaven, for ſpiritual bleſſings.

1. We thank thee for publiſhing to mankind the Holy Scriptures, which contain ſuch treaſures of grace.

For that *word of God which liveth and abideth for ever.*(*o*)

For that divine *light which ſhineth in a dark place.* (*p*)

2. We would *praiſe thee with* our *whole hearts*, for thy love and mercy to our fallen world in Chriſt Jeſus the Lord: for thoſe glorious *things which angels deſire to look into.*(*q*)

We thank thee, that *when the fullneſs of time was come*, thou didſt *ſend forth* thy *Son—made under the law, to redeem them that were under the law, that we might receive the adoption of ſons.*(*r*)

That *he took hold of* periſhing mankind, 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.*(*s*)

O 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.*(*t*)

We are to thank God for that holy example which Chriſt hath ſet before men—for his excellent doctrine.

(*m*) Pſal. lxviii. 19. (*n*) Job i. 10. Mic. iv. 4. (*o*) 1 Pet. i. 23. (*p*) 2 Epiſ. i. 19. (*q*) Pſal. ix. 1. Pet. i. 12. (*r*) Gal. iv. 4, 5. (*s*) Heb. ii. 16, 17. (*t*) 1 Tim. i. 15.

trine, and the kind and wonderful miracles he wrought, to confirm his doctrine: that *the works which* he did *bore witness of* him, *that the Father* had *sent* him.(*u*)

We are to thank God, especially for his Son's meritorious death.

That *Christ hath appeared to put away sin by the sacrifice of himself.*(*v*)

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*, that he might *redeem us to God by* his *blood.*(*w*)

Thanks, eternal thanks *unto God, for* this *unspeakable gift* the Lord Jesus: for *commending his love towards us, in that while we were yet sinners, Christ died for us.*(*x*)

For his resurrection from the dead. That as he *was delivered for our offences*, so he *rose again for our justification*; and was *declared to be the Son of God, by* this glorious display of divine *power.*(*y*)

For his ascension. That *when* Christ *ascended up on high, he led captivity captive*, (triumphed over the evil spirits) *and gave gifts unto men.*(*z*)

For his intercession. That having *born the sin of many*, he *makes intercession for transgressors.*(*a*)

For his exaltation, and being constituted the judge of the quick and the dead. That because *he humbled himself, and became obedient unto death, even the death of the cross*; thou hast *given him a name above every name:*—that thou hast *appointed a day in which* thou wilt *judge the world in righteousness, by that man whom* thou hast *ordained*; and that *the Lord Jesus shall* then *come to be glorified in his saints, and admired in all them that believe.*(*b*)

3. We are to thank God for the Holy Spirit, in his miraculous, and common influences.

(*u*) Joh. v. 36. (*v*) Heb. ix. 24, 26. (*w*) Rev. v. 9, 12. (*x*) 2 Cor. ix. 15. Rom v 8. (*y*) Rom. iv. 25. Chap. i. 4. (*z*) Eph. iv. 8. (*a*) Isai. liii. 12. (*b*) Phil. ii. 8, 9. Act xvii. 31. 2 Thes. i. 7, 10.

For *bearing witneſs* to the truth of the goſpel, *both with ſigns and wonders, and divers miracles, and gifts of the Holy Ghoſt.*(*c*)

For his readineſs to *give the Holy Spirit to them that aſk him*, in ſincerity, to enlighten, ſanctify, quicken, and comfort their hearts.(*d*)

4. We are to praiſe the name of the Moſt High, for that *eternal life, which God, who cannot lie*, hath *promiſed* to his people.(*e*)

That *crown of life, which the Lord hath promiſed to them that love him.*(*f*)

That *inheritance incorruptible, undefiled, and that fadeth not away.*(*g*)

5. We are to thank God, for having guarded the ſacred Scriptures from age to age, and ſupported the Chriſtian cauſe, amidſt the violent oppoſitions it has endured, from the enemies of truth and goodneſs;—for the holy lives and triumphant deaths of martyrs and others; whereby the divine origin of the Scriptures has been further confirmed;—for the appointment of Sabbaths, and ordinances, and providing places of worſhip for us.

6. *We are bound to give thanks unto God*, if we have enjoyed the advantages of a religious education.—We are to thank him for the admonitions of conſcience—the ſecret and kind motions of his Spirit on our minds; and above all, if we have reaſon to hope, that we *are regenerated, or born from above; created in Chriſt Jeſus unto good works*, brought to take pleaſure in them:—in ſuch a caſe, we ſhall be led to thank God for the deliverance we have already received from ſpiritual evil, and the proſpect of being ſaved from everlaſting condemnation;—for the ſpiritual good we enjoy, and our pleaſing expectations as to the next world. The fourth part of prayer, or petition, will furniſh us with abundant ſuitable matter here.—I add, gratitude ſhould fill our

(*c*) Heb. ii. 4. (*d*) Luk. xi. 13. (*e*) Tit. i. 2. (*f*) Jam. i. 12. (*g*) 1 Pet. i. 4.

our hearts, and praiſe employ our tongues, for any remarkable anſwer to prayer.

III. Our thankſgivings may be enlarged by the conſideration of the multitude of our mercies. *Many, O Lord,* our *God, are thy wonderful works which thou haſt done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee.*(*h*)

How precious are thy thoughts of kindneſs and mercy *unto me, O God! how great is the ſum of them! If I ſhould count them, they are more in number than the ſand.*(*i*)

By the conſideration of the ſelf-ſufficiency of God, the author of our bleſſings. He ſtands in no need of us. Our *goodneſs extendeth not unto thee.*(*k*)

By the conſideration of our great unworthineſs. Behold, we are *not worthy of the leaſt of* thy *mercies.*(*l*)

SECTION VIII.

DOXOLOGY, or BLESSING.

"THIS principally conſiſts in aſcribing glory to God, as his eternal due, and wiſhing his honors may remain amongſt his creatures for ever."

Now *to God only wiſe, be glory through Jeſus Chriſt for ever. Amen.*(*m*)

To God *be glory in the church by Chriſt Jeſus, throughout all ages, world without end. Amen.*(*n*)

Or, having made mention of *the name of Chriſt,* towards the concluſion of prayer, we may add any of the following doxologies.

Now *bleſſed be the Lord God of Iſrael, from everlaſting and to everlaſting. Amen, and Amen.*(*o*)

Bleſſed be the Lord God, the God of Iſrael,—let the whole earth be filled with his glory. Amen, and Amen. (*p*)

Now

(*h*) Pſal xl. 5. (*i*) Pſal. cxxxix. 17, 18. (*k*) Pſal. xvi 2. (*l*) Gen. xxxii. 10. (*m*) Rom. xvi. 27. (*n*) Eph. iii. 21. (*o*) Pſal. xli. 13. (*p*) Pſal. lxxii. 18, 19.

Now unto the King eternal, immortal, inviſible, the only wiſe God, be honor and glory, for ever and ever. Amen.(r)

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

Bleſſing, and glory, and wiſdom, and thankſgiving, and honor, and power, and might be unto God, for ever and ever. Amen.(t)

Salvation to our God who ſitteth upon the throne, and to the Lamb.(u)

Unto him that loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts unto God and his Father; to him be glory and dominion for ever and ever. Amen.(v)—The Hebrew word *Amen*, ſignifies *truth*, or *ſurely*. By the uſe of this term at the end of our prayers, we declare, that we believe what we have ſaid; that we heartily wiſh God may regard our requeſts, &c. hereby alſo we expreſs our hope of acceptance with him.

THE FOLLOWING PSALMS MAY BE CONSIDERED AS A KIND OF SUPPLEMENT TO THE PRECEDING SECTIONS:—LET US GIVE THEM A FREQUENT AND ATTENTIVE PERUSAL, THAT SO OUR MINDS MAY BE FURTHER ENRICHED WITH SUITABLE MATTER FOR ADDRESSES TO GOD.

Pſalms of prayer, thankſgiving and praiſe, XVI. XXXIII. XLVII. LVII. LXVI. LXVII. CIII. CIV. CVII. CXV. CXIX, Aleph, Daleth, He, Pe, Tau. Pſalms CXXXVI. CXLV. CXLVI. CXLVII. CXLVIII.

Penitential Pſalms, VI. XXXII. XXXVIII. LI. CXXX. CXLIII.

Morning

(r) 1 Tim. i. 17. (s) Jud. ver. 24, 25. (t) Rev. vii. 12. (u) Ver. 10. (v) Rev. i. 5, 6.

Morning Pſalms, III. V. XIX.

Evening Pſalms, IV. VIII. CXXXIX.

Morning or Evening Pſalms, XCI. CXXI. CXLI.

Pſalms for the Lord's day, XLV. XLVIII, LXIII. LXV. LXXXIV. XCII. XCV. XCVI. C. CXXII. CXXXII. for the devout Chriſtian, who is detained from public worſhip by the hand of Providence, XLII. XLIII.

Pſalms adapted to a ſeaſon of outward affliction or inward diſtreſs, XXV. LXIX. LXXXVI. LXXXVIII. CXIX, Jod, Nun. CXLII. adapted to national troubles, LXXVII. LXXX. CXXIII.

Pſalms on recovery from ſickneſs, and deliverance from other calamities, XVIII. XXX. XXXIV. XL. CXVI. CXVIII. Public deliverance, LXXVI. CXXIV. CXXVI.

Funeral Pſalms, XXIII. XXXIX. XC. CII.

In ſome of theſe pſalms we meet with paſſages that are neither ſuitable to our circumſtances or the aimiable ſpirit of the Goſpel; ſuch exceptionable parts the reader will diſcern, and not uſe them in his acts of devotion.—Thus, for inſtance, as Dr. WATTS obſerves, while we are kindling into divine love by the meditations of the loving kindneſs of God, and the multitude of his tender mercies, within a few verſes, ſome dreadful curſes againſt men preſent themſelves; that God would *pour out his indignation upon them, and let his wrathful anger take hold of them;—blot them out of the book of the living*, Pſal. lxix. 24—28. which is ſo contrary to the new commandment of loving our enemies, and even under the

the Old Teſtament is beſt accounted for, by conſidering theſe expreſſions as prophecies of the deſtruction of the perſons to whom they refer, and not as David's prayers againſt his enemies.

DIRECTIONS

DIRECTIONS RELATING TO MATTER, METHOD, EXPRESSION, VOICE, AND GESTURE.*

THE MATTER OF PRAYER.

WE ſhould endeavour to furniſh our minds with a variety of matter, that we may not be forced to make too long pauſes, and to prevent vain repetitions in prayer.———A rich ſupply of divine thoughts will aſſiſt the exerciſe of our own, and the graces of our fellow worſhippers.

In order to furniſh ourſelves with proper matter,

I. Let us labour after an extenſive knowledge of God in his nature and perfections, and the various glorious and gracious manifeſtations of them in his works and word. We ought likewiſe to take frequent views of our ſins, ſorrows, wants, mercies, and hopes: *the former* will ſupply us with ſuitable thoughts for invocation, adoration and praiſe; and will ſuggeſt to us many arguments in pleading with God for his favourable regards: *the latter* will help us in confeſſion, petition and thankſgiving.

II. I would humbly and earneſtly requeſt you, to get a good acquaintance with the collections of ſcripture given in this book.—If you have time and ability, ſet down all the parts of prayer, viz. Invocation, Adoration, &c. as common-places, and under theſe heads you may write the moſt ſuitable and affecting paſſages you meet with in reading the Bible*, or other authors, or ſuch as you hear delivered in prayer or in ſermons.———It is very improving, when you return from a place of worſhip,

 to

* The author here preſents the reader with what appears to be moſt material in Dr. *Watts*'s tract on the Gift of Prayer.

to join with ſome fellow chriſtian in recollecting the particulars of the ſermon you have both heard; then retire, and (ſo far as the ſermon is ſuited to your own ſpiritual ſtate) make it the ſubſtance of your addreſs to God. This may be done ſeveral times in the ſame week; hereby the ſermon will of courſe be deeply impreſſed on your memory, and your ſtock of matter for the duty of prayer be increaſed.

III. When you are about to engage in prayer, let it be your common practice to read ſome part of the word of God, or the works of ſome ſerious writer, and ſpend a little time in meditating upon religious ſubjects; this will not only ſupply you with matter, but alſo compoſe your thoughts to a becoming ſolemnity.

IV. If, after all, you hardly know how to frame a prayer before God of yourſelves, you may take a book in your hand that contains patterns of prayer; and, above all the Pſalms of David, or ſome chapters in the New Teſtament: thus you may lift up your hearts to God in ſecret, in *ſhort requeſts*, *adorations*, and *thankſgivings*, according as the verſes or paragraphs you read are ſuited to your own circumſtances.

* Suffer me to lay down two cautions about the uſe of ſcripture-language.—One is, That we ſhould not affect too much to uſe words of ſcripture in our prayers alluſively, nor in a ſenſe very different from the true meaning of them. Not that I would utterly condemn all ſuch alluſive expreſſions; as for inſtance, that which is uſed when we deſire mercies for our ſouls and bodies, "To aſk the bleſſings of the upper and nether ſprings," Joſhua xv. 19. There may be ſome ſuch phraſes uſed pertinently enough; yet, if we uſe ſcriptural expreſſions in an alluſive ſenſe very foreign to the original purpoſe of them, we ſhall be in danger of leading ourſelves into many miſtakes in the interpretation of ſcripture.

Another caution, in uſing ſcriptural language, is this, that we abſtain from all thoſe expreſſions which are of a very doubtful ſenſe, and hard to be underſtood; if we indulge the uſe of ſuch dark ſentences in prayer, we might as well pray in an unknown tongue.

cumſtances. This has obtained the name of mixed prayer, and many chriſtians have experienced great advantage from it in their ſecret retirement.—Biſhop WILKINS ſays concerning ſecret prayer, "That it is not always neceſſary here, that a perſon ſhould keep on in a continued frame of ſpeech; but may ſometimes make a conſiderable pauſe, wherein by meditation he may recover new matter for carrying on this duty.

Let it be remarked, that when the chriſtian finds his mind ſo very barren, and unaffected with the things of religion, that he can ſcarce ſay any thing to God in prayer, and he is ſenſible that his dull frame is owing to his own negligence, or to ſome late guilt brought upon the conſcience, at the ſame time that he earneſtly pleads with God for his Spirit, he ſhould abaſe himſelf before his offended Sovereign for this ſin in particular, and implore forgiveneſs.

Permit me now to lay down a few directions reſpecting the right management of the matter of our prayers.

I. There is no neceſſity of our inſiſting upon all the parts of prayer in every addreſs to God; though in our ſtated prayers there are but few of them that can well be left out. However, let us be ſure to inſiſt chiefly upon thoſe things that are warmeſt in our own hearts, when they are ſuch as the company that joins with us may properly be concerned in too.

II. We ſhould ſuit the matter of our prayer to the circumſtances of time, place, and perſons, with, or for whom we pray.—*The time.* If it be in the morning, then we give thanks to God for preſerving us through the hours of darkneſs, &c. In the evening we return thanks to God for the mercies of the day, &c. or when we pray on a Lord's day, or in a time of war or peace, the expreſſions of our prayer ſhould be ſomewhat ſuited to the particular occaſion.—*The place and perſons.* If in our ſecret retirements, here we ought to confeſs our more particular ſins, which the

the world knows not, and to pour out our hearts to God with great freedom and plainneſs. When we pray in a family, the matter muſt be ſuited to the ſtate of the houſhold, whether thoſe with whom we live are ſick, or lately recovered from illneſs, &c. In public worſhip, where true chriſtians and many of a different character are preſent, the perſon who ſpeaks in prayer ſhould conſider the circumſtances of the whole congregation, and plead for ſuitable mercies; but I think he ſhould not be aſhamed to expreſs his faith and hope in his addreſs to God, where there are ſome to join with him, though there may be a number of hearers who cannot heartily join in theſe expreſſions; for 'tis not neceſſary that every worſhipper ſhould lift up his mind to God according to every ſentence ſpoken in ſocial prayer, but only in ſuch as are ſuited to his own condition, and as he can ſincerely ſpeak to God himſelf.

III. Affect not to pray long, for the ſake of length, ſince this will be attended with many inconveniences. As for inſtance, a perſon is betrayed by an affectation of long prayers into raſh and unſeemly expreſſions: let ſuch conſider the advice of Solomon. Eccleſ. v. 2.—We are tempted hereby to tautologies, to ſay the ſame thing over and over again, which our Saviour highly blames. Mat. vi. 7.—Again, we ſhall be in danger, through an affectation of length, of tiring thoſe who join with us.—We are likely alſo, by this means, to exceed the ſeaſon allotted us for prayer, and to make one duty thruſt out another. We are told that when Jacob wreſtled with the angel, he was required to let him go, for it was break of day. Gen. xxxii. 26.—I might add, that by this affectation of length, without an equal degree of the ſpirit of prayer, ſome imprudent chriſtians have given occaſion to the irreligious to ſpeak reproachfully of all conceived prayer.

While I am perſuading young chriſtians againſt that affectation of length in prayer which ariſes from a deſire

a desire of shewing their abilities, or from a superstitious hope of pleasing God better by saying many words, I would not have my readers imagine that the shortest prayers are always the best. Our sinful natures are too ready to put off God with a few minutes of worship, from wearinesS of holy things; hereby we omit a great part of the necessary work of prayer. Prayer in public assemblies should not be so short as though the only design of it were a mere preface before the sermon, or a benediction after it. In a word, prudence will teach us to determine the length of our prayers agreeable to the occasion and present circumstances, and according to the measure of our own ability for this work.

Of the METHOD of PRAYER.

METHOD is necessary in prayer, in order to secure us from confusion, and that our thoughts may not be mingled together in a disorderly manner. This also will be of use to prevent repetitions of the same thing, and is proper to stir up and maintain our own devotion and their's who join with us.

Would recommend to you these three rules:

I. Let the general and particular heads of prayer be well distinguished, and usually let generals be mentioned first, and particulars follow. For example, in *adoration* we acknowledge, that God is all glorious in his nature, clothed with honor and majesty, &c. and we mention this with the deepest reverence and abasement; and then we descend to praise him for his particular attributes of power, wisdom, goodness, &c. and exercise our particular graces accordingly. Sometimes indeed there is a beauty in summing up all the particulars at last in one general; as when we have confessed several sins, we fall down before God, acknowledging that we are covered with guilt and defilement.

II. Let

II. Let things of the ſame kind, for the moſt part, be put together in prayer. Yet I would give this limitation, that ſometimes the ſame matter may come in naturally, under two or three parts of prayer. As the mention of ſome of the attributes of God under the head of *adoration*, where we praiſe him for his own perfections, might again be introduced under the head of *pleading for mercy*, when we uſe his power, wiſdom, or goodneſs, as an argument to enforce our petitions; and under the head of *thankſgiving*, when we bleſs God for the benefits that proceed from theſe perfections. So towards the *concluſion* of prayer, it is not amiſs to uſe a ſentence or two conſiſting of much the ſame matter as may have been before mentioned, viz. to aſk forgiveneſs of all the imperfections of our holy things, or the like. But then all this ſhould be done with ſome variety of expreſſion.

III. Let thoſe things which are the proper objects of our judgment be firſt mentioned, and then thoſe that move our affections. Though it is a very wrong cuſtom which ſome perſons have indulged in prayer, to run great lengths in a doctrinal way, yet there is occaſion frequently under the ſeveral parts of prayer to mention divine truths, and thus lay a proper foundation on which to raiſe pathetical expreſſions. For inſtance, "My ſins are great, and mine iniquities have many aggravations; O that I could pour out my heart before thee in ſorrow."

Having laid down theſe general rules, the beſt particular method is, that diviſion of the parts of prayer which we have already ſet before you, i. e. to begin your prayers with *invocation, or calling upon God*, then proceed *to adore* God, becauſe of his glorious nature and perfections; next we are naturally led to the work of *confeſſion*; here we humbly acknowledge what contemptible creatures we are in the preſence of a God of ſuch majeſty; how many and great

great our ſins have been, and what are our ſeveral wants: then *petitions* for ſuitable bleſſings for our ſouls and bodies, and *pleading* with God naturally follow.—Next, we *reſign* ourſelves into the hands of God, and expreſs our *ſelf-dedication* to him. Afterwards we recollect the mercies we have received, both ſpiritual and temporal, and pay our ſincere *thankſgivings* to God. At the cloſe, as God is glorious in himſelf, and in his works, we *bleſs** him, and aſcribe everlaſting glory to him.—Young perſons would do well to comm it to memorall theſe heads in order.

Though the above method be quite natural, yet it is granted that perſons who have a good degree of the gift of prayer, even when they engage in public (and chriſtians of inferior abilities in their ſecret retirements) are under no neceſſity of confining themſelves to this or any other method; but in the very beginning of a prayer (if it be moſt ſuitable to the preſent frame of their minds, &c.) they may inſiſt upon what uſually comes in near the end, as *thankſgiving*, or *ſelf-reſignation*.

Of EXPRESSION *in* PRAYER.

THO' prayer be the proper work of the heart, yet, in the preſent ſtate, in ſecret as well as ſocial prayer, the language of the lips is uſeful in more reſpects than one. Words ſerve to awaken the holy paſſions

* The difference between theſe three parts of prayer, adoration, thankſgiving, and the doxology or bleſſing, is this:—

Adoration, conſiſts chiefly in offering praiſe to God, becauſe of the glorious perfections of his nature, or the greatneſs of his works.

Thankſgiving is the praiſe which is offered to God for ſome peculiar inſtances of goodneſs or mercy to men, and particularly to ourſelves or our friends.

Doxology or *Bleſſing*, in its complete ſenſe, implies not only an aſcription of praiſe and glory, but alſo an acknowledgment of the dueneſs of it, and a deſire of the eternal continuance of his honors among his creatures.

paſſions of the ſoul, as well as to expreſs them.—They fix and engage all our powers in worſhip, and regulate as well as increaſe our devotion.——Hoſea xiv. 2.

I ſhall lay down ſome directions how to attain a large treaſure of expreſſions in prayer, and then give rules about the choice of them.

I. Beſides that general acquaintance with God and yourſelves, which was preſcribed elſewhere, labour after a particular and lively ſenſe of the greatneſs and grace of God, and of your own wants, ſins, and mercies, when you are about to pray. This will furniſh you with abundance of proper expreſſions. The paſſions of the mind, when they are moved, do greatly aſſiſt the tongue; yea, they almoſt conſtrain the dumb to ſpeak. There is a remarkable inſtance of this in ancient hiſtory, when Atys, the ſon of Crœſus, who was dumb from his childhood, ſaw his father ready to be ſlain, the violence of his paſſion broke the bonds wherewith his tongue was tied, and he cried out to ſave him.

II. Pray earneſtly for the gift of utterance.—The wiſe man tells us, Prov. xvi. 1. That *the preparation of the heart in man, and the anſwer of the tongue is from the Lord.*

The rules about the choice and uſe of proper expreſſions in prayer are the following.

I. Chuſe thoſe expreſſions that beſt ſuit your meaning: for the deſign of prayer is to tell God the inward thoughts of the heart; if you ſpeak therefore what is not in the heart, it is but a ſolemn mockery.

II. Avoid ſuch a way of ſpeaking as may be unnatural and difficult to be underſtood, and diſagreeable to thoſe who join with you. The apoſtle ſays to the Co-

Corinthians concerning their public worſhip, 1 Cor. xiv. 9. *Except you utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken?*

Avoid thoſe expreſſions which are too philoſophical, and which ſavor much of myſtical divinity. As, for inſtance, it is not proper to ſay to God in public prayer, "Thou art hypoſtatically three, and "eſſentially one."—"Thou art an abyſs of light, a "circle whoſe centre is every where, and its circum-"ference no where."

Avoid a long train of dark metaphors, and expreſſions that are uſed by violent party-men.—I mean the ſtraining of a ſimilitude ſo far as to injure the doctrines of religion by a falſe ſenſe, or very unbecoming expreſſions. Such was the language of a weak writer, who bids us, "Give our hearts to the "Lord, cut them with the knife of contrition, take "out the blood of our ſins by confeſſion, &c."—By expreſſions that ſavor of party-zeal, I mean ſuch as would be offenſive to chriſtians of different judgments, who join with us in prayer. We ſhould not (for example) in our prayers too much inſiſt upon the corruption of doctrine and worſhip in any church, when ſome of that communion are preſent; nor of the infant's intereſt in the covenant of grace, when baptiſts are worſhipping with us. Our prayers ſhould not ſavor of anger and uncharitableneſs, for we are bid to *lift up holy hands without wrath*, 1 Tim. ii. 8.

Avoid length and obſcurity in your ſentences, and in the placing of your words; and do not interline your expreſſions with too many parentheſes, which entangle the ſenſe.

III. Let your language be plain, but not mean. Guard on the one hand againſt lofty and glittering language. Such as the following, "The beatific "ſplendors of thy face irradiate the celeſtial region."

—" *There* are the moſt exuberant profuſions of thy " grace, &c."

Beware, on the other, of coarſe and too familiar expreſſions, ſuch as excite any contemptible ideas, or ſuch as raiſe irreverent thoughts, or impure images in the mind. The phraſes of " rolling upon Chriſt," " of taking a leaſe of Chriſt for all eternity," and the like, are very unſeemly.—I would here deſire private chriſtians to conſider, that ſome expreſſions which might appear decent an hundred years ago, would now be highly improper: for words, as well as things, grow old and uncomely.---It is therefore no ſufficient apology for the preſent uſe of ſuch expreſſions, if men eminent for their learning and piety have uſed them heretofore.---The beſt direction I can give you, with reſpect to language, is this: Make uſe of ſuch language as you generally do in your ſerious diſcourſes upon religious ſubjects.---The language of a chriſtian in prayer, is the cloathing of his thoughts, or the dreſs of the ſoul; and it ſhould be compoſed, like the dreſs of his body, (when in a place of public worſhip) decent and neat, but not pompous or gaudy.

IV. Seek after thoſe ways of expreſſion that are pathetical, ſuch as have a peculiar tendency to awaken and exerciſe our love, hope, holy joy, &c. We ſhould avoid (as already hinted) ſuch a ſort of ſtile in prayer as looks like preaching. Perſons who fall into this error, want to be reminded, that prayer is not an addreſs to men, but an addreſs to God, which is to be performed with warmth and proper affections. There are ſeveral modes of expreſſion that promote this end.---As,

Exclamations, which ſerve to ſet forth an affectionate wonder. Pſal. xxxi. 19. *O how great is thy goodneſs, which thou haſt laid up for them that fear thee!*

Pſal.

Pſal. cxxxix. 17. *How precious are thy thoughts to me, O God, how great is the ſum of them!*

Interrogations, when the plain ſenſe of any thing we declare unto God is turned into a queſtion, to make it more emphatical and affecting. Pſal cxxxix. 7. *Whither ſhall I go from thy ſpirit? Whither ſhall I flee from thy preſence?* Rom. vii. 24. *Who ſhall deliver me from the body of this death?* There is a particular ſort of interrogation, fit to expreſs not only deep dejections of the mind, but to enforce any argument in pleading with God, either for mercy for his people, or the deſtruction of his enemies: this is called *expoſtulation.* Iſaiah lxiii, 17. *O Lord, why haſt thou made us,* [or, as it may be rendered, ſuffered us] *to err from thy ways?* Iſaiah li. 9, 10. *Awake, awake, put on ſtrength, O arm of the Lord, &c.* Pſal. lxxvii. 7. *Will the Lord caſt off for ever? and will he be favourable no more?*

Appeals to God, concerning our wants or ſorrows, our ſincere and deep ſenſe of the things we ſpeak to him. *Lord, thou knoweſt all things, thou knoweſt that I love thee.* John xxi. 17. *My ſins are not hid from thee.* Pſal. lxix. 5. *My witneſs is in heaven, and my record is on high.* Job xvi. 19.

Options or Wishes, fit to ſet forth ſerious and earneſt deſires. *O that my ways were directed to keep thy ſtatutes!* Pſal. cxix. 5.

Apostrophes, that is, when in the midſt of our addreſſes to God, we turn off the ſpeech abruptly to our own ſouls, being led by the vehemence of ſome ſudden devout thought. So David, Pſal. xvi. 1, 2. *Preſerve me, O God, for in thee do I put my truſt. O my ſoul, thou haſt ſaid unto the Lord, thou art my Lord.* In meditations, pſalms, hymns, &c. our apoſtrophes may

may be longer; but in prayer they ſhould be very ſhort.

INGEMINATIONS, or redoubling our expreſſions, which argue an inflamed affection. Pſal. cxxx. 6. *My ſoul waiteth for the Lord more than they that watch for the morning: I ſay, more than they that watch for the morning.* Dan. ix. 19. *O Lord hear, O Lord forgive, O Lord hearken and do, defer not, for thine own ſake, O my God.*—But here let us take care to diſtinguiſh between thoſe repetitions that ariſe from real fervency of ſpirit, and that ariſe from want of matter. It is far better, at leaſt in public prayer, to ſhorten the duty, than to fill up our time with conſtant repetitions; ſuch as, "O Lord our God;" "if it be thy bleſſed will;" "we intreat thee;" "we beſeech thee;" "O Lord, have mercy upon us:"—Now, though ſome of theſe expreſſions may properly enough be repeated ſeveral times in a prayer, yet introducing them into almoſt every ſentence does not help our own devotion, nor their's who join with us, but is diſcompoſing.

Shall finiſh what relates to expreſſion in prayer with obſerving, that as we ſhould not confine ourſelves to one ſet form of words, to expreſs any particular requeſt, ſo we ought not to avoid an expreſſion, merely becauſe we have uſed it in prayer heretofore. To expreſs one thing always in the ſame words, would render that part of our prayers dull and unaffecting: and, on the contrary, if we give way to a perpetual affectation of new words, we ſhall perhaps be often driven to great impropriety of ſpeech.

Of the VOICE in PRAYER.

THO' the beauty of our expreſſions, and the tuneableneſs of the voice, can never render our worſhip more acceptable to God, the infinite Spirit; yet

yet our natures being compoſed of fleſh and ſpirit, may be aſſiſted in worſhip by the harmony of the voice of him who ſpeaks. Should the matter, method, and expreſſion be never ſo well choſen in prayer, it is poſſible for the voice to injure the devotion of our fellow worſhippers.

The grand and general rule I would lay down for managing the voice in prayer is this; *Let us uſe the ſame voice with which we ſpeak in ſerious converſation, eſpecially upon affecting ſubjects.* For a perſon to uſe a new and different voice in his prayers, or to expreſs a pleaſurable ſentence in an airy manner, and with a broad ſmile, will be offenſive to thoſe who hear him.

To this general rule permit me to add ſome particular directions.

I. Let your words be all pronounced diſtinct, and not made ſhorter by cutting off the laſt ſyllable, nor longer, by the addition of "hems and ha's, of long breaths, affected groanings, and uſeleſs ſounds of coughing or ſpitting, &c." It is far better to make a conſiderable pauſe, and keep a decent ſilence, than to fall into ſuch indecencies of ſound, whereby religion is diſgraced.

Obſerve a due medium between exceſſive ſwiftneſs and ſlowneſs of ſpeech.----A due diſtance between your words, and proper ſtops between your ſentences, will give the hearer time to conſider what you ſpeak, and more heartily to join with you, as well as make the work more pleaſant to yourſelves. On the other hand, if you are too ſlow, the hearers having done with the ſentence you ſpoke laſt, will wait in pain for the next.

II. Let every ſentence be ſpoken loud enough to be heard, yet none ſo loud as to affright or offend the ear.---In the beginning of prayer a lower voice is more becoming, as it beſpeaks humility and reverence, when we enter into the preſence of God.

It

It is alſo a great convenience to the organs of ſpeech not to ariſe too high at firſt; for it is much harder to ſink again afterwards than to riſe to higher accents, if need require.

With regard to the foregoing directions, let the ſenſe of each ſentence be a rule to guide your voice, whether it muſt be high or low, ſomewhat quick, or leiſurely. In *invocation*, *adoration*, *confeſſion*, and *ſelf-reſignation*, the voice, for the moſt part ſhould be ſlower, and not quite ſo loud. But in *petitions*, *pleadings*, *thankſgivings*, and *rejoicing in God*, fervency and holy joy will raiſe the voice ſome degrees higher, and give it a ſwifter motion.

III. Let proper accents be uſed in ſpeaking, and guard againſt the following things:---Avoid a conſtant uniformity of voice, that is, when every word and ſentence are pronounced without any difference of ſound: like a boy at ſchool, who repeats his leſſon in one dull note.---Take heed of beginning every ſentence in prayer with an high voice, and ending it in a low; or of beginning each line with a deep baſe, and ending it with a ſhrill ſound.---Beware of laying a great ſtreſs in pronunciation upon little words and particles, which bear but ſmall force in the ſentence. Some perſons are ſo unhappy, that thoſe little words --they, and that, and of, and by, ſhall have the greateſt force of the voice beſtowed upon them, whilſt the expreſſions of chief ſignification are ſpoken with a cold and low voice.---One inſtance more of falſe pronunciation is, when we fall into a muſical tone, as though we were ſinging inſtead of praying.---Theſe ſeveral faults ſhould be guarded againſt by all, who would promote the edification and pleaſure of ſuch as worſhip with them.

Of

Of GESTURE in PRAYER.

IN ſpeaking of geſtures fit for worſhip, we ſhall briefly conſider, firſt, the poſture of the whole body; and ſecondly, of the particular parts of it.

I. Thoſe poſtures of body, which the light of nature and rule of ſcripture, ſeem to dictate as moſt proper for prayer, are ſtanding, kneeling, or proſtration.

PROSTRATION, is ſometimes uſed in ſecret prayer, when a perſon is under a deep ſenſe of ſin, &c.--- This we find in ſcripture made uſe of upon many occaſions, Gen. xvii. 3. Joſ. v. 14. Rev. xix. 10.

KNEELING, this poſture hath been practiſed in all ages, and amongſt all nations, and various inſtances of it are to be met with in the ſacred writings, 2 Chron. vi. 13. Ezra ix. 5. Dan. vi. 10. Luke xxii. 41.

STANDING, is alſo a poſture proper for this worſhip. Our Saviour ſays to his diſciples, *when ye ſtand praying*, Mark xi. 25. The publican ſtood and prayed, Luke xviii. 13. Standing ſeems to have been the geſture of worſhip amongſt the Jews*, in a large aſſembly, 2 Chron. xx. 4, 5, 13. and a learned author† has ſhewn it to be the uſual practice of the firſt ages of the chriſtian church.

However, it ſeems proper to conform to the cuſtom of thoſe with whom we worſhip, whether ſtanding or kneeling, as each of theſe geſtures expreſs humility, and neither of them are made abſolutely neceſſary by the word of God.

* Vid. Dr. Lightfoot's Hor. Heb. on Mat. vi. 5.

† See An Enquiry into the Worſhip of the Primitive Church, chap. ii. § 1.

But

But I cannot think that ſitting, or other poſtures of reſt, ought to be indulged in our ſtated and ſolemn ſeaſons of prayer, unleſs perſons are in any reſpect infirm or aged, or the prayer be drawn out to ſuch a length as to make it painful and diſcompoſing to the mind to keep in one poſture.---Pious ejaculations, or ſhort addreſſes to Heaven (to which ſome devout chriſtians, like David*, may often find themſelves diſpoſed), with reſpect to theſe, there can be no poſture of the body improper.

II. The poſture of the ſeveral parts of the body, that are moſt agreeable to worſhip, may be thus enumerated.

As for the head, let it be kept generally without motion. To ſhake the head in prayer has a very diſagreeable appearance.---In caſes of great humiliation, the hanging down of the head is indeed no improper method to expreſs that temper of mind. Nehem. viii. 6. But in our expreſſions of hope and joy, it is natural to lift up the head. Luke xxi. 28. I might alſo mention the apoſtle's advice, that he who prays ought to have his head uncovered, 1 Cor. xi. 4.

In divine worſhip the whole countenance ſhould be compoſed to gravity and ſolemnity, to expreſs a reverence of the majeſty of God, and the high importance of the work wherein we are engaged.---Tho' whilſt we are confeſſing ſin, melancholy may be ſuffered to appear in our faces; and, on the other hand, marks of ſacred joy, when we give thanks to God for his mercies; yet ſtill the characters of the countenance ſhould fall below the inward affections of the mind.---We ſhould have a care of all diſagreeable diſtortions of the face, as it were to ſqueeze out our words, or our tears, Mat. vi. 16. at the ſame time we ſhould avoid careleſs and drowſy geſtures, which

* Pſal. cxix. 55.

which diſcover the ſloth of the mind, Jer. xlviii. 10.

To lift up the eyes to Heaven is very natural in prayer, Pſal. cxxi. 1. and cxxiii. 1. --Guard againſt a roving eye in this duty, which not only looks irreverent, but may perhaps break the chain of our thoughts; or lead away our hearts from God by means of that or the other object. Upon theſe accounts ſome perſons have found it moſt agreeable to keep their eyes cloſed in prayer.

The lifting up of the hands, ſometimes folded together, or ſometimes apart, is a very natural expreſſion of our ſeeking help from God; Pſal. xxviii. 2. and cxxxiv. 2.

As the elevation of the hands to Heaven is a very proper geſture when one prays for himſelf; ſo when a ſuperior prays for a bleſſing to deſcend upon an inferior, it is natural to lay his hand upon the head of the perſon: this we find practiſed in ancient times. It is true indeed the laying on of hands was uſed by the prophets and apoſtles, when they pronounced authoritative divine bleſſings upon men, and communicated miraculous gifts. But I eſteem it not ſo much a peculiar right belonging to the prophetical benediction, as it is a *natural* expreſſion of the deſire of the divine favor from one perſon to another; and therefore when a perſon is devoted to God in any ſolemn office, whilſt prayers are made for a divine bleſſing to deſcend upon him, impoſition of hands ſeems a geſture of nature; and, conſidered in itſelf, I cannot think it either unlawful or neceſſary.*

* It is the obſervation of a late writer, that miraculous gifts were not always conferred, even when the apoſtles laid their hands on perſons: for Acts vi. 6. they are ſaid to have prayed, and laid their hands upon the ſeven deacons, who were already full of the Holy Spirit, ver. 3. And the prophets at Antioch faſted and prayed, and laid their hands on Barnabas and Saul; to whom the Lord Jeſus Chriſt had appeared at Jeruſalem, and communicated the Holy Spirit immediately, and in the greateſt plenty. Compare Acts xi. 30. xii. 25. xiii. 2, 3. with Acts xxiii. 17, &c. and 2 Corinth. xii. 4, 5, 6. Gal. ii. 6, 7, 8, 9.

With regard to the other parts of the body, almoſt all motions ſhould be avoided. If we give way to various movements or noiſe made by the hands, feet, or any other parts, it will tempt ſome to think that our minds are not very intenſely engaged; or at leaſt it will appear ſo familiar and bold a behaviour, as we would ſcarce be guilty of in the preſence of our ſuperiors here on Earth.

I ſhall conclude what relates to the gift of prayer, with ſome heads of advice addreſſed more eſpecially to the young.

I. Obſerve thoſe miniſters and private chriſtians who excel with regard to matter, method, expreſſion, &c. and endeavour to imitate them. At the ſame time take notice of all the irregularities and indecencies that any perſons are guilty of in this part of worſhip, not indeed with a view to make unkind remarks to others, but in order to avoid them yourſelves.

II. Intreat the aſſiſtance of ſome judicious acquaintance, to give you notice of your own faults in prayer; and eſteem thoſe the moſt valuable of your friends who will put themſelves to the trouble of giving you a modeſt hint of your imperfections. For want of this, ſome perſons in their youth have gained ſo ill an habit of ſpeaking in public, as hath expoſed the worſhip of God to contempt, and hindered the edification of thoſe who join with them.

III. Uſe all proper means to obtain courage in religious performances. To this end, make religious converſation your practice; agreeable to a foregoing hint, talk over ſeriouſly one with another, at proper ſeaſons, the ſermons you have heard, thoſe parts of the word of God you have lately read, the books of divinity with which you have been converſant, and your own experiences of divine things, Pſ. lxvi.

lxvi. 16. but here, I confeſs, you muſt proceed with great care, as you are in danger of ſpiritual pride* ; —Exerciſe the gift of prayer for ſome conſiderable time in ſecret, before you begin in public; and take heed that your hearts be well prepared, and let the matter of your prayer be duly premeditated in the firſt years of your practice of this duty.

Strive to maintain upon your mind a much greater awe of the majeſty of that God to whom you ſpeak, than of the opinion of thoſe fellow-creatures with whom you worſhip.

Make your firſt eſſays in the company of a few of your moſt intimate, ſerious and candid acquaintance; or join in ſociety with ſome young chriſtians of equal ſtanding, and ſet apart times for prayer together, which is an excellent way to obtain this gift.

Do not aim at length of prayer in your younger attempts, but rather be ſhort; and if your firſt experiments are unſucceſsful, let not this diſcourage you: many a chriſtian has in time excelled in the gift of prayer, who in their early eſſays have been very defective.

I add—Importunately beg of God that you may be endowed with chriſtian courage. By theſe means you are like to attain readineſs in this ſacred exerciſe.

* It is the genius of ſome who profeſs acquaintance with God and Chriſt, when they feel delicious ſpiritual joys, to report them to others, without any great occaſion for it, and to blaze them every where.—They love that others ſhould know how nobly they are treated; and ſo they lay a double ſnare: *one* for themſelves, by the high conceit which they may raiſe in their fellow-creatures of their excellencies; and a *ſecond* for their neighbours, by the diſcouragement they may feel for want of ſuch elevations.—You know that when our Lord was tranſfigured in the holy mount, the brightneſs wherewith he was clothed he commanded to be concealed as a great ſecret, till a fit ſeaſon to divulge it. Mat. xvii. 9. This may teach us to keep to ourſelves what paſſes between God and our own ſouls, till we apprehend that the good of others make it neceſſary that it ſhould be revealed. Biſhop Patrick's Pilgrim, p. 132.

CHAPTER

CHAPTER II.

*Of the GRACE of PRAYER.**

IN the foregoing chapter have finiſhed what I propoſed concerning the external parts of prayer; I proceed now to take a ſhort view of the internal and ſpiritual part of that duty; and this has been uſually called *the grace of prayer*, &c.

Here ſhall endeavour to explain what it means, and ſhew how properly the term is uſed: afterward ſhall particularly mention what are thoſe inward and ſpiritual exerciſes of the mind, which are required in the duty of prayer, and then give directions how to attain them.

SECTION I.

What the GRACE of PRAYER is, and how it differs from the GIFT.

GRACE, in its moſt general ſenſe, implies the free and undeſerved favor of one perſon towards another that is eſteemed his inferior; and, in the language of the New Teſtament, it is uſually put to ſignify the favor and mercy of God towards ſinful creatures, which, upon all accounts, is acknowledged to be free and undeſerved. Now, becauſe our natures are averſe to what is good, and when they are inclined to God

* This and the following chapter are an abridgment of Dr. Watts, "On the Grace and Spirit of Prayer."

God and divine things, this is done by the power of God working in us; therefore this very change of nature is called in the common language of christians by the name of *grace*.

The word *grace* denotes good dispositions, with a peculiar regard to God as their principle, intimating that they proceed from his favor.

Sometimes this word is used in a comprehensive sense, to signify the whole train of christian virtues, or the universal habit of holiness; Joh. i. 16. *Of his fullness have all we received grace.* 2 Pet. iii. 18. *Grow in grace.* We say such a one is truly gracious, that is, he is a man of religion and virtue. Sometimes it is used in its singular sense, and means any one holy inclination or principle in the mind. So we say the grace of faith, the grace of repentance, the grace of hope, or love; 2 Cor. viii. 7.—— *Therefore as ye abound in faith,---knowledge,---in your love to us, see that you abound in this grace also*, viz. liberality. Sometimes it is used in a sense a little more enlarged, but not universal, and it implies all those pious qualifications that belong to any one action or duty: so we read of the grace that belongs to conversation, Coloss. iv. 6. The grace of singing, Col. iii. 16. And the grace of prayer, Zech. xii. 10.

The *grace* of prayer, in the common acceptation, is not any one single act, or habit of the mind, but it implies all those holy dispositions of soul, which are to be exercised in that part of divine worship. Hence will appear the great difference that is between the gift and grace of prayer.

The *gift* chiefly consists in a readiness of thought, agreeable to the several parts of prayer, and an easy manner of expressing those thoughts in speaking to God. The *grace* consists merely in the inward workings of the heart and conscience toward God and religion.

The gift and grace are many times separated from one another; and it hath been often found that the gift

gift of prayer has been attained in a great degree by ſtudy and practice, and by the common operations of the Spirit of God, communicated to ſome perſons that have appeared to be void of true grace. There may be alſo the grace of prayer in lively exerciſe in thoſe who have but a very ſmall degree of the gift; and that hardly know how to form their thoughts and deſires into a regular method, or to expreſs them in tolerable language. But where the gift and the grace meet together, ſuch a chriſtian brings honor to God, and has a greater capacity and proſpect of edifying and comforting others.

Thoſe acts of the ſanctified ſoul in all its powers, which are put forth in the duty of prayer, may properly be called ſo many graces of the Holy Spirit, drawn forth into exerciſe. And of theſe *ſome* belong to the whole work of prayer, and *others* are peculiar to the ſeveral parts of the duty.

SECTION II.

General GRACES of PRAYER.

THE graces that belong to the whole work or duty of prayer, are ſuch as theſe:

I. Faith, or the belief of the being of God, his perfect knowledge, and his gracious notice of all that we ſpeak in prayer. This rule the apoſtle gives, Heb. xi. 6. He that cometh to God muſt believe that he is, and that he is a rewarder of all that diligently ſeek him. We ſhould endeavour to impreſs our minds with a lively belief of God's exiſtence, by attentively viewing the works of nature, as we have opportunity.

It has been juſtly obſerved, that if we take but even a ſlight ſurvey of this lower world itſelf, we ſhall ſee an admirable correſpondence between its parts; however different they are, yet every one is fitted to

to another, and to all the reſt, ſo as to make the whole a convenient dwelling place for the ſeveral tribes of animals which live upon it, and for mankind eſpecially. Thus, as the apoſtle ſpeaks, *The inviſible things of him* (viz. God) *from the creation of the world, are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead*, Rom. i. 20. The ſame inſpired writer argues the preſent point in the following eaſy and concluſive way: *Every houſe is builded by ſome man; but he that built all things is God*, Heb. iii. 4. As if he had ſaid, "Does the meaneſt houſe declare itſelf to be "the work of ſome ſkilful architect? and does it "not much more evidently appear that this commo-"dious and magnificent ſtructure (the world) muſt "have been planned and reared by proportionable "wiſdom and power?" As the various objects around us bear eminent marks of a divine hand, ſo likewiſe the curious frame of our own bodies, and the noble faculties of our ſouls do loudly proclaim the being and perfections of God.—This is a truth therefore that has been generally acknowledged by mankind in all ages, a truth ſo deeply impreſſed upon the human heart, that even profeſt atheiſts themſelves, in a time of danger, have earneſtly prayed to that God whoſe being they pretended a little before to deny; thus they have ſhewn their belief, not only of the divine exiſtence, but alſo of the over-ruling providence of God.—It will be very proper to commit theſe plain arguments to memory, and to recollect them when about to engage in the duty of prayer.

II. Gravity and ſerioufneſs of ſpirit. When we ſpeak to the great Creator (who muſt alſo be our judge) about concerns of infinite and everlaſting moment, we ought to have our ſouls clothed with ſolemnity, and not to aſſume thoſe airs which are law-

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ful at other ſeaſons, when we talk with our fellow-creatures about meaner affairs; Gen. xviii. 27.

III. Heavenly-mindedneſs ſhould run through the whole of this duty. Pſal. iv. 6, 7. Coloſſ. iii. 1. For prayer is a retirement from Earth, and a retreat from our fellow-creatures to attend on God, and hold converſe with him that dwells in Heaven.—— Therefore, though it is true that God permits us to converſe with him about many of our temporal affairs in prayer, yet we ſhould take care that the things of our ſouls and the eternal world, always poſſeſs the chief room in our hearts. And whatſoever cares of this life are ſpread before the Lord, let us ſee that we deſire earthly comforts only ſo far as theſe are conſiſtent with the honor of God, and our everlaſting intereſt. 1 Cor. x. 31.

IV. Sincerity is another grace that muſt run thro' this worſhip; Joh. iv. 24. Whether we ſpeak to God concerning his own glories, whether we give him thanks for his abundant goodneſs, or confeſs our various iniquities before him, or expreſs our deſires of mercy at his hand, ſtill let our hearts and lips agree, and not be found mockers of God.

V. Holy watchfulneſs and intention of mind upon every part of the duty in which we are engaged; our thoughts muſt not be ſuffered to wander among the creatures, and rove to the ends of the Earth, when we come to converſe with the high and holy God. Without this watchfulneſs our worſhip will become formal, and we ſhall find coldneſs and indifference creeping upon our ſpirits, and ſpoiling the ſucceſs of our duties. Watch unto prayer, is a direction of the great apoſtle, Col. iv. 2.

SECT.

SECTION III.

GRACES that belong to the particular Parts of PRAYER.

THE graces that peculiarly belong to the ſeveral parts of prayer, are diſtinguiſhed according to the parts of this duty; viz.

I. Invocation, or calling upon God, requires a ſpecial awe of his majeſty to attend it, and a deep ſenſe of our own meanneſs and unworthineſs; and at the ſame time we ſhould expreſs holy wonder and pleaſure, that the moſt high God, who inhabits eternity, will ſuffer ſuch beings as we are to hold converſe with him.

II. The work of adoration or praiſe runs through the ſeveral attributes of the divine nature, and requires of us the exerciſe of our various affections ſuited to thoſe ſeveral attributes. As when we mention God's ſelf-ſufficience and independence, it becomes us to be humble, and acknowledge our dependance: when we ſpeak of his power and wiſdom, we ſhould abaſe ourſelves before him, becauſe of our weakneſs and folly, as well as ſtand in holy admiration at the infinity of thoſe glories of God. When we mention his love and compaſſion, our affections ſhould go forth ſtrongly towards him. When we think of his juſtice, we ſhould have an holy awe upon our ſpirits, ſuited to the preſence of the juſt and dreadful God. And the thought of his forgiveneſs ſhould awaken us to hope and joy.

III. In the confeſſion of our ſorrows and ſins, humility is a neceſſary grace, and deep contrition of ſoul, in the preſence of that God whoſe laws we have broken, whoſe goſpel we have abuſed, whoſe majeſty we have affronted, and whoſe vengeance we

have deſerved. Here all the ſprings of repentance ſhould be ſet open, and we ſhould mourn for ſin, even at the ſame time that we hope it is forgiven. Shame and ſelf-indignation, and holy revenge againſt the corruptions of our hearts, ſhould be awakened alſo in this part of prayer.

IV. In our petitions we ſhould raiſe our deſires to ſuch different degrees of fervency, as the nature of our requeſts makes neceſſary. When we pray for ſpiritual bleſſings, we cannot be too warm in our deſires. But when we ſeek the mercies of this life, the degree of fervency ſhould be abated, for it is poſſible that we may be happy, and yet go without many of the comforts of the preſent ſtate.—Submiſſion is here required.

While we make interceſſion for our friends, or enemies, we ought to feel in ourſelves warm love, and lively compaſſion; and when we pray for the church of Chriſt, we ſhould animate all our expreſſions with a burning zeal for his glory, and tenderneſs for our fellow-chriſtians.

V. Pleading with God calls for humble importunity: for the arguments that we uſe with God, in pleading with him, are but the various forms of importunate requeſt. But becauſe we are only creatures, and we ſpeak to God, humility ought to mingle with every one of our arguments. Our pleadings with him ſhould be ſo expreſſed as always to carry in them that decency and diſtance that becomes creatures in the preſence of their Maker. In pleading alſo we are required to exerciſe faith in the promiſes of the goſpel, faith in the name of Chriſt Jeſus our Mediator, faith in the mercies of God, according to the diſcoveries he hath made of himſelf in his word. We are called to believe that he is a God hearing prayer, and will beſtow upon us what we ſeek, ſo far as is neceſſary for his glory and

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our ſalvation: Heb. xi. 6. Here too the grace of hope comes into exerciſe; for while we truſt the promiſes, we hope for the things promiſed. We muſt direct our prayer unto God, and look up, as David, Pſal. v. 3.

VI. In that part of prayer which is called profeſſion, or ſelf-reſignation, great humility is again required; a ſweet ſubmiſſion to God's will, a compoſednes of ſpirit under his determinations, even tho', for reaſons of infinite wiſdom and love, he with-hold from us the particular comforts that we ſeek. Here let patience have its perfect exerciſe, and let the ſoul continue in an humble frame, waiting upon God. As we give ourſelves up to God, a ſteadineſs of mind ſhould attend it, and the firmeſt courage of heart againſt all oppoſitions, while we confirm our ſelf-dedications to the Lord.

VII. In thankſgiving a moſt hearty gratitude and love is required; and a readineſs to return unto God (to the uttermoſt of our capacities), according to the variety and riches of his goodneſs and grace towards us. Here alſo, with holy wonder, we acknowledge the condeſcenſion of God, to beſtow ſuch favors upon us ſo unworthy; and this wonder ſhould ariſe and grow up into divine joy, whilſt we bleſs him for the benefits of this life, and for an intereſt in redeeming love. And in our thankſgivings we ſhould be ſure to take notice of all merciful appearances of God in anſwer to our requeſts; otherwiſe our converſe with him will be very deficient.

VIII. When we bleſs God, we ſhould ſhew an earneſt deſire after the honor of his name, and our ſouls ſhould breathe fervently after the accompliſhment of thoſe promiſes wherein he hath engaged to ſpread his own honors and to magnify his own name, and the name of his Son; we ſhould, as it were, exult

ult and triumph in thoſe glories, which God, our God, poſſeſſes, and rejoice to think that he ſhall ever poſſeſs them.

Then we conclude the whole prayer with our *Amen* of ſincerity and of faith, in one ſhort word expreſſing over again our adorations, confeſſions, and petions; truſting and hoping for the audience of our prayers, and acceptance of our perſons; from whence we ſhould take encouragement to riſe from this duty with a ſweet compoſure of mind, and maintain a joyful and heavenly frame, as thoſe that have been with God.

But, leſt ſome pious and humble perſons ſhould be diſcouraged, when they find not theſe lively exerciſes of faith, hope, love, fervency of deſire, and divine delight in worſhip, and thence conclude that they have not the grace of prayer; I would add this caution, viz. That all the graces of prayer are ſeldom at work in the ſoul at once, in an eminent and ſenſible degree; ſometimes one prevails more, and ſometimes another, in this imperfect ſtate; and when a chriſtian comes before God with much deadneſs of heart, burdened with worldly thoughts, and feels great backwardneſs to the duty of private prayer, and falls down before God, condemning himſelf, and with ſighs and deep groans makes known his caſe and his ſins to God; though he can ſpeak but few words before him, ſuch a frame and temper of mind will be approved of by that God who judges the ſecrets of the heart, and makes moſt compaſſionate allowances for the infirmity of our fleſh.

SECTION

SECTION IV.

Directions for attaining the GRACE of PRAYER.

IN order to direct us in the ſpiritual performance of this duty, we muſt conſider it is an holy converſe maintained between Earth and Heaven, betwixt the great and holy God, and mean and ſinful creatures. Now the moſt natural rules that I can think of, to carry on this converſe, are ſuch as theſe:

I. Direction. Poſſeſs your hearts with a moſt affecting ſenſe of the characters of the two parties that are to maintain this correſpondence; that is, God and yourſelves. This indeed is one direction for the gift of prayer, but it is alſo moſt neceſſary to attain the grace. Let us conſider who this glorious Being is, that invites us to this fellowſhip with himſelf;—how awful in majeſty! how ſtrict in righteouſneſs! how irreſiſtible in power! how unſearchable in wiſdom! how all-ſufficient in bleſſedneſs! how condeſcending in mercy!—Let us alſo conſider, who are we that are invited to this correſpondence:—— how mean in our original! how guilty in our hearts and lives! how needy of every bleſſing! how utterly incapable of helping ourſelves! and how miſerable for ever, if we are without God.

And if we have ſincerely obeyed the call of the goſpel, and have attained to ſome comfortable hope of God's love; let us conſider, how infinite are our obligations to him, and how neceſſary and delightful it is to enjoy his viſits here, with whom it will be our happineſs to dwell forever. When we feel our ſpirits deeply impreſſed with ſuch thoughts as theſe, we are in the beſt frame, and moſt likely way to pray with grace in our hearts.

II. Direction. When you come before God, remember the nature of this correſpondence, it is all ſpiritual;

ſpiritual; remember the dignity and privilege, the deſign and importance of it. A ſenſe of the high favor, in being admitted to this privilege and honor, will fill your ſouls with humble wonder, and with heavenly joy, ſuch as becomes the worſhippers and favourites of an infinite God. A due attendance to the deſign and importance of this duty, will fix your thoughts to the moſt immoveable attention, overſpread your ſpirit with ſerioufneſs, and raiſe your deſires to holy fervency. You pray to him that hath power *to ſave and to deſtroy*, about your eternal deſtruction, or eternal ſalvation; and if eternity, with all its awful attendants, will not awaken ſome of the graces of prayer, the ſoul muſt be in a very ſtupid frame.

III. Direction. Seek earneſtly a ſtate of reconciliation with that God with whom you converſe; labour after a good hope and aſſurance of his friendſhip. Now, in order to attain this friendſhip, approach unto God in prayer through Jeſus the Mediator: Joh. xiv. 6.

IV. Direction. Maintain always a praying frame; and reſt not ſatisfied till you find pleaſure in prayer.

Whatever opportunities you enjoy for ſocial prayer, do not neglect conſtantly praying in ſecret.

When you join with others in prayer, where you are not the ſpeaker, let your heart be kept intent to the work.

Take frequent occaſion, in the ſhort intervals between your worldly affairs, to lift up your ſouls to God. Thus you may *pray without ceaſing*, as the Apoſtle directs; and your graces may be ever lively. Whereas, if you only make your addreſſes to God in the morning and evening, and forget him all the day, your hearts will grow indifferent and formal in worſhip.

CHAPTER

CHAPTER III.

Of the SPIRIT of PRAYER.

ALL the rules that have hitherto been laid down, in order to teach us to pray, will be ineffectual, unless we have divine aids. If therefore we would attain the gift or grace of prayer, we are to seek both from Heaven; and since the mercies of God of this kind, are usually attributed to the Holy Spirit, he may very properly be called the Spirit of prayer; and, as such, his assistance is to be sought with diligence and importunity.—The Spirit of prayer, indeed, in our language, may sometimes signify a temper of mind well furnished for this sacred work.

My business now is to prove, by plain and easy arguments, that the Spirit of God doth assist his people in prayer. Then to shew what his assistances are, and how far they extend, that we may not expect *more* from him than scripture promises, nor attribute *too little* to his influences: and after a few cautions laid down, shall proceed to give some directions how the aid of the Holy Spirit may be obtained.

SECTION I.

Proofs of the ASSISTANCE of the SPIRIT of GOD in PRAYER.

THE methods of proof which I shall use are these three:—Express texts of scripture.—Collateral texts.—The experience of christians.

I. The

I. The firſt argument is drawn from ſuch expreſs texts of ſcripture as theſe :

Zech. xii. 10. *I will pour upon the houſe of David, and the inhabitants of Jeruſalem, the Spirit of grace and of ſupplications.*—This promiſe, which refers to the Jews at the time of their converſion, belongs alſo to believers amongſt us Gentiles, as appears from Gal. iii. 14.

Luke xi. 13. After Chriſt had anſwered the requeſt of his diſciples, and taught them how to pray, by giving them a pattern of prayer, he recommends them to aſk his Father for the Holy Spirit, in order to a further inſtruction in the work of prayer. This the whole context ſeems to intimate.

Rom. viii. 26. *The Spirit helpeth our infirmities; for we know not what we ſhould pray for as we ought, but the Spirit itſelf maketh interceſſion for us* with groanings that cannot be uttered,* raiſing in our minds thoſe holy and fervent deſires which we are unable to expreſs.

James v. 16. Which we tranſlate *the effectual fervent prayer of the righteous.* In the original it is, δεησις ενεργουμενη, *the inwrought prayer*, or prayer wrought in true chriſtians by the good Spirit that poſſeſſes and guides them. The word ενεργουμενη is uſed in this ſenſe in 1 Cor. xii. 11.

Jude ver. 20, 21. *Praying in the Holy Ghoſt, keep yourſelves in the love of God.* This epiſtle is written *to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt*, ver i. They are all directed to pray by the aſſiſtance of the Holy Ghoſt; and thoſe who have not this Spirit, in ver. 19, are ſaid to be *ſenſual.* See moreover Epheſ. ii. 18.

Do not the above paſſages of ſcripture plainly ſhew, that though the gifts of prayer, by immediate inſpiration, beſtowed upon the apoſtles and others,

* Maketh interceſſion for us,--or, as ſome chuſe to tranſlate it,—Manages affairs for us; ſeeing the office of an interceſſor with God is ſo peculiarly that of Chriſt; Joh. ii. 1.

thers, are not now to be expected, yet ſtill there are certain aids of the Spirit (explained in the following ſection) attainable by chriſtians in all ages.

II. The ſecond argument for the aids of the holy Spirit in prayer, is drawn from collateral ſcriptures; ſuch are thoſe texts which repreſent the bleſſed Spirit as the ſpring of what is good in us, and prove that all other duties of the chriſtian life are to be performed in, and by this Spirit. Saints are *born of the Spirit*; Joh. iii. 6. *Are led by the Spirit*, Rom. viii. 14. *Walk in the Spirit*, Gal. v. 16. *Live in the Spirit*, ver. 25. By this *Spirit mortify the deeds of the body*, Rom. viii. 13. and we are told, ver. 16. *The Spir t beareth witneſs with our ſpirit, that we are the children of God.*

III. The third argument to prove that the Spirit of God doth ſometimes aſſiſt men in the work of prayer is, the experience of chriſtians with regard to the *grace* of prayer, and many chriſtians in the exerciſe of the *gift* of it too. The great difference that is between ſome believers and others in this reſpect, even where their natural abilities are equal; and the difference between believers themſelves at different times and ſeaſons, ſeems to denote the preſence or abſence of the holy Spirit. Some perſons at ſpecial ſeaſons will break out into a divine rapture in prayer, and be carried far beyond themſelves: their thoughts, language, and every thing that belongs to their prayer, ſeems to have ſomething of heaven in it.——I will allow that in certain perſons this may be aſcribed to a great degree of underſtanding, invention, fancy, memory, natural affections of the mind, and volubility of the tongue: but many times alſo it ſhall be obſerved, that thoſe who have this gift of prayer in exerciſe, do not excell nor equal the reſt of their neighbours in fancy, invention, paſſion, or eloquence; it may be

they are perſons of very mean parts, and below the common capacity of mankind.

Nor can it be always imputed to a warm imagination, at thoſe times they are carried out in prayer beyond themſelves; for this happens when they find their natural ſpirits not raiſed, but the powers of nature labour, perhaps, under a decay, and they can hardly ſpeak or think about common affairs.

SECTION II.

How the SPIRIT aſſiſts us in PRAYER.

WE have endeavoured to prove that there is ſuch a thing as the aſſiſtance of the Spirit of God in the work of prayer; but how far this aſſiſtance extends is a ſubject of inquiry.

I think thoſe perſons expect *too much* from the Spirit in our day,

I. Who wait for all their inclinations to pray, from immediate and preſent dictates of the Spirit of God. I find in ſcripture frequent exhortations to pray, and a command to pray* without ceaſing, 1 Theſ. v. 17, that is to pray upon all proper occaſions; but I find no encouragement to expect the holy Spirit will, by ſudden and immediate impulſes in a ſenſible way, dictate to me every ſeaſon of prayer. Therefore though the Spirit of God ſhould ſometimes withdraw himſelf in his influence, yet my duty to conſtant prayer ſtill remains.

II. Thoſe who expect ſuch aids of the holy Spirit, as to make their prayers become the proper work of inſpi-

* Here may be an alluſion to the burnt-offering preſented every morning and evening, which is called *perpetual*, Levit. vi. 20. compare Luk. xxiv. 53. with Acts ii. 46, 47. See Doddrig. Fam. Expoſit.

inſpiration. Let us not be ſo fond as to perſuade ourſelves that the aids of the holy Spirit given to miniſters or others, while they teach or pray, ariſe to the character of thoſe miraculous gifts that were given to the apoſtles and primitive believers; ſuch as are deſcribed in the church of Corinth, 1 Corinth. xii. 8, &c. and elſewhere. For at thoſe times a whole ſermon, or a whole prayer, was a conſtant impulſe of the holy Spirit, perhaps for the words, as well as the matter of it, which made it truly divine. But in our prayers, the Spirit of God leaves us much to ourſelves, to mingle many defects with our duties, both in the matter, manner, and words; ſo that we cannot ſay of one whole ſentence, that it is the perfect work of the Spirit.

III. Thoſe who hope for ſuch influences of the Spirit as to render their own ſtudy and labours needleſs; who never have given diligence to furniſh themſelves in a rational way with an ability to pray, upon preſumption of thoſe divine impulſes; nor upon any occaſion will meditate before hand, but ruſh upon the duty.—Theſe perſons, I ſay, certainly expect too much from the holy Spirit. In vindication of themſelves, they will cite perhaps the text which was addreſſed to the diſciples, Mat. x. 9.—*When they deliver you up, take no thought how or what ye ſhall ſpeak, for it ſhall be given you in that ſame hour what ye ſhall ſpeak.* But this text has quite another deſign. It may be queſtioned whether this promiſe of Chriſt forbids *them* all premeditation, but only an anxious care, as we are bid to *take no thought for the morrow*, Mat. vi. 34. that is, "Be not over ſolicitous or diſquieted about proviſion for to-morrow." But if Chriſt did utterly forbid them all preparation, yet that command and promiſe to the apoſtles in miraculous times, when they ſhould appear before magiſtrates, can never be given to encourage the ſloth

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of every common chriſtian in our day, when he appears in worſhip before God.

Having diligently conſulted the word of God, I am ready to conclude, that the moſt conſiderable and common aſſiſtance in prayer, which is peculiarly attributed to the bleſſed Spirit, as a Spirit of prayer, and may be expected from him in our day, chiefly conſiſts in this.—He compoſes our minds, gives us ſecret hints of our real wants, and brings to our remembrance ſome ſcriptural arguments and promiſes to plead with God; Rom. viii. 26, 27.—He withdraws the heart more from the world, and raiſes it to things divine, Pſal. lxxx. 18. li. 12. He awakens the graces of love, fear, hope, and joy, that are ſuited to this duty; and it may be chiefly upon this account that he is called, "The Spirit of grace and ſupplication," Zech. xii. 10. When theſe are raiſed to an high degree, the heart will have a natural influence upon the invention, the memory, the language, and the voice. Out of the abundance of the heart the mouth will ſpeak. And, for the moſt part, the utterance will be proportionable to the degree of inward affection, and to the natural and acquired abilities of the perſon who prays; excepting ſome rare inſtances, where men are carried beyond themſelves, by the uncommon preſence of the Spirit.

SECTION III.

CAUTIONS about the INFLUENCES of the SPIRIT.

I. CAution. Do not believe all manner of urgent impreſſions of the mind to go and pray, proceed from the Spirit.

For inſtance, when we are engaged in ſome other buſineſs that is the proper duty of that ſeaſon. Now the bleſſed Spirit draws us to God at a fit ſeaſon, ſo as

as not to ſet aſide another neceſſary duty toward God or man.

II. Caution. Do not expect the influences of the Spirit in prayer ſhould be ſo vehement and ſenſible, as certainly to diſtinguiſh them from the motions of your own ſpirits; for the Spirit of God generally acts towards his people, agreeable to the diſpenſation under which they are, either in a more ſenſible, or imperceptible way. Under the Old Teſtament, the Spirit of God often carried the prophets away, as if it were in an extaſy beyond themſelves; their ſtile, their geſture, as well as inward commotions of heart, were frequently different from the common manner of men, and did ſufficiently evidence to themſelves, and in ſome meaſure to others alſo, that they were under the impreſſions of the holy Spirit at ſpecial ſeaſons.

Under the New Teſtament, the apoſtles had a more conſtant and habitual aſſiſtance of the Spirit, tho' it was alſo extraordinary; in a calmer way they were influenced in prayer and preaching more agreeable to rational nature; yet, without doubt, they themſelves well knew when they were under the certain conduct of the holy Spirit.

In our day, when we have no reaſon to expect extraordinary inſpirations, the Spirit of God uſually leads us in ſo ſoft and ſilent a manner, agreeable to the temper of our own ſpirits, and concurrent circumſtances of life, that his operations are not to be eaſily diſtinguiſhed by ourſelves or others, from the rational motions of our own hearts, influenced by moral arguments; though by the ſavor and reliſh of divine things that we then feel in our ſouls, and the conſequent fruits of holineſs in our hearts and lives, we know we had ſome aſſiſtance from the bleſſed Spirit. Such are his operations generally in converſion, ſanctification, and conſolation.

III. Cau-

III. Caution. Though we have no ſure ground to expect extraordinary influences from the Spirit of prayer in our day, yet we ought not to deny them utterly; for God hath no where bound himſelf not to beſtow them: the chief ends for which immediate inſpiration was given, are long ceaſed among us where the goſpel is ſo well eſtabliſhed; yet there have not been wanting inſtances in every age of ſome extraordinary teſtimonies of the Spirit to the truth of the goſpel, both for conviction of unbelievers, and for the inſtruction, encouragement, and comfort of true chriſtians.

In the converſion of a ſinner, the Spirit's work is uſually gradual, and begun and carried on by providences, ſermons, occaſional thoughts, and moral arguments, from time to time, 'till at laſt the man is become a new creature. Yet there ſeem to be now and then ſurpriſing converſions wrought by the extraordinary influences of the holy Spirit, ſomething like the converſion of St. Paul.

In the conſolation of ſaints, the Spirit generally aſſiſts their own minds in comparing their hearts with the rule of the word, and makes it appear they are the children of God, by finding the characters of adoption in themſelves; this is his ordinary way of witneſſing, and that ſafe way in which the believer is to ſeek for ſolid comfort; but I think there are inſtances when the Spirit of God hath in a more immediate manner ſpoken conſolation, and this hath been evidenced to be divine, by the chriſtian's increaſed humility and greater readineſs to every good work.

So it is in prayer. The ordinary aſſiſtances of the Spirit, given in our day to miniſters, imply no more than what I have deſcribed in the foregoing chapter: but are there not inſtances wherein the Spirit of God hath carried a devout perſon in worſhip far beyond his own natural and acquired powers, and raiſed him to an uncommon and exalted degree of

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the exercise of praying graces, very near to those divine impulses which the primitive christians enjoyed?

If a minister in a public assembly has been enabled to spread the cases of the whole congregation before the Lord in such expressive language, that almost every one present hath been ready to confess, surely he knew my heart; if sinners have been converted in numbers, and saints made triumphant in grace, I should not be afraid to say, "Surely God is present in this place with the extraordinary power and influence of his Spirit."

If a christian hath been taught by this Spirit making intercession in him, to plead with God for some particular mercy in such an unusual strain of humble and heavenly argument, that he has found inward assurances that the mercy should be bestowed, by something of a prophetical impulse, and has never been mistaken; I should not forbear to believe the extraordinary presence of the Spirit of prayer with him at that season. Doctor *Winter* in *Ireland*, and several ministers and primitive christians of the last age in *Scotland*, have been esteemed glorious instances hereof. If a serious and humble worshipper, who hath been long seeking after the knowledge of some divine truth, should find himself enlightened upon his knees with an heavenly beam shining upon that truth with most peculiar evidence, and teaching him more in one prayer than he had learned by months of labour and study, I should venture to acknowledge the immediate aids and answers of the Spirit of prayer and illumination. *Luther* is said to have enjoyed such divine favors, at the reformation of the church from popish darkness.

If a good man hath been conflicting with doubts and fears, and waiting upon God in all his appointed ways, seeking comfort; if while he hath been at the throne of grace, he has beheld God reconciled, and as it were seen the work of God in his own heart in a convincing light; and perhaps by some comfortable word

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of ſcripture impreſt on his mind, hath been aſſured of his love to God, and the love of God to him; if from that immediate ſenſation of divine love he has been filled with, joy unſpeakable and full of glory, and warmed with heavenly zeal for the honor of God, and the happineſs of mankind, I muſt believe ſuch a one to be ſealed as a child of God, by the influence of the Spirit of adoption, teaching him to cry Abba, Father.

But concerning ſuch operations of the Spirit as theſe are, becauſe there have been many vain pretences to them, I would make three remarks.

Firſt, Theſe are rare inſtances, and beſtowed by the Spirit of God, according to the ſecret counſels of his own wiſdom, that no particular chriſtian hath any ſure ground to expect them.

Second, They are beſt diſtinguiſhed from the mere effects of a warm fancy, and the ſpirit of deluſion, not ſo much by the brightneſs and vehemence of the preſent impreſſion, as by their agreeableneſs to the ſtanding rule of the word of God, and their influence towards humility and growing holineſs.

There is therefore the ſame rule to judge of the uncommon, as well as the common aſſiſtances of the holy Spirit.

Third, How near ſoever theſe extraordinary impulſes come to the inſpiration of the Apoſtles and firſt chriſtians in the truth and power of them, yet they fall far ſhort in the diſtinct evidence; for the Spirit of God hath not taught us ſo far to diſtinguiſh any particular parts or paragraphs, even of ſuch an extraordinary prayer, as that any one can ſay, theſe are perfect divine inſpirations; becauſe he would have nothing ſtand in competition with his written word, as the rule of our faith and practice.

IV. Caution. Do not make the gift of prayer the meaſure of your judgment concerning the Spirit of prayer.

prayer. If we follow this rule, there are three cases where we may be led into mistake.

First, When the gift is in very lively exercise.—Have a care of believing that all those persons pray by the Spirit who pronounce pious expressions with great seeming fervency, and much volubility of speech; when, it may be, their character is exceedingly sinful in the sight of God.

Much less can we suppose that noisy gesture, a distorted countenance, violence and vociferation are any signs of the divine Spirit. Sometimes truly extraordinary anguish of mind, or inward fervor of affection, have extorted from good men groanings and loud complaints. *David* at times practised this, as appears by his psalms. *Jesus Christ* himself, when pressed with sorrows heavier than man could bear, offered strong cries and tears, Heb. v. 7. But nevertheless there may be a great noise, and violent commotions used to make a shew of fervency, and with a design to make up the want of inward devotion. God himself was indeed present at *Sinai* with thunder and lightning, and the sound of a trumpet, Exod. xix. But when he came down to visit *Elijah*, he was not in the earthquake, nor in the tempest, but in the still small voice, 1 Kings xix. 11, 12.

I would not impute the difference between the prayers of one minister and another, one private christian and another, merely to the presence or absence of the holy Spirit. Natural constitutions, capacities, acquirements, natural affections, and providential circumstances can make a great difference. Nor would I impute the difference between the prayers of the same true christians at different seasons only to the unequal assistances of the holy Spirit; for many other things may concur to make them more or less cold or fervent in the exercise of the gift of prayer.

The second case wherein we may be in danger of mistake is, where there is but a small measure of the

gift of prayer. How ready are ſome perſons to judge the *Spirit* of prayer is abſent from the heart of that man who ſpeaks to God, if he hath but a mean *gift*.

Now, though ſuch as have ſo very ſmall a talent ſhould not be forward to pray in a great aſſembly, or among ſtrangers, 'till by practice in a private way they have attained more of this ſacred ſkill; yet there may be much of the Spirit of prayer in their hearts. Perhaps they are young chriſtians lately converted, and are but beginning to learn to pray. And natural baſhfulneſs may ſometimes hinder the exerciſe of a good gift in prayer.

Or it may be they have very low natural parts, a poor invention and memory, want of words, or ſome difficulty in their common way of expreſſing themſelves about other affairs.

Or perhaps they have long diſuſed themſelves from praying in public, therefore at firſt, when they are called to it again, they may be much at a loſs as to the *gift* of prayer, though *grace* may be advancing in the ſoul.

Or they are overwhelmed with fears of divine deſertion, or wreſting hard with ſome ſtrong temptation, or under a preſent depreſſion of mind by ſome heavy ſorrow, and may be in the caſe of *David*, when he was ſo troubled that he could not ſpeak, Pſal. lxxvii. 4.

After all, God may with-hold from ſome perſons the uſual aids of the Spirit in prayer to puniſh them for a neglected duty; and particularly for careleſſneſs in ſeeking after this holy ability of ſpeaking to God.

Sometimes it may happen that the Spirit of prayer is communicated in a great degree to an humble chriſtian, who falls into many thoughtleſs indecencies of geſture; or delivers his ſentences with a moſt unhappy tone of voice, for want of care in his education. We are not therefore to deſpiſe all ſuch prayers, but endeavour to ſeparate what is pious and divine from the human frailty and weakneſs, and be ſo much the

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more excited ourſelves to ſeek after every thing that is agreeable in the gift of prayer.

The third caſe wherein we are in danger of miſtake is, when the gift is not exerciſed at all. Some chriſtians have been ready to imagine they could not pray by the Spirit, but when they exerciſed the gift of prayer themſelves. But this is a great miſtake. For tho' one perſon be the mouth of the reſt to God, yet each that joins with him may be juſtly ſaid to pray in Spirit, if the graces that are ſuited to the duty of prayer, and to the expreſſions that are then uſed, are found in lively exerciſe. And an humble chriſtian may pray in the Spirit, in the ſilence of his heart, while the perſon who ſpeaks to God in the name of others, hath very little or nothing of the Spirit with him.—Though the Spirit of prayer, in the common language of chriſtians, is never applied to the exerciſe of the *gift* where there is no *grace*; yet it is often applied to the exerciſe of the *grace* of prayer, without any regard to the *gift*.

SECTION IV.

Directions to obtain and keep the SPIRIT of PRAYER.

I. DIrection. Seek earneſtly after faith in Jeſus Chriſt; for we are told, Gal. iii. 14, that it is by faith in Chriſt Jeſus that this Spirit is received, and that he *dwelleth* in believers, Rom. viii. 9. Let all chriſtians therefore who would maintain and increaſe in the gifts of the holy Spirit, be frequent in acts of dependance on the Son of God; for the Spirit is given to him without meaſure, that from his fulneſs we may derive every gift, and grace, John iii. 34. chap. i. 16. Of his fulneſs have all we received, and grace for grace, or grace upon grace. As in the natural, ſo in the ſpiritual or myſtical body, the ſpirits that give life and activity to the heart and tongue, and to all the members, are derived from

from the head. He that lives as our Interceſſor and Advocate, to preſent our petitions to the throne, will ſend his own Spirit down to Earth, to aſſiſt us in drawing them up. I ſay then, regard him as your vital Head.

II. Direction. Give all diligence to acquire this gift, according to the rules concerning the matter, method, and manner of prayer, which we have laid down before; and be much in the practice of prayer, both in ſecret and with one another, that young habits may be improved by exerciſe. The Spirit of God will come and bleſs the labours of the mind towards the acquiring of ſpiritual gifts. Timothy is commanded to give attendance to reading, to meditation, &c. though he received the gifts of inſpiration, 1 Tim. iv. 13. compared with ver. 14, 15, and 2 Tim. i. 6.—Much more ſhould we do it who are not inſpired.

Though prophecy was a gift of immediate inſpiration, yet there were of old the ſchools of the prophets, in which young men were trained up in the ſtudy of divine things; that they might be the better prepared to receive, and uſe the Spirit of prophecy: and theſe were called the ſons of the prophets, 2 Kings vi. 1. 2 Chron. xxxiv. 22. St. Paul laboured with his natural powers while the Spirit wrought mightily in him, Col. i. 29.

Do not imagine you are in danger of quenching the Spirit, by endeavouring to furniſh yourſelves with matter, or expreſſions of prayer, for the Spirit of God commonly works in, and by the uſe of means. As in the things of nature, ſo in the things of grace, it is a true and divine proverb; *The ſoul of the ſluggard deſireth, and hath nothing, but the ſoul of the diligent ſhall be made fat*, Prov. xiii. 4.

We are to put forth our beſt efforts, and then hope for divine aſſiſtance; for the Spirit of God helps together with us, συναντιλαμβανεται, Rom. viii. 26. As if

if a man ſhould take hold of one end of a burthen in order to raiſe it, and ſome mighty helper ſhould make his labour effectual by raiſing up the other. —It was the encouragement which *David* gave his ſon *Solomon*, 1 Chron. xxii. 16. *Ariſe, and be doing, and the Lord be with thee.*

III. Direction. Pray earneſtly for the promiſed Spirit, as a Spirit of prayer.—The holy Spirit ſhall be given to them that aſk aright, Luke xi. 13.

IV. Direction. Do not confine yourſelves to any ſet forms whatſoever. Though the Spirit of God be preſent, and aſſiſt in the exerciſe of grace, while we uſe forms of prayer, yet let us have a care how we reſtrain any good deſires, and heavenly affections, that are ſtirred up within us when we pray. which are not expreſſed in the form written down before us.

While you borrow the beſt aids in your devotion from thoſe prayers that are endited by the Spirit of God in Scripture, I preſume you are not required to confine yourſelves entirely to ſuch words and expreſſions; for if this had been the caſe (it may be ſuppoſed), we ſhould have had an hint of it in holy writ.

V. Direction. Dare not indulge yourſelves in a round of formality and lip-ſervices, without pious diſpoſitions and warm devotion in your own minds. How can we think the Spirit of God will aſſiſt, if our ſpirits are abſent from the work.

Take notice of the frame of your minds in prayer; and ſince you are bid to pray always in the Spirit, Epheſ. vi. 18. be not ſatisfied with any one prayer, where you have found no devout affections. O the diſmal character and temper of thoſe perſons who paſs whole years of worſhip, and multiply religious duties, and no Spirit in them!

VI. Di-

VI. Direction. Be thankful for every aid of the Spirit, improve it, and always beware of grieving this divine assistant by pride, &c.——Comply with his holy motions, and abide in prayer when you feel your graces lively; unless there should be some other important duty that demands your speedy attention.

Guard (I say) against spiritual pride, when at any time you feel fervent affections, and delight in prayer. The gift of prayer in flowing exercise will be in danger of puffing up the unwary christian; but let us remember, that it is with the humble God will dwell, Isai. lvii. 15, and to the humble he giveth more grace, Jam. iv. 6.

Grieve not the holy Spirit in the course of your conversation in the world, Ephes. iv. 29.—Grieve him not by wilful sins or by unwatchfulness.—In such a case he will hardly vouchsafe you his presence in the closet, or in the church. Obey him, therefore, when he makes a visit of conviction to your consciences, and comply with his secret dictates, when he would lead you to the most difficult and self-denying duties. *Walk in the Spirit*, Gal. v. 25. if you would *pray in the Spirit*.

Shall finish this section with a word of advice to those from whom the Spirit of prayer is in a great measure withdrawn, in order to their recovering his wonted assistance.

I. Advice. Be deeply sensible of the greatness of your loss. Recollect the times when you could pour out your whole heart before God in prayer, with a rich variety of expressions and lively graces; compare those shining hours with the dull and dark seasons of retirement of which you now complain. Go and mourn before your God, and say, "How vigorous were all the powers of my nature heretofore in worship? How warm my love? How fervent my zeal? How deep my repentance, and how joyful my thanksgivings and praises?—But now, "What

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a coldneſs hath ſeized my ſpirit? How dead is my heart, and how far from God and Heaven, even while my knees are bowed before him in ſecret? How long, O Lord, how long ere thou return again?" You may receive no ſmall encouragement from Jerem. xxxi. 18—20.——— Let me enforce it upon you a ſecond time, not to be ſatisfied with a courſe of duties without the life, power, and pleaſure of religion.

II. Advice. Look back and remark the ſteps whereby the Spirit of God withdrew himſelf, and ſearch after the ſins that provoked him to depart.

See if you cannot find ſome iniquity indulged. —*David* might well fear, after his ſcandalous ſin, that God would *take* away his *holy Spirit from* him, Pſal. li. 11.

Aſk your conſcience whether you have not reſiſted this bleſſed Spirit, when he hath brought a word of conviction, reproof, or command to your ſoul?

Reflect whether you have not frequently abſented yourſelf from your cloſet, or left it almoſt as ſoon as you came, from a ſinful wearineſs of duty; or becauſe your hands are generally too full of worldly buſineſs, or for want of well timing your ſeveral concerns. It is no wonder then if the Spirit abſent himſelf from your cloſet, even when the world gives you leave to go thither, &c.

Conſider whether you have not grown vain in gifts and attaintments; and thus the holy Spirit hath been provoked to leave you to yourſelf, to abaſe your pride.

Beg earneſtly of God, that he would plainly diſcover to you the ſin that hath given him ſo juſt offence; and when you have found out your iniquity, confeſs it before the Lord with deep humiliation; apply to the throne for pardon; ſtrive daily againſt it; earneſtly implore ſtrength from Heaven; and renew

your

your engagements to be the Lord's, and to walk more watchfully before him.

III. Advice. Remember how you obtained the Spirit of prayer at firſt: read over all the foregoing directions. and put them in practice. Was it by faith in Jeſus Chriſt that the Spirit was firſt received? Then by renewing acts of faith in Chriſt ſeek his return.—Was it by a diligent attention to duty that you found the Spirit's firſt aſſiſtance, then ſtir up all the powers of your ſoul to the ſame diligence, depending on the Spirit's ſecret influences, and hoping for his return.—Do not indulge a neglect of prayer upon pretence that the Spirit is departed; for you cannot expect he ſhould reviſit you without you ſtir up your ſoul to ſeek him.

If the frame of your mind is ſuch, that you are not furniſhed with matter of prayer, take with you words from the ſacred Bible, Hoſea xiv. 1—4.—— Plead with him his own promiſes to returning backſliders, Jer. iii. 22. Ezek. xxxvi. 25, 31, 37, or you may turn your attention to that moving repreſentation of the divine compaſſions, in the parable of the prodigal ſon, Luk. xv. When you have found him, entertain his firſt appearances with great thankfulneſs, and aim to abide in him in all ſubjection. Dare not again indulge thoſe follies that provoked his anger and abſence, leſt he give you up to months and years of darkneſs, and that meaſure of the gift of prayer you had attained ſhould be ſo ſtrangely impriſoned, that you may be hardly able to pray at all.*

* Sometimes a chriſtian (eſpecially an aged chriſtian) who *walks humbly with God*, may labour under a great dejection of mind, which might conſiderably unfit him for the exerciſes of devotion. Now *this* may ariſe merely from bodily diſorder. ——"The ſtate of the blood is often ſuch, as neceſſarily to ſuggeſt gloomy ideas, even in dreams, and to indiſpoſe the ſoul for taking pleaſure in any thing: and when it is ſo, why ſhould it be imagined to proceed from any peculiar divine diſpleaſure, if

CHAPTER IV.

FAMILY PRAYERS FOR EVERY MORNING AND EVENING IN THE WEEK, &c.

Where FAMILY PRAYER has been hitherto neglected, it may be very proper to enter upon the duty with ſuch an addreſs as the following:

ETernal and infinite Jehovah: Thou art continually ſurrounded with myriads of glorious angels, who behold thy face in righteouſneſs, who celebrate thy praiſes, and execute thy pleaſure with rapture.—The Heavens are thine, the Earth alſo is thine, the Sea, and the fullneſs thereof: Thou haſt formed the innumerable creatures that are therein, and made abundant proviſion for them.—We adore thee as the Author of our exiſtence, our conſtant Supporter and unwearied Benefactor. Thou haſt cauſed thy

 favors

if the ſoul does not find it's uſual delight in religion? Or why ſhould God be thought "to have withdrawn his holy Spirit" from us, becauſe he ſuffers natural cauſes to produce natural effects, without breaking the connection by a miracle?—When this is the caſe, the help of the phyſician is to be ſought."

"In other inſtances, the dejection of the mind may ariſe from ſomething uncomfortable in our worldly circumſtances; theſe may cloud as well as diſtract the thoughts, and render us in a great degree unfit for the ſervices and pleaſure of religion: When it is ſo, doubtleſs, the remedy is to be ſought in ſubmiſſion to divine providence, in abſtracting our affections as far as poſſible from the preſent world, in a prudent care to eaſe ourſelves of the burthen ſo far as we can, by moderating unneceſſary expences, and by diligent application to buſineſs, in humble dependance on the divine bleſſing, &c." See Doddridg. Riſe and Prog. p. 242.

favors plentifully to deſcend on us, as a family; we have been diſtinguiſhed by thy kindneſs and mercy.-- O what reaſon have we to abaſe ourſelves in thy preſence! ſeeing we have refuſed to acknowledge thy goodneſs, which has been ſo long exerciſed towards us. The God in whoſe hands our life and breath is we have not glorified!—Juſtly therefore mighteſt thou have deprived us of our ſeveral comforts, and poured out thy fury on a family which hath not called on thy name.—With inward remorſe and broken hearts we would fall before thee, on account of our paſt omiſſions of duty, our horrid ingratitude; and, as humble ſupplicants, we implore, earneſtly implore thy forgiveneſs through the blood of Chriſt. And ſince we reſolve, from henceforth, to join as a family in the daily worſhip of our heavenly Father, do thou, O Lord, ſucceed our good purpoſes by thy gracious aſſiſtance; do thou be pleaſed to have reſpect to our morning and evening offerings.

When thy word is read to us (at thoſe ſeaſons) may we be all attention to its momentous and intereſting declarations.—" When we are preſenting our " prayers to thy throne, adoring thine infinite per- " fections, may we feel a reverent and joyful ſenſe of " them upon our hearts. When we confeſs our ſins " before thee, may we mourn over them, greatly " abhor them, and be inſpired with firm reſolutions " to forſake them, and to guard againſt every ap- " pearance of evil. Excite in our ſouls earneſt de- " ſires after thoſe ſpiritual bleſſings which we aſk at " thine hands. May we interceed for others with " fervent charity. May we acknowledge thy mer- " cies with the moſt lively gratitude, and devote " ourſelves to thee with all our hearts."

Ever preſerve us from depending on the forms of godlineſs, from reſting in a dead faith; but may we experience the power and efficacy of divine truth, transforming us more and more into the image of thy well-beloved Son. May we be the inſtruments

of

of quickening and encouraging each other in thy ſervice, and likewiſe of ſtirring up many around us, to ſeek the Lord whilſt he may be found, and to call upon him whilſt he is near. And when we have done the work which thou haſt given us to do, and ſuffered all that thou ſaweſt meet for the trial of our faith, hope, and ſubmiſſion to thy will, may we be united to the bright, happy, and vaſt aſſembly of perfect worſhippers above.——Hear us, accept us, and anſwer us, for the Lord Jeſus Chriſt's ſake.

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

A PRAYER for a Family on the Morning of the Lord's Day.

O Thou inexhauſtible fountain of life, light, love and joy; who haſt no need of the ſervice of the moſt exalted order of beings, for thy glory is eſſential and unchangeable.---Thou art, therefore, repreſented as humbling thyſelf, to behold the things that are in Heaven and on the Earth.—Vouchſafe at this time to behold us thine unworthy creatures from the height of that throne where mercy dwells forever!—Accept our ſincere thanks that thou haſt brought us again to ſee another of the days of the Son of man. —We adore the rich mercy of our God, that he has not left the ſinful race of mankind to periſh without hope. Bleſſed be thy name, gracious Father, for that marvellous ſcheme of divine and everlaſting ſalvation by Chriſt Jeſus. Let this, the wonder of angels, God manifeſted in the fleſh, be the aſtoniſhment and joy of our ſouls!—O may we attend to day with cheerfulneſs upon the ordinances of thine houſe, and find thy preſence in the aſſemblies of thy people! Suffer not any of us to be drowſy, idle, or for-

forgetful hearers; but while thy word is read, or preached, may we take heed how we hear. May our ſouls be lifted up to thee with due fervency in prayer, and our lips ſing thy praiſes with melody in our hearts. Make us all to find ſomething in thine holy inſtitutions ſuited to our ſpiritual ſtate. May we on this Sabbath increaſe our knowledge of God, gain a victory over ſin, and make ſome happy advances in real religion: And let us depart from thine houſe under the light of thy countenance, and ardently deſiring the return of ſuch opportunities.

Hear, O moſt merciful God, the prayer of thy people for the enlargement of that kingdom of truth and righteouſneſs, which thou haſt ſet up among men: May the whole world know that thou haſt ſo loved it, as to give thy only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.—And where the word of thy grace is already come, let it not be received in vain: More eſpecially may the profeſſors of the Goſpel in our native land, and throughout the whole Britiſh empire, grow up in every chriſtian grace and virtue, being favored with the ſupplies of thy good Spirit.

Pour down the choiceſt of thy bleſſings upon his majeſty king George, the queen, and the royal family; may they truly adorn the high ſtations to which thou haſt raiſed them, and become bright examples of all goodneſs. May inferior rulers be guided by thy wiſdom, and influenced by thy grace, to purſue the intereſt and happineſs of the public.—Regard the miniſters of the everlaſting Goſpel; may they diligently ſtudy their Maſter's will, and faithfully deliver it to others; and we pray that thou wilt proſper their labors for the conviction of ſinners, and for the building up thy church and people.—Bleſs our friends, and forgive our enemies.

Thou God of all compaſſion, be the Father of the fatherleſs, and the widow's Judge; bind up the broken in heart, comfort thoſe that mourn, ſupport the aged,

aged, ſuccor the tempted, ſatisfy the doubting, and ſupply the poor with bread.

O Thou, in whoſe hands are our immortal ſouls, and all that we have and are, to thee we would again ſolemnly dedicate ourſelves, in thy future guidance we would put our truſt, to protect us from every real evil, and at length to crown us with compleat ſalvation.

In the name of Jeſus Chriſt the righteous, we offer up this our morning ſacrifice of prayer and praiſe. *To him be glory both now and for ever.* Amen.

A PRAYER for a Family on the Evening of the Lord's Day.

O Thou who inhabiteſt eternity; the Father of glory, and the God of all grace. As thy perfections are more than we can comprehend, ſo thy mercies are more than we can number.—To us, O Lord, to us, thou haſt made known thy very wonderful works, even thoſe things which many prophets and kings deſired to ſee, and hear, and could not. Particularly, this day, thou haſt permitted us to hear the words of life, and alſo to join with thy people in prayer and thankſgiving. But how mean and imperfect are our beſt ſervices! How unworthy, how very unworthy of thy notice, O God! before whom angels, and arch-angels veil their faces, aſtoniſhed at thy glory, acknowledging themſelves as nothing, as leſs than nothing, when compared with thee!

We deſire to confeſs, with ſhame and ſorrow, how heavy and dull our ſpirits have been amidſt the quickening ordinances of thine houſe. How often have our thoughts been withdrawn from the great and noble objects of religion, and wandered afar among the cares, pleaſures, and vanities of this life. O moſt gracious God, pardon the iniquity of our holy things, and ſuffer not the work of the Sabbath to be entirely loſt, as to any one of us. But, whilſt we

we are endeavoring to recollect the weighty instructions which have been given us, may thy blessed Spirit so assist us herein; that we may retain some sense and savor of divine truths for the time to come. Yea, do thou, O Lord, cause the good seed sown to spring up, and bring forth much fruit in our future conversation.

O that we may be brought to worship God with more spirituality.---May we rejoice in Christ Jesus.---To our fellow creatures may we be just and charitable, kindly affectionate, and ready to do good, as we have ability and opportunity. Let us be examples of self-denial, patience, meekness, contentment, and heavenly mindedness; and may we come behind in no good thing, looking for the mercy of our Lord Jesus Christ, unto eternal life.

Wherever serious impressions have been made upon the minds of hearers, to day, by thy word, may the influences of thy holy Spirit render them effectual to their spiritual welfare and growth in grace.

Whilst we celebrate thy praises, O God, for the liberty we have of waiting upon thee in thy temple, we would sympathize with such of our christian brethren, as are destitute of this privilege. Deliver them, we beseech thee, who are persecuted for righteousness sake, deliver them from the hands of those that hate them, and grant them the pleasures of thy sanctuary.

Heal the unhappy divisions that prevail among the professors of Christianity: May the multitude of them that believe be of one heart, and of one soul, and love each other not only in word, but in deed.

O Thou great Father of the whole family in Heaven and Earth; we would with grateful hearts acknowledge thy preservation of us, the day past.

And now, let the seasonable sleep of the night-watches prepare us to meet the morning with pleasure and praise.

Accept these our imperfect petitions for ourselves and

and others, and our thankſgivings; regard us and our ſervices according to thine infinite compaſſions manifeſted through Chriſt the Savior, who hath taught us, when we pray, to ſay, Our Father who art in Heaven, &c.

Another PRAYER for a Family on the Lord's Day Morning.

O God of Iſrael, who dwelleſt between the cherubim; great art thou, and greatly to be praiſed; thy greatneſs is unſearchable: as thou art great ſo thou art good, abundant in goodneſs, and thy mercy endureth for ever. By thy powerful and kind hand we were at firſt enabled, to ſee the light of life; by that ſame hand we have been brought, through the darkneſs of the night paſt, to behold the light of the morning. This is the day which the Lord hath made, we will rejoice and be glad in it.

May we all cheerfully lay aſide our worldly employments, and diſengage our minds from earthly cares, that ſo we may wait upon thee without diſtraction.

We deſire to keep this day to thine honor, O Almighty Father, Creator of Heaven and Earth.—Worthy art thou to receive bleſſing and honor, and glory and power, for thou haſt created all things, and for thy pleaſure they are and were created.---Shine, great God, into our hearts, as on the firſt day of the creation thou didſt cauſe the light to ſhine out of darkneſs.----May we feel the power of thy word, may it give a divine light to our ſouls, and may we become thy workmanſhip, created in Chriſt Jeſus unto good works.

We deſire to keep this day holy alſo to the honor of Jeſus Chriſt thine own Son and our Lord and Savior; we would obſerve it in memory of our deliverance by him, from ſin and Hell. We would now call to mind (with peculiar thankfulneſs) his meri-

meritorious death, and triumphant resurrection, whereby he was declared to be the Son of God with power. We believe that Christ is risen, that he is risen indeed, and will be the Author of resurrection and everlasting life to all who put their trust in him, and obey the Gospel.----This Jesus may we receive in all his offices: May our minds be resigned to his doctrines as our Prophet: May we rely on his sacrifice and mediation as our Priest; and may we yield sincere, constant, universal and cheerful obedience to him as our King.

We would moreover keep this day holy, to the honor of the sacred Spirit, who on the first day of the week was sent down from the Father, by the Son, to qualify the apostles, and others, to preach the word of salvation to men of all nations: May this blessed Spirit breathe upon our dead hearts, that they may live: Let us richly enjoy his quickening, sanctifying, and comforting influences: O that the Spirit of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, may work these amiable graces in our souls. †

May we be in the Spirit, on this thy day: Grant that we might go through the sacred services of it with profit and pleasure: Do thou glorify the house of thy glory, by affording the marks of thy presence; and we beg that prayer and Gospel ministrations may be powerful not only to our salvation, but likewise to the salvation of numbers besides.---Hear us, O our God, and graciously accept of us in Jesus Christ, our ever-living Advocate with thee our heavenly Father: *To whom be praise and dominion for ever and ever. Amen.*

Another PRAYER for a Family on the Lord's Day Evening.

O Lord, our God! most high, most holy, most wise, and most merciful Father. Thou sendest out thy light and thy truth amongst us, to make the

the way of life and ſalvation plain before us; thou giveſt us many opportunities and advantages to quicken and further us in the knowledge of thyſelf, and in that way of our duty which leads to the Kingdom of Glory. We have line upon line, and precept upon precept; thy meſſengers come to us early and late, to open and apply thy word for the promoting our edification here, and our ſalvation forever. Thus, O Lord, thou haſt not been wanting to us, but we have been exceedingly wanting to ourſelves, and defective in the duty which we owe unto thee. It is very little to be ſeen in our lives, how good and kind the Lord has been to our ſouls; we have even loved darkneſs more than light, and choſe to follow the evil inclinations of our own hearts, rather than to be guided by the excellent rules of thy holy word. And, now, Lord, ſeeing we have ſo little improved the invaluable talents which thou haſt put into our hands; we confeſs that thou mighteſt juſtly take away the Goſpel from us, and give it to others, that ſhould bring forth fruits more anſwerable to it than we have done.—Becauſe thou haſt called, and we have refuſed; thou haſt ſtretched forth thy hands and we have not regarded; thou mighteſt therefore leave us to our own perverſeneſs and impenitence, till our iniquities became our ruin.

But O God, merciful and long-ſuffering, we humbly beſeech thee that thou wilt not ſo enter into judgement with thy ſervants: Rather in mercy pardon our contempt of thy word, and our not profiting by the other means of grace which we have enjoyed. Help us for the time to come, better to uſe and improve ſuch precious opportunities ſet before us, to the glory of thy name, and the benefit of our ſouls.

O make thy word inſtrumental and effectual to produce thy grace where it is not, and to eſtabliſh and increaſe thy grace where it is.

Thou Almighty Maker of mankind, look down and pity a world lying in darkneſs: Send thy Goſpel

of light and love among the Heathen nations; reſtore thy ancient people the Jews to thy favor, recover thoſe parts of the Earth which lie under the deluſion of Mahomet; put an end to Popiſh Idolatry, ſuperſtition, and tyranny over the conſciences of men. Wherefoever the Goſpel of Chriſt is preached (particularly in our own land) let it be made very ſucceſsful.

Endow our ſovereign king George, with all thoſe human and divine qualities, which are neceſſary for ſuch a governor.—Let wiſe and faithful counſellors ever ſtand before him.—Aſſiſt him by thy grace to purſue the things that make for his own true honor and happineſs, for the welfare of the nation, and the peace of thy churches.

Bleſs the queen and the royal houſhold of princes, and princeſſes; may they be trained up in the knowledge and practice of religion, that in their growing years they may become bleſſings to the world. O that holineſs and piety might be defended and encouraged by all that are exalted to ſtations of honor and authority in the kingdom.

May the miniſters of the Goſpel live according to that pure doctrine which they preach to others; may they ſave themſelves, and thoſe who hear them.

May the ſick, weak, and afflicted, the diſtreſſed, whether in body, or mind, be the objects of thy tender compaſſion; let all that are related to us in the bonds of nature, or that are united to us by the ties of friendſhip, belong to the bright and bliſsful ſociety above.

After the various requeſts we have offered for ourſelves and others, we beg leave to render humble thanks to thy Majeſty, for the numerous and great benefits we have received. We praiſe our God for the meaſure of eaſe and health which we enjoy, and for all thoſe comforts of life that have been continually provided for us.—Above all, we bleſs thee for the wonders of thy grace, in providing ſuch a glori-

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ous method of recovery for ſinful mankind; bleſſed be God, that he has ſent his only begotten Son into the world, that we might live through him. O how exceedingly good and merciful haſt thou been unto us; not only beyond all that we have had reaſon to expect from thee, but above all that we are able to expreſs here before thee.

We now deſire to commit ourſelves to thy protection for the enſuing night, ſpare us to the morning of the next day.—May we carry with us a ſenſe of ſabbath mercies and duties through the whole week; and may all the lawful buſineſs of it proſper in our hands. Make us more fit for another ſabbath than we were for this, and prepare us for that ſabbath which will never end. Attend we entreat thee to theſe petitions, for the ſake of Jeſus Chriſt our Lord; in whoſe words we ſum up all our requeſts to thee, Our Father who art in Heaven, &c.

A PRAYER for a family on Monday morning.

O Thou *God of Gods, and Lord of Lords; thine is the greatneſs and the glory, and the majeſty; for all that is in Heaven is thine, or on the Earth is thine.*

Thou haſt made the day for the buſineſs of life, and haſt raiſed us from our beds of ſleep to ſee another morning with comfort. For this freſh inſtance of thy goodneſs, accept our unfeigned thanks.

We acknowledge before thee, we are utterly unworthy to come into thy holy preſence —Our original is from the duſt, and our natures unholy and unclean; our daily tranſgreſſions witneſs againſt us, and deſerve deſtruction from the hand of thy juſtice: —But is there not forgiveneſs with thee, that ſinners may be encouraged to return to God with hope and love?

Let thy mercy blot out our offences, and do thou caſt all our ſins behind thy back. Pity us, heavenly Father, under our ſpiritual blindneſs and ignorance

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inſtruct us by thy word and thy good ſpirit; that we might know more of our own wants and weakneſſes, and that we may know thee better in the diſcoveries of thy grace.

Work in our minds true repentance for all our offences, and let our faith in Jeſus, be ſuch as thou wilt approve, ſuch as may raiſe our hearts to God, and produce the good fruits of obedience in the whole courſe of our lives.

Help us to ſet a conſtant watch over all our ſenſes, and wandering imaginations, and to ſuppreſs undue reſentments, of whatſoever injuries we meet with, from our fellow creatures: O that ſuch a ſerene temper may be wrought in us, as appeared in our bleſſed Savior. Kindle in our ſouls, ſuch a pious flame of love to thyſelf, and charity towards men, that we might make it our delight to do good unto all, even to them who have done us evil. But may we in a ſpecial manner love thoſe who appear to be the ſervants of God. Let none of the little diſtinctions of of party, opinion, or intereſt prevent our exerciſing a chriſtian affection towards them.

We further pray, that thy kind providence might ſecure us from the ſnares and temptations of this vain world. O let not iniquity gain a victory over us; ſuffer us never to be led away by evil companions, from the paths of truth and godlineſs; nor let us ever be afraid or aſhamed to profeſs ourſelves worſhippers of God and believers in Jeſus.

May health and peace be continued to us this day, and no evil accident attend us: direct and incline our hearts to employ every hour of our time aright, and enable us to fulfil our various duties to God and man, that we may in ſome meaſure approve ourſelves, in the evening, to the inquiries of our own conſciences and be approved by thee, our Judge, in the laſt day.

When thou ſeeſt it needful to correct us, may the effect thereof be to take away our ſins, and to make us partakers of thy holineſs. †

We

We resign ourselves up entirely to thy good pleasure, and to the conduct of thy wisdom, We desire to be thine in life and death, and in the World to come.

Great are the favors we have requested of thee, O that our pleas may come up before thy throne with acceptance.

We know indeed that we have deserved nothing at thy hands; But dost thou not delight to discover thy free and rich mercy, and to make thy grace triumphant over the unworthiness of thy creatures? hast thou not promised to hear the cries of the humble? has not Jesus Christ pleased thee in all things, and procured by his obedience unto death, all the blessings of the glorious Gospel? We beseech thee therefore by the infinite graciousness of thy nature, and by the blood of thy Son, that the lives of our souls may be precious in thy sight.

In his name we offer up our humble thanks for the mercies that we enjoy, and all that we have in prospect. It is to thee, O God, we are indebted for our lives and being, our health and ease, and the use of our senses and limbs; it is from thee we derive all the benefits of food and raiment, the daily supports of nature, together with the rich promises of grace and eternal redemption. To thee therefore we pay all honor and praise, even *to* that God *who is able to do exceeding abundantly, above all that we ask or think; unto him be glory in the church by Christ Jesus throughout all ages, world without end, Amen.*

A PRAYER for a Family on Monday Evening.

O Eternal Father! thy name alone is excellent, and thy glory none can comprehend. *One generation of men shall declare thy mighty acts unto another; they shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.*—Thy providence runs through all the earth, to behold the condition

condition, and ſupply the wants of thy creatures.—We adore thee, O Lord, as one who gave us our being, and as the ſource of all our happineſs. By thy watchful providence we have been preſerved from manifold evils; and by thy never-failing bounty we have been ſupported.—Surely goodneſs and mercy have followed us all the days of our lives.---While we conſider the innumerable common favors by which we are encompaſſed, we would not forget thoſe which relate to our redemption from ſin and miſery. For that ineſtimable gift of thy love, Chriſt Jeſus, and for the hope of ſalvation by and through him, we would magnify thee, the God of all compaſſion. And we deſire to reflect with great thankfulneſs on that unparalleled love wherewith Chriſt hath loved us, who readily deſcended to our abode, that we might aſcend and dwell with God, who died on the croſs, that we might live for ever. Yet, O Lord, though thy care, thy kindneſs, and thy grace have abounded towards us in ſo wonderful a manner, we, even we, have neglected the God who made us, and lightly eſteemed the rock of our ſalvation, and our deſires and purſuits have been eager after the things of the world.---Numberleſs are the offences which we have committed againſt clear light and tender love.---But thou art ſtill encouraging our hope, by aſſuring us thou retaineſt not thine anger for ever, becauſe thou delighteſt in mercy.---We would therefore come as humble ſupplicants, entreating thy forgiveneſs, through the mediation of thy Son.---O that the compleat and perfect ſalvation, which he hath wrought out for us, may be dear and welcome to our ſouls.---Gracious God, who doſt give to all men liberally and upbraideſt not, help us to ſee the vileneſs of ſin: may we conſider it as an affront to thine authority, and ingratitude to the beſt of beings; may we view it as the loweſt debaſement of our natures, and as moſt oppoſite to our preſent and future happineſs.---O cleanſe thou us from all

our

our ſins, and fill our hearts with the love of truth and goodneſs.

May we know more of God and ourſelves, and more of the grace of God, through Jeſus Chriſt our Lord. As we profeſs to be the followers of the bleſſed Jeſus, may we be conformed to him in the temper of our minds, and copy his example in doing good with delight, both to the ſouls and bodies of men. O that we may ſhew our love to him by obeying all his commands.---Aſſiſt us againſt the temptations and ſnares of the preſent ſtate; amidſt the greateſt difficulties may we preſerve our integrity, and by continuance in faith and holineſs inherit the promiſes.

O thou who art the common Father of mankind, the Lover of ſouls; graciouſly hear us when we pray —that thou wouldeſt enlighten the whole world with the glory of the Goſpel of Chriſt, and ſow the ſeeds of holineſs and happineſs every where.

The Lord mercifully regard our interceſſions in behalf of this ſinful nation; may we return each one from his evil way, that iniquity may not be our ruin: and do thou bleſs thy people with peace.

Raiſe up amongſt us from time to time, wiſe and righteous rulers, together with laborious and faithful miniſters, and do thou crown their endeavors with ſucceſs.—Extend thy mercy to all the afflicted.+

We humbly pray thee to beſtow upon our friends and relatives, whatever thou knoweſt to be beſt for them; and be pleaſed to turn the hearts of our enemies.

We thank God for the bleſſings of every day. May we lie down this night pardoned and accepted; let no evil befal us, nor midnight outcries affright us

Theſe our imperfect requeſts, we offer up unto thee, in comfortable hope of thy gracious regard, thro' Jeſus Chriſt, in whoſe comprehenſive words we conclude our addreſs to thee, Our Father who art in Heaven &c.

A PRAY-

A PRAYER for a Family on Tuesday Morning.

INcomprehensible Jehovah! thou art infinite in in power, wisdom, and goodness! thou art, and ever wast, and ever shalt continue blessed and glorious, above all that we are able to express or conceive. Thou dost not need the services of men or angels to make the least addition to thy glory and happiness. We cannot be profitable to God: our goodness cannot extend unto thee. Therefore 'tis not for the sake of thine own advantage, but in kindness and love to our souls, that thou art pleased to lay thy commands upon us, to wait upon thee in the duties of religion. For we stand in great and continual need of thee.

We need, O Lord, we stand in absolute need of thy forgiving mercy, the aids of thy grace, and the light of thy countenance; since without these we must be miserable.

May the desire of our souls, therefore, be to thy name, and to the remembrance of thee—Our eyes are towards thee, and all our expectation is from thee; we will wait, and call, and depend upon thee, until thou hast compassion on us according to our several necessities, and according to the riches of thy grace.

O remember not against us our former iniquities; enter not into judgment with us according to the desert of our sins: but according to thy mercy remember thou us, for thy goodness sake, O Lord. Blot out our transgressions as a cloud, and justify us freely by thy grace, through the redemption that is in Jesus Christ.—Assist us gracious God in turning away from all our iniquities, and in living and acting according to thy holy word.

And to this end, be thou pleased to enlighten our darkened minds with the beams of thy saving truth, that we may not be unwise, but understand what the will of the Lord is. Reform too our stubborn wills,

incline

incline them to a cheerful compliance with all the motions of thy Spirit. Regulate our unruly paſſions; purify our corrupt affections; and make all the faculties of our ſouls, and the members of our bodies, to be inſtruments of thy glory, as they have been of thy diſhonor. Sanctify us wholly, that we may (as we ought) ſanctify thy bleſſed name.

O do thou be pleaſed to quicken us all, to hear thy voice, while it is called to-day.—May we make haſte, and not delay to keep thy commandments.—Cauſe us frequently and affectionately to call to mind the ſhortneſs of our time, the frailty of our lives, and the uncertainty of every thing pertaining to this world.—Surely we have no continuing city here, but are ſtrangers and ſojourners, as all our fathers were: O let the conſideration of this, have ſuch a prevailing influence upon us, as to crucify the world to us, and make us more concerned for our everlaſting welfare, and more careful to improve every preſent enjoyment to our ſouls eternal advantage.—May the work of thy grace go on ſucceſsfully upon our hearts, and improve our converſation, till it has made us ready for the joys and glories of thy Kingdom.—Forgive the ſins and relieve the miſeries of thy creatures every where.

Our own unworthineſs, O Lord, would make us deſpair of obtaining thoſe great and good things which we have aſked at thy hands: but the remembrance of thy continual bounty, and of that unutterable gift, the Son of thy love, puts life into our hopes, and encouragement into our prayers, and leaves us no reaſon to doubt of thy willingneſs to beſtow upon us further bleſſings. With united hearts we would thank thee, in that thou haſt been our Guard through the night, and preſerved us from all harm. —How many are thy wonderful works, which thou haſt ſhewn us—Glory be to thy name, that when no eye pitied, when no hand but thine could ſave, then was the time of thy love, then was infinite wiſdom

and mercy displayed by the coming of Christ.—Direct all our steps, and succeed all our lawful labours through this day; may we enter upon our business in the fear of the Lord, and in dependence on thy care and help. † Hear our prayers and accept our praises, for the Redeemer's sake, *the first and the last, that liveth and was dead, and is alive for evermore.* Amen.

A PRAYER for a Family on Tuesday Evening.

O Lord God of hosts, who is there on Earth, or in Heaven like unto thee, or whose works are to be compared with thine?—*Thy faithfulness reaches unto the clouds, thy righteousness is like the great mountains, thy judgments are a great deep, thy mercy is in the Heavens.---Day and night, seed time and harvest, summer and winter,* in their constant successions, declare thy providential care to be over all thy works.

Thou, the great Lord of life, hast been our Keeper through another day, and our many temporal comforts stand secured by thy watchful eye, and guardian hand.

To thee we owe our being, all our powers, all our good things; thy mercy we thankfully acknowledge, and humbly confess our own unworthiness; for as we never deserved, so we have ill improved the constant instances of thy bounty.

Great indeed has been the ingratitude and disobedience of our hearts, and our lives have been very unfruitful.—O Lord we desire to have the deepest contrition of soul for all our past iniquities, and do earnestly implore thy heavenly aids to rectify our inward disorders, and to make us holy, as thou art holy. May we resemble thee in all goodness. Help us to shew love to each other, and to be merciful, as our Father also is merciful. May we be tender hearted and willing to forgive; as God for Christ's

sake

ſake is ready to forgive us, and ſuffer us not to be weary in well doing.

While our ſouls are held in life, and we find and feel, by every day's experience how good and gracious thou art, let our ſpirits be filled with thankfulneſs, our lips with praiſe, and may our converſation greatly adorn the Goſpel.—Extend thy kind regard to all our dear relations, to our chriſtian friends, acquaintance, and neighbors; our fervent prayer to God for them is, that they might be ſaved. Help us to rejoice with them that rejoice, and to weep with them that weep. May we aim to promote the happineſs of all around us, as far as we are able.

Let not the miniſters of Jeſus Chriſt labor in vain, but may they be the happy and honored inſtruments of promoting the cauſe of real religion.

Leave not our country and our coaſt unguarded, but be thou our continual defence; crown the year with thy goodneſs. Inſpire the king and royal houſe with all wiſdom: adorn them with publick and private virtues, and make the people eaſy and happy under them.

Free the world of mankind from the yoke of Satan, and from perſecuting princes and prieſts: eſtabliſh truth, righteouſneſs, and peace on the Earth, that God may delight to dwell here below. †

And now Lord, pardon whatever we have done amiſs this day; pardon all our neglect of duty; forgive, O forgive the ſins of our whole lives: is there not ſufficient virtue in the blood of Chriſt to cleanſe away our guilt? the merits of his death with all thankfulneſs we plead with thee.—This night may we lie down in favor with God; may we reſt in peace and ſafety, awake refreſhed, and better fitted for the ſervices of another day: By a daily care to pleaſe thee in our tempers, words, and actions, let us be gradually more and more prepared for the viſion of thy face, and for beholding the glory of the great Mediator, in and through whom, we would at

all

all times addreſs thee; who hath directed us when we pray, to ſay, Our Father, &c.

A PRAYER for a Family on Wedneſday Morning.

BLeſſed God! *Thy name is moſt excellent in all the Earth; who haſt ſet thy glory above the Heavens,* and thou art worthy to be celebrated with the everlaſting praiſes of men and angels.—As by thine almighty power the worlds were created, ſo by thine incomprehenſible providence they are ſuſtained.---Thy hands made and faſhioned us, thou art the preſerver of our lives, and from thee we receive every comfort and bleſſing we enjoy. Thou haſt formed us for thyſelf, that we ſhould ſhew forth thy praiſe, and live to thy glory, as we continually live upon thy bounty.

But O Lord, we have not brought thee that glory thou haſt made us capable of, and to which thou haſt in ſo many ways obliged us. Inſtead of this, how greatly have we diſhonored thee, our God, in the courſe and conduct of our lives! time after time have we forgot the gracious giver of our good things, though thou art ever mindful of us. We have been weary in thy ſervice, though thou haſt never been weary in doing us good. Yea, we have not only neglected thy works, but we have often diſobeyed thy word; and have gone on after our own fooliſh and hurtful luſts, which are condemned both by thy laws and our own conſciences.

For theſe things we deſire to pour out our hearts in godly ſorrow, and to abaſe our whole perſons before thee: O moſt merciful Father, grant us repentance and pardon for all that is paſt, wherein we have offended thee; whether by omitting of duty, failing in it, or acting contrary to it. In whatever reſpect we have tranſgreſſed, humble us duly under a ſenſe of the ſame, and for thy dear Son's ſake, free us from the guilt thereof.

Strength-

Strengthen us, good Lord, with might by thy Spirit in the inner-man, make us watchful against, and victorious over the corruption of our nature, the temptations of the devil, and the distractions and allurements of this sinful world. O destroy in us every vicious inclination, every evil habit, and rebellious motion, that exalts itself against the knowledge of God, and against the obedience required by our Lord Jesus Christ. Implant in us divine wisdom, faith, holy fear, love, and every grace of thy blessed Spirit necessary for us.—Make our lives comfortable to ourselves, profitable to others, and to the glory of thy name. And however it goes with us, as to the concerns of time, may we always be found in the way of our duty, fearing God, and working righteousness; so that when the important hour shall arrive, in which flesh and heart, and every earthly comfort shall fail us, Jehovah may be near as the strength of our hearts, and our portion for ever.

Be pleased to remember all for whom we ought to entreat thy mercy and favor. O bring nigh unto thee, such as are yet afar off, and make manifest the favor of thy knowledge in every place.

May each one who names the name of Christ depart from iniquity: let professors in general adorn the doctrine of God their Savior in all things, and put to silence the ignorance of foolish men by well doing. †

We would now magnify thee, O Lord, who crownest each day of our lives with thy mercies. We bless thee for our last night's preservation and protection, and for the rest and refreshment once more afforded us.

Guide us to-day in all our ways, that we might please thee, and that so thou mayest bestow upon us blessings and good success: help us to see thy power, to own thy presence, to admire thy wisdom, and to love thy goodness in all thy creatures. And by tem-

temporal benefits may we be brought nearer to that God, from whom they proceed; and find our meditations of thee to be pleasant, yea, very delightful.

These our prayers we present unto thee, through the High-Priest of our profession, Christ Jesus, *who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: To whom be glory for ever and ever. Amen.*

A PRAYER for a Family on Wednesday Evening.

O *Thou mighty one of Israel, the Lord over all the Earth, and the King of Glory!* We durst not appear in the presence of thine holy and august Majesty, in our own names, or trusting in any merits in ourselves; for we are conscious of so much sin and guilt, as may make us ashamed to come before thy face, and to tremble for fear of thy judgments. But we approach thee in the name of Jesus, whom thou dost infinitely love, and who continually interceeds at thy right hand for immortal souls. Deliver us therefore, most gracious Lord, from our transgressions, seal to us, we beseech thee, a full pardon in that blood of sprinkling, which speaketh better things than the blood of Abel.

O that the time past of our lives wherein we have been serving our lusts and pleasures, may suffice us: let us not venture to live any longer to ourselves, nor go on to neglect the honor of that God, who made, and constantly preserves us, and sent Jesus Christ to bless us.

Grant us clean, humble, and contrite hearts; hearts that tremble at thy word and presence, and that hate all sinful ways.

Cause the thoughts of our minds to be frequently employed about thee, and the main tendency of our souls to be towards thee; may we experience satisfaction and pleasure in waiting upon thee, and in communion with thee, both in the publick and private exer-

cises

cifes of devotion: may not the moft tempting things of an earthly nature draw away our hearts from the Creator to an immoderate love of the creature. Let nothing here below hinder us in the purfuit of what our faith forefees, and what thy love has prepared for, and promifed to thy faithful fervants in another world.

O thou almighty Sovereign, and compaffionate Father, hear us when we pray to thee in behalf of all men. Send the means of grace to fuch as are deftitute of them; and make them the favor of life to thofe who enjoy them. Be favorable to this our native land, to the king and to others in authority; counfel all our counfellors, teach our teachers, and order publick affairs to the glory of thy name, and the welfare of the nation. Turn away from us, O Lord, we befeech thee, the judgments which we feel or fear; continue to us the comforts for our bodies, and the advantages for our fouls, which through thy patience we poffefs.

Sanctify thy corrections to the afflicted, fupport them under their feveral burthens, and in due time deliver them from all the preffures that are upon them. Do good to our friends and neighbors, and reward our benefactors. Preferve us from our enemies, and reconcile them both to us and to thyfelf.

And now we humbly entreat thee, to accept our evening facrifice of praife and thankfgiving, for the mercies of the day paft, and for the benefits that have followed us through our whole lives. Our lives have been filled with thy mercies, and thou haft abounded towards us in a rich variety of bleffings, pertaining to the prefent and eternal ftates.

O God, imprint and preferve upon our hearts, a deep and grateful fenfe of all thy kindnefs towards us; that our fouls as well as our lips may blefs thee, and all that is within us may praife thy holy name. We beg that we may experience the continuance of

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thy great goodneſs towards, and of thy tender care over us this night. Give us ſleep and reſt to ſtrengthen us for our duty; and prepare us, O Lord, for our ſleep in death, and for that ſtrict account which we muſt give before the divine tribunal, in the great and laſt day.†---O that our prayers at this time may be acceptable in thy ſight, through Jeſus Chriſt, in whoſe words we cloſe our requeſts to thee, Our Father, &c.

A PRAYER for a Family on Thurſday Morning.

O *God the Judge of all, whom the Heaven of Heavens cannot contain; though thou art high, yet haſt thou reſpect unto the lowly, and art ready to hear the poor when he crieth unto thee, and to ſave the ſouls of the needy.*——In thee we ever live, move, and are; on thee we continually depend for all the good we have, or hope to receive. Thou haſt taken care of us in our moments of ſleep, when we were peculiarly incapable of caring for ourſelves.---Every morning affords us new occaſions for gratitude and praiſe. But alas! how very defective have we been in the diſcharge of this duty.---We have not ſerved the Lord with gladneſs of heart, even when his hand hath been opened widely on our behalf, yea, whilſt our God has daily renewed our lives and his mercies, we have abuſed the gifts of thy goodneſs, and deſpiſed the bleſſings of his grace, ſet before us in the Goſpel.———O thou offended Sovereign, thou much injured Benefactor! withdraw not thy great mercies from us, for our ingratitude to thee: but give us hearts truly penitent for all the evils committed by us, be ſtill gracious unto us, and heal our ſpirits. Grant us likewiſe a comfortable ſenſe of thine acceptance and kind intentions towards us in Chriſt Jeſus, the Lover of ſouls.

O that the joy of the Lord might be our ſtrength; that ſo we might be able ſucceſsfully to oppoſe our ſins.

ſins, eſpecially the ſins to which we are moſt addicted, and whereof we are in greateſt danger. May the joy of the Lord alſo make us more ready to every good work, and diſpoſe us better for all the duties of piety, juſtice, charity, and ſobriety.

Herein may we exerciſe ourſelves to have always the conſcience void of offence towards God, and towards man.—O help us to walk circumſpectly, not as fools, but as wiſe, carefully redeeming the time we have loſt, and conſcientiouſly improving all thoſe ſeaſons and means of grace, which thou art pleaſed to put into our hands, for the advantage of our ſouls. —While we are upon earth, give us all things needful and convenient for our preſent pilgrimage, and ſanctify to us all our enjoyments and employments, and every event that may befall us.—At length, through the multitude of thy mercies, and the merits of the Redeemer, may we be conducted in ſafety to that world, where we ſhall be for ever with the Lord. †

Gracious Father, keep us, we beſeech thee, this day in thy fear and favor, and help us to live to thy glory.—If thou guide us not, we ſhall run into errors; if thou preſerve us not, we ſhall fall into dangers.—O let thy good providence be our defence and ſecurity, and let thine holy Spirit conduct us in all our ways; that it may prove a ſeaſon of true pleaſure to ourſelves, and of great uſefulneſs to others.

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

A PRAYER for a Family on Thurſday Evening.

O Thou righteous and holy Sovereign of Heaven and Earth, whilſt thou hateſt the workers of iniquity, and haſt threatened ſin with death; yet for the glory of thy mercy, and in pity to thy creatures, haſt thou ſent thy Son, to be the Savior of the

 world,

world, and promiſed forgiveneſs through his blood, to all who confeſs and leave their ſins, and believe in him.—We humbly own, O Lord, that we are miſerable ſinners. Like ſheep we have gone aſtray, and turned every one to our own way.—Though thou art King of the whole world, and thy laws are holy, juſt, and good; yet we have refuſed ſubjection and obedience unto thee.

Though thou art infinite in goodneſs, yet have we not choſen and loved thee, as our Father, and beſt portion; but we have been ſetting our ſupreme affections on the periſhing enjoyments of the preſent ſtate. We have not with due reverence drawn nigh to thee. We have not done to others as we would be done unto: How little forgiveneſs hath been in our tempers and practice; we have ſinned not only in our fooliſh paſſions, but preſumptuouſly, and with deliberation; we have too often ſuppreſſed conviction, reſiſted light, oppoſed truth, and been deaf to the admonitions of conſcience.—How very heavy is our load of guilt. —Thou haſt commended thy love towards us, in giving Chriſt to die for us, and in ſending thy meſſengers to invite us to accept the offers of pardon and eternal life; but we have made light of it, and neglected the great ſalvation.

O remember not againſt us our heinous iniquities, but deliver us, and cleanſe us from our ſins, and cauſe thy tender mercies to come nigh unto us; be pleaſed to ſhed abroad thy ſanctifying influences on our ſouls, to form us for each duty thou requireſt. Implant every grace and virtue deep in our hearts, and maintain the happy temper in the midſt of thoſe aſſaults from within, and from without, to which we are continually liable.

Fill our breaſts, we beſeech thee, with good affections towards thee our God, and towards our fellow creatures.—Remind us always of thy preſence, and may we conſider, that every ſecret ſentiment of our ſouls is open unto thee; may we therefore guard

againſt the firſt riſings of ſin, and the firſt approaches to it: and that Satan may not find room for his evil ſuggeſtions, do thou fill our hearts by thine holy Spirit, and dwell in us, and walk with us; and may we go on from one degree of faith, and love, and zeal, and holineſs to another, till we appear perfect before God in Zion.

Cauſe the chariot of the everlaſting Goſpel to go with triumph over the world, conquering kingdoms and hearts to the Redeemer.---May thoſe perſons who are endowed with power, exerciſe that power in the fear of God.---Let great grace be upon thy churches, and eminent ſucceſs attend the labors of thy miniſtering ſervants. O that the Goſpel of peace might be ſincerely and thankfully received by multitudes, and eſpecially by our friends and relatives; may every diſpenſation of thy providence reſpecting them work for their good.

We would now adore and praiſe thine almighty power, and great goodneſs, which are perpetually diſplayed in raiſing up, ſupporting, and making a bountiful proviſion, for the innumerable families of thy creatures around us. And O let thy name be celebrated in the higheſt ſtrains, for thy amazing condeſcenſion and compaſſion, and for all the glorious manifeſtations of divine love, in the Goſpel of Chriſt, towards both Jews and Gentiles. †

Make us truly thankful for the mercies of another day: may thy watchful eye protect us and our dwellings; and when the morning returns, may we have hearts to joy in God, through Jeſus the Mediator, in whoſe moſt excellent words, we ſtill call upon thee, as, Our Father who art in Heaven, &c.

A PRAYER for a family on Friday Morning.

INVOCATION.

HEarken to the voice of our cry, our King and our God; for unto thee will we pray.

ADORA-

ADORATION.

Thou art *the first and the last, the only true and living God, thy glorious name is exalted above all blessing and praise.*---The whole creation is the work of thine hands, thou rulest amongst the armies of Heaven, and amongst the inhabitants of the Earth, thou dost what pleaseth thee.---Thy works of nature and of grace, are full of wonder, and sought out by all those that have pleasure in them.

CONFESSION.

Whereas thou art from everlasting, and hast fixed thy throne in the highest Heavens: our being is but of yesterday, and our foundation is in the dust.

Whilst we are mean as creatures, we are also vile as sinners.---We would acknowledge and lament before thee, the pride and vanity of our minds, the violence of our passions, our want of love to God, our earthly-mindedness, our carnal security, our unthankfulness amidst abundant mercies, and our impatience in a time of affliction, our unbelief and hardness of heart, the dishonor we have brought to God, and all our miscarriages towards our fellow creatures.---These our iniquities have been committed against much light, and against great love.---We deserve, O Lord, to fall under the curse of that law which we have broken, and to be for ever banished from the blessings of that Gospel which we have so long disregarded ---But do not thou reward us according to our sins, do not punish us according to our iniquities: rather deliver us from those dreadful evils, to which we have exposed ourselves, by sinning against thee.

PLEADING.

Suffer us in an humble and fervent manner to plead the cause of our souls before thee.---Is not thy loving kindness infinite? O let this loving kindness be displayed in our salvation.———We plead, that near relation in which thou dost stand to us.———Art

not

not thou our Creator? ſurely thou wilt have a deſire to the work of thine hands.

We plead moreover the riches of thy grace in Chriſt Jeſus.—Thy word declares, that thou haſt ſent thy Son into the world, that the world through him might be ſaved. We entreat thee therefore, by that great ſacrifice which he once offered up on the croſs, and by the interceſſion of this our High Prieſt above, to beſtow upon us the benefits of the new covenant.

PETITION.

O deliver us from our ſpiritual enemies, and from the hands of all that hate us. Make us the partakers of a divine nature. May we love thee, the Lord our God, with all our hearts, and with all our ſouls, and with all our minds, and with all our ſtrength. May we entertain the moſt faithful and affectionate regards to the bleſſed Jeſus; may he be precious unto us, as he is to them that believe.

May we receive the Spirit of adoption, whereby we may be enabled to cry, Abba, Father.—Incline us, O Lord, diligently to purſue holineſs in its various branches.—May we humble ourſelves under thy mighty hand; be decked with that ornament of a meek and quiet ſpirit, which in thy ſight is of great price. May we be pure in heart, temperate in all things, and learn in whatſoever ſtate we are, therewith to be content.

Form us, we beſeech thee, to a proper temper towards our fellow creatures; may we love our neighbors as ourſelves.—As much as lieth in us, may we live peaceably with all men. May we be merciful, like the great Father of mercies. May we ſpeak the truth from our hearts, and never judge others ſeverely, that we may not be judged with ſeverity.

O thou almighty and gracious God, beget in us thoſe various qualifications of the chriſtian temper, and render us ſtedfaſt and unmoveable, and make us always

always to abound in thy work, as knowing that our labor in the Lord ſhall not be in vain.

THANKSGIVING.

We thank God for the members of our bodies, and the faculties of our ſouls, for the health we enjoy, and for continuing to us the proper uſe of the powers of our minds. Bleſſed be thy name, that we are preſerved to this morning, that we are ſtill witneſſes of thine indulgent providence And more eſpecially would we praiſe thee, for Jeſus Chriſt, who is exalted both as a Prince and a Savior, to give repentance and remiſſion of ſins. May the whole world be made acquainted with the grace of the Goſpel, and let every creature under Heaven join in thankſgiving and praiſe to God, for that peace and reconciliation, that immortal glory and fullneſs of joy, to which ſinners are invited by the Mediator. †

We commit ourſelves to thy fatherly care this day, direct all our ſteps, ſucceed our labors and ſtudies, and raiſe our hearts to thyſelf; that our delight may be in God, and our meditations on the moſt High, be frequent and ſweet.—Graciouſly hear and accept us in the Lord, our Redeemer and Advocate.

We now aſcribe, *Bleſſing, and glory, and wiſdom, and thankſgiving, and honor, and power, and might unto our God for ever and ever. Amen.*

A PRAYER for a Family on Friday Evening.

O Lord God, *thou art light, and in thee is no darkneſs at all*; as the great fountain of light, thou haſt the moſt clear and perfect knowledge of all things, thine holineſs is unſpotted, and to thee belong infinite goodneſs and happineſs.

Angels and ſaints on high, *reſt not day nor night, from giving glory and honor, and thankſgiving to him that ſitteth upon the throne, and thou art worthy, O Lord, to receive it, and thou alone art worthy.*

We

We would likewiſe fall down with thoſe glorified ſpirits, and pay ſome worſhip to the ſovereign Majeſty of Heaven: though it be impoſſible for us to equal theirs. With them, we would adore thoſe excellencies of thy nature, which ſhall furniſh holy beings with matter for everlaſting entertainment and ſurprize.—We praiſe thee, for the bright diſplays of thine attributes in the various works of creation, and providence. And we thank thee for thy goodneſs to us in particular.---Yes, our grateful acknowledgments are due unto God, for giving us an exiſtence; for teaching us more than the beaſts of the Earth, and rendering us wiſer than the fowls of the Air; for making us immortal beings, capable of the enjoyment of himſelf. Our thankſgivings ſhall aſcend to thee, the great and good Jehovah, for keeping the ſprings of life in motion, for beſtowing upon us daily bread, for ſucceſs in worldly affairs, for preſerving us going out, and coming in, waking and ſleeping, and for every temporal benefit.

And O, what praiſes and thankſgivings become our tongues for the Goſpel, that Book of life, for the wonders of redeeming grace.

Bleſſed be the God and Father of our Lord Jeſus Chriſt; who hath bleſſed us with all ſpiritual bleſſings, in heavenly things in Chriſt. Surely, that abundant goodneſs, that rich mercy which thou haſt ſhewn unto us, called for our flaming love, our vigorous obedience; therefore what reaſon have we to bluſh, and be confounded, when we conſider, that our hearts have been cold towards thee, that thou haſt ſeldom been in our choſen thoughts, that we have neglected thy ſervice, and wilfully broken thine holy commands? ---Our iniquities againſt thee have not been few, but many, yea innumerable. Our years that are paſſed away, have been years of vanity and ſin.---For ever adored be that divine patience, which hath ſo long waited upon us, which hath ſpared our guilty ſpirits to the preſent hour. O that a ſenſe of our provocations,

tions, and baſe ingratitude, might cauſe our ſouls to ſhed tears of godly ſorrow.——— Though we have deſerved to be deprived of every bleſſing, and to be caſt into the regions of darkneſs; yet do not thou thus deal with thy ſinful creatures; do not make us feel the future eternal effects of thy righteous diſpleaſure: but have mercy upon us, yea, do thou abundantly pardon. Whilſt we are aſking ſuch an invaluable benefit, we would turn our eyes to the death, righteouſneſs, and mediation of Chriſt; who was delivered for our offences, and raiſed again for our juſtification. We would gratefully view him, as one who is able to ſave to the uttermoſt thoſe that come unto God by him, always living to interceed for them. We would now devote ourſelves through him, to thee the Father: O regard us, notwithſtanding our great unworthineſs, and cauſe thy face to ſhine upon us.---Be unto us a God, and may we be thy people.

Confer upon us a knowledge to diſcern the things that are evil, and bleſs us with an exact ſenſe of our duty. May we deſire the good of others and promote their welfare as we have opportunity. In doubtful caſes, may we hope the beſt, and ſpeak of others with caution and tenderneſs. May we be of a forbearing and forgiving temper. O that we may watch over ourſelves, and ſee to it, that we do not live in the wilful practice of iniquity, that we do not indulge ourſelves in any inward luſts: but may we renounce all the vanities and evil courſes of this world, and walk in all the ways of the Lord blameleſs.---Thou haſt commanded us to make ſupplications for all men.---We beg, therefore, that Jeſus, whom thou haſt given, as a Light to lighten the Gentiles, and to be the glory of thy people Iſrael, might be univerſally owned, and cordially received. And where the Sun of righteouſneſs is already riſen, may not that highly favored people obſtinately ſhut their eyes againſt his cheering beams; leſt Emmanuel's

nuel's land ſhould ſoon prove to them a land of deſtruction, and the valley of death.†

O thou ſovereign Ruler amongſt all the kingdoms of the Earth! Bleſs the great ſenate of this nation, and the king's council; that the reſult of their meaſures may be peace, liberty, and happineſs to theſe kingdoms. May the miniſters of the Goſpel not ſeek their own, but the things of Jeſus Chriſt.

Accept our evening vows, receive us under thy care during the receſs of the night, give us the comfort of the morning light, and fit us for the morning of the reſurrection-day, for the Mediator's ſake, who taught his diſciples to ſay, Our Father, &c.

A PRAYER for a Family on Saturday Morning.

O Thou God and Father of univerſal nature; who haſt thouſands of angels worſhipping before thee, and ten thouſand times ten thouſand miniſtering unto thee, whoſe honor and happineſs it is to wait the intimations of thy will, and do thy pleaſure. We adore thee for the encouragements we have received to draw near unto thee. We adore thee, that thou haſt revealed thyſelf unto us, as merciful and gracious, ready to pardon our imperfections, and lend a willing ear to our ſupplications.—Lord help us to call in our wandering thoughts, and do thou compoſe our minds to a becoming ſeriouſneſs, whilſt we are preſenting ourſelves before thee. We are come to bow down at thy footſtool, for our commiſſions of ſin, and omiſſions of duty, which have been exceedingly numerous and great: for we have tranſgreſſed againſt thy mercies, againſt the rebukes and warnings of thy word and providence, and the frequent admonitions of our conſciences.—O may we loathe ourſelves becauſe of theſe our evil doings, whereby we are expoſed to that doleful ſtate, where there is nothing, but weeping, wailing, and gnaſhing of teeth.

O God, let not the ſentence of final condemnation paſs upon us; but be thou merciful unto us, and caſt our ſins into the depth of the ſea. Grant this moſt important and earneſt requeſt of our ſouls, through Jeſus Chriſt, who is the propitiation for the ſins of the whole world. And through him, may we receive the promiſed Spirit, to ſubdue our iniquities, and eſpecially the ſin which moſt eaſily beſets us.—Put thy law into our hearts, and write it in our minds, and may we ever retain it, as a law of love, rendering our obedience to thy precepts eaſy.—As thou haſt graciouſly brought us to the beginning of another day; be with us every where, and upon all occaſions. May we know the worth of time, and improve it, in attending with diligence on ſuch duties, as thou haſt appointed us.—Whilſt from the inexhauſtible treaſures of thy goodneſs, thou art diſpenſing unto us neceſſaries, conveniences, and a variety of temporal comforts, may our hearts adore and praiſe thee: And O that the fire of ſacred love and gratitude may be kindled within us, and may our tongues break forth in ſtrains of lively thankſgivings for that grace and truth, that life and immortality, which are brought to light by the Goſpel.—If we are afflicted, may we not entertain hard thoughts of God, but readily ſay, thy will be done.—If we are in temptation, do thou make a way for us to eſcape.—When we are in the company of others, may it be our wiſh and care to get real good, and likewiſe to edify them. And when we are in ſecret, may we conſider, that thou Lord ſeeſt us.—Whether we eat or drink, or whatſoever we do, may we do all to thy glory.—As we are going through this world, vouchſafe us that peace of God, which paſſeth all underſtanding. In our laſt moments, may we abound in hope, and paſſing through the gate of death, may we enter on a happy eternity. †

We

We humbly pray for all that are related to us in the bands of nature, that they may receive mercies suited to their various wants, and wisely improve them.

Hear thou from Heaven, thy dwelling place, and mercifully accept us, through our great High Priest, who is even at the right hand of God.

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

A PRAYER for a Family on Saturday Evening, in scriptural language.

ADORATION.

O *Thou whose name alone is Jehovah, the most High over all the Earth, with whom all things are possible; and whose eyes are in every place, beholding the evil and the good. Wonderful art thou in counsel, glorious in holiness, just and true are thy ways: A God of great kindness, slow to anger, and rich in mercy. Besides thee there is no God.---Thou, Lord, in the beginning hast laid the foundation of the Earth, and the Heavens are the works of thine hands: they shall perish, but thou remainest; and they shall all wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.---Behold thou hast made our days as an handbreadth, and our age is as nothing before thee; verily every man at his best state is altogether vanity.*

PETITION.

O teach us so to number our days, that we may apply our hearts unto wisdom. Help us by thy good Spirit, to put off the old man with his deeds. May we *lay aside all malice, hypocrisies, envies, backbitings, and filthy communication: let not* any *sin have dominion over* us. Enable us to *put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another. Let the word of Christ dwell in us richly in all wisdom.* O may

we

we daily *seek* thee *with the whole heart, and keep thy precepts diligently:* may we *have respect unto all thy commandments, and delight greatly in them. And whatsoever we do in word or deed, may we do all in the name of the Lord Jesus, giving thanks to God the Father by him.*

THANKSGIVING.

O thou who art good to all, and whose mercy is great above the Heavens. All thy works shall praise thee, and thy saints shall bless thee.---Thou hast granted us life and favor, and thy visitation has preserved our spirits. Thou hast filled our hearts with food and gladness, and our mouth shall speak thy praise.---Behold thou hast shewn to us the exceeding riches of thy grace, in thy kindness towards us, through Jesus Christ. Praise the Lord, O our souls, who is worthy of all praise. And it is a good and pleasant thing to give thanks unto thee, and to sing praises unto thy name; to shew forth thy loving-kindness in the morning, and thy faithfulness every night.

CONFESSION.

Nevertheless, we have been very far from *rendering unto the Lord thanksgiving and praise, according to the benefits done unto us; yea, we have requited him evil for good.-----Hear, O Heavens, and give ear O Earth; for the Lord hath nourished and brought us up as children, and we have rebelled against him.---Father of mercies, we are no more worthy to be called thy children, but deserve to be cast off for ever.*

PLEADING.

Yet though we *have* thus *forsaken the Lord, and provoked the Holy One of Israel unto anger, still our hope is in thee, for with the Lord there is plenteous redemption.---O say unto our souls, I, even I am he that blotteth out your transgressions for mine own sake.*

We beseech thee to make us accepted in the Beloved. And O may the God of hope fill us with all joy and peace in believing, and supply all our wants.

SELF-

SELF-DEDICATION.

We would now *give ourselves to the Lord. Truly we are thy servants, we are thy servants whom thou hast redeemed with the precious blood of Christ. We desire thee as our shield, and our exceeding great Reward. Receive us, and help us to walk worthy of God, who hath called us to his Kingdom and Glory.*

INTERCESSION.

O God of the spirits of all flesh, who wouldst have all men to be saved, grant that thy way may be known upon Earth, and thy saving health among all nations.---Continue thy loving kindness unto them that know thee; and do good unto them that be good, and to them that are upright in their hearts. Make wars to cease in all the world.---Think thoughts of peace towards thy British Israel. May those *that rule over us be just, ruling in the fear of God; and all under authority lead a quiet, peaceable life, in all godliness and honesty.---Grant that pastors may take heed to their ministry that they fulfil it.*

Such as are in affliction preserve from *despising the chastening of the Lord, and from fainting when rebuked of him; may affliction yeild unto them the peaceable fruit of righteousness.---*Our *hearts desire for* our *brethren,* and our *kinsmen according to the flesh, is, that they might do the will of God.* And our *prayer for our enemies is, Lord, lay not their sins to their charge.*

O thou *Keeper of Israel, who dost neither slumber nor sleep; make us this night to dwell in safety.* As *to-morrow is the Sabbath,* may we *keep it holy in our habitations,* and also go to *pay* our *vows in the courts of the Lord's House, and to behold the beauty of the Lord in his Temple.* And when our sacred and common *days are numbered and finished,* may we *enter into that* eternal *rest,* which *remaineth to the people of God.* †

Hear us, *O Lord hear* us, *through Jesus Christ, the righteous;* who hath *taught* us *to pray after this manner, Our Father who art in Heaven, hallowed be thy name; thy Kingdom come, thy will be done, on Earth, as it is in Heaven. Give us this day our daily bread, and forgive*

forgive us our debts, as we forgive our debtors: And lead us not into temptation, but deliver us from evil; for thine is the Kingdom, and the Power, and the Glory, for ever. Amen.

PETITIONS AND THANKSGIVINGS SUITED TO PARTICULAR CIRCUMSTANCES, BOTH PRIVATE AND PUBLIC, TO BE UNITED WITH THE PRECEDING MORNING AND EVENING PRAYERS.

PETITIONS for the Afflicted, when the Symptoms of a Disorder is not very dangerous.

HEar our prayer, O Lord, and give ear unto our cry, for one under thine afflicting hand. Look upon his [her] affliction and pain, and forgive all his [her] sins; purify his [her] soul, and let patience have its perfect work.—Heal him [her] and he [she] shall be healed. O may he [she] live to praise thee. —Prepare each of us for every important change.

PETITIONS for the Sick, if in a State of Insensibility.

O God of all power and love, we entreat thy mercy for a person who is incapable of the duty of prayer. As thou didst create the faculties of the mind, thou canst easily restore them. Be pleased to rectify what is disordered, and enable him [her] to give attention to the great concerns of his [her] immortal spirit.—O shew thyself gracious, and do all that thou knowest to be needful and good for him [her].

PETI-

PETITIONS for one who is paſt Hope.

COmpaſſionate Jehovah, regard our prayers for a perſon who appears to be drawing nigh to the gates of death and the grave: may his [her] eyes ſee, and his [her] heart feel thy ſalvation, before he [ſhe] leaves this world. When he [ſhe] walks through the valley of the ſhadow of death, be thou with him, [her] let thy rod, and thy ſtaff comfort him, [her] and do thou receive him [her] into an houſe not made with hands, eternal in the Heavens.

PETITIONS for a diſeaſed Child.

O Thou who comforteſt them that are caſt down, pity a ſick child. May not its affliction be unto death: but deal graciouſly with us, and ſend the child relief from above. Yet ſtill we would ſay "the will of the Lord be done."—O ſhouldeſt thou remove it hence, admit the child (we beſeech thee) into thy Kingdom of peace and joy.

THANKSGIVING for a recovery from Sickneſs.

O Thou who art able to bring down to the grave, and to raiſe up again; all glory to thy name, in that thou haſt heard the voice of our ſupplications, and healed the ſick. May ſuch remember the loving kindneſs of the Lord, and walk before thee in truth, and with a perfect heart, and do that which is good in thy ſight.

Thus, for a Child reſtored to Health.

O Indulgent Father, we will extol thee on account of a child, whom thou haſt helped in a ſeaſon of danger, and delivered it from a threatening complaint. As this child increaſes in ſtature, may it grow in wiſdom, and in favor with God and man.

Make

Make the child indeed an eminent bleſſing in its day and generation.

PETITIONS for any who are going a Journey, or a Voyage.

WE would commit to thy providential care, any going abroad; compaſs ſuch with thy favor as with a ſhield, aſſiſt the perſon [theſe perſons] to order every affair with diſcretion, do thou make the way proſperous, and cauſe ſuch to return again in peace.

THANKSGIVING for a ſafe Return from a Journey, or Voyage.

O Thou who lookeſt to the ends of the Earth, and ſeeſt under the whole Heaven! we acknowledge that protection which thou haſt afforded to thy ſervant, [ſervants] all the kindneſs thou haſt ſhewed to ſuch whilſt from home.—Bleſſed be the Lord God of Abraham, who hath not left us deſtitute of his mercy. Be pleaſed to write the characters of true thankfulneſs on every mind, for this freſh inſtance of thy goodneſs, and may the gratitude of our hearts be known, by our living from day to day, as becomes highly favored creatures.

PETITIONS for a Woman drawing near the Time of Difficulty, or in Travail.

AS all help cometh from the Lord, who made Heaven and Earth; we entreat thee to regard an handmaid in her preſent circumſtances.—O may the ſame goodneſs and mercy which have given her ſtrength to conceive, bear her up to the appointed hour, and enable her to endure the pangs of nature with patience. Save her in childbearing, and make her

her the joyful mother of a living and well formed infant. At laſt may ſhe experience that beſt deliverance, even a deliverance from all ſin and miſery, be raiſed to a perfection of holineſs, and a fullneſs of joy in the heavenly world.

THANKSGIVING after a ſafe Delivery.

GRacious God we rejoice in thy kindneſs towards thine handmaid, who has been relieved by thee in her time of diſtreſs.---Be pleaſed to complete the mercy thou haſt ſhewed her, and let a ſenſe of the obligations under which ſhe is laid, inſpire her with love to thee; and may her future life be devoted to thy ſervice, with joy and gladneſs.

We adore that divine hand, by which the infant is fearfully and wonderfully made; may it be ſpared to know thee betimes, and do thou always guide him [her] with thy counſel, and afterwards receive him [her] to glory.

Thus,----when the Child is dead, but the Mother preſerved.

O Thou only wiſe God! whilſt thou haſt ſeen fit to cut off the tender branch, we praiſe thee for ſparing thine handmaid; perfect her health and ſtrength.---May ſhe meekly ſubmit to the bereaving providence, and have her heart filled with unfeigned thankfulneſs unto thee, for her own preſervation, in the ſeaſon of extremity.

ON DEATH in a Family.

O Eternal Father, thou haſt cauſed diſeaſe and death to enter our habitation. Remove far from us every murmuring thought, and help us to ſay, "the Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord." Forgive,

O forgive, we entreat thee, wherein we have failed in our duty towards the deceased.--- May the mournful event lead us seriously to consider, that our life is even a vapor, that appeareth for a little time, and then vanisheth away. May we therefore in the present day of health, use all diligence to obtain an interest in the divine favor and friendship; that when the appointed season is come, we may depart in peace, and find death to be our unspeakable gain.

PETITIONS suited to such as are in Prison for their Crimes.

INcline those that are bound in affliction and iron, because they have rebelled against the words of God to bethink themselves and repent, and make supplication unto thee, and return with all their heart, and with all their soul.

Deliver them from the bondage of corruption, and bring them into the glorious liberty of the children of God.

PETITIONS for Those who are wrongfully imprisoned.

O Lord be with them, as thou wast with Joseph in the prison; and shew them mercy. Let the sighing of the prisoner come before thee. Preserve thou those that are unjustly appointed to die.

PETITIONS for condemned Malefactors.

O Pluck them as brands out of the fire; deliver them from the wrath to come; and may they give glory to God, by making confession.

Though the flesh be destroyed, let the spirit be saved in the day of our Lord Jesus.

Give them repentance unto salvation, that they may own thou art just, in all that is brought upon them.

PETI-

PETITIONS for Rain.

O Thou who delighteſt in mercy, are there any among the vanities of the Gentiles that can cauſe rain? or can the heavens give ſhowers? art not thou he, O Lord, our God? therefore we will wait upon thee, for thou haſt made all theſe things. Cauſe the rain to come down in its ſeaſon, and let there be ſhowers of bleſſing; make graſs to grow for the cattle, and herbs and fruits for the ſervice of men.---ſuppreſs all our repinings under any of thy dealings, and prepare us to receive the mercies we want.

PETITIONS for fair Weather.

O God of nature, thou mighteſt indeed juſtly turn a fruitful land into barrenneſs, for the wickedneſs of them that dwell therein. But we humbly entreat thee, to ſpare, and pardon, and reform us.—Command the overflowing ſhowers to ceaſe, and puniſh us not with a ſweeping rain, which leaveth no food.

PETITIONS in Time of Thunder, or ſome terrible Tempeſt.

RIghteous, and almighty Jehovah, who looketh upon the Earth, and it trembles, and toucheth the mountains, and they ſmoke. Thunder and lightening, ſtormy winds, and other dreadful commotions of nature ſhew the power of thy hand, which no creature is able to reſiſt.

We beſeech thee to protect us and our habitations in this time of danger, from that awful ruin we have ſo juſtly deſerved. And the Lord grant, that we may find mercy of the Lord, not only now, but likewiſe in that great day, wherein the Heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat, and the Earth with all its works be burnt

burnt up.—Remember ſuch of our fellow-creatures as are in like circumſtances of danger and diſtreſs. In tender mercy cauſe the threatening deſtruction to paſs over them, and may thy terrors leave deep impreſſions upon their minds, that they with all ſincerity may adore the ſupreme Ruler of the world, and in thine holy fear, keep back from every preſumptuous ſin.

PETITIONS in Time of any public Calamity,—adapted to a Faſt-Day.

GReat Ruler, and Judge among the nations. Thou canſt eaſily conſume us by an immediate blow of thine hand, or arm any of thy creatures againſt us.—Thou art now making the land to mourn, becauſe of our treſpaſſes; for our ſins are many, and our tranſgreſſions are highly aggravated.—How have we ſlighted our mercies, abuſed our peace and plenty! How have we neglected the glorious advantages, which by the Goſpel are beſtowed upon us! And when thou haſt appeared in our favor, bringing ſalvation, how ſoon have we forgotten thy works! Surely thou mighteſt juſtly deprive us of every privilege, and utterly deſtroy us. But we rejoice to think, that we have to do with one, who doth not afflict willingly, nor grieve the children of men, and whoſe darling attribute is mercy. We are therefore encouraged to ſay, hear from thy throne in the Heavens, and pardon our numerous and crying iniquities.—Pity thy people, and come and ſave us.—Give peace in our day, O Lord.—O that our preſent troubles may be ſanctified to us. Whilſt thy judgments are ſeen and felt, may we remember our evil ways, and loathe ourſelves for them; and may true religion and righteouſneſs, mutual love and charity flouriſh and abound amongſt us; and we pray, that the Goſpel of purity and peace may be continued to our native country, till time ſhall end.—Having made

made humble ſupplication unto thee, for deliverance from our diſtreſſes; we would alſo thankfully acknowledge the various bleſſings we as yet enjoy: O may a ſenſe of thy continued goodneſs to a nation laden with iniquity, powerfully affect the minds of princes and people.

THANKSGIVING for Rain.

O Thou Preſerver of man and beaſt; who haſt opened unto us the good treaſures of Heaven, and ſent a plentiful rain upon thine inheritance, to refreſh, and make fruitful the dry and thirſty land.—May we fear, and love the Lord our God, who giveth us rain, both the former and the latter in its ſeaſon.

THANKSGIVING for fair Weather.

O Lord, thou haſt given to thy Britiſh Iſrael, a freſh teſtimony of thy loving kindneſs and compaſſion, by ſcattering the thick clouds, which ſeemed to threaten deſtruction to the fruits of the Earth. Glory be to thy name, thou great Preſerver from evil, and Author of all good, that we are now favored with the cheering influences of the Sun.—Let the people praiſe thee, O God, let all the people praiſe thee: and God, even our own God ſhall bleſs us.

THANKSGIVING for the Proſpect of a plenteous Harveſt.

O Thou whoſe nature is love and goodneſs itſelf; thou haſt viſited the Earth and watered it; thou haſt made it ſoft with ſhowers, and bleſſed the ſpringing thereof; thy paths have dropped fatneſs: they drop upon the paſtures, and the little hills rejoice on every ſide. The paſtures are clothed with flocks, the valleys are covered with corn, they ſhout for joy, they alſo ſing.----O that men would praiſe the

the Lord for his goodneſs, and for his wonderful works to the children of men.

THANKSGIVING after Harveſt.

THou bountiful and gracious Benefactor, who haſt reſerved to us the appointed weeks of harveſt, and provided bread for the eater, and ſeed for the ſower. Our meditation of thee ſhall be pleaſant; we will be glad in the Lord, who hath thus crowned the year with his goodneſs. We call upon the faculties of our ſouls to adore and praiſe thee, for theſe thy mercies conferred upon ourſelves, and others.—May none of us be guilty of ſuch ingratitude, as to conſume upon our luſts, thoſe fruits of thy benevolence: but may we in the moderate uſe of them cheerfully ſerve thee.

THANKSGIVING for Preſervation, during a violent Storm of Thunder and Lightening, or any other threatening Commotion.

THou art the God who doſt wonders; wonders of power, and wonders of mercy. We will adore thy power, and ſing aloud of thy mercy, for thou haſt defended us and our dwellings, when danger was nigh: thou haſt been our refuge, when deſtruction hung over our heads.—O what ſhall we do unto thee, for who can profit the moſt High?—Whilſt it is impoſſible to anſwer the obligation thy kindneſs has laid upon us, yet, may we admire, love, bleſs and praiſe thee, to the utmoſt of our capacities: and may all who have enjoyed the ſame protection, magnify thee with thankſgiving.

THANKS-

THANKSGIVING for the Removal of a National Calamity;—suited to the 5th of November, or any Day of Public Thanksgiving.

WOrthy art thou, O Lord our God, to receive all honor and glory, all thanks and praiſe, and love and obedience, in the courts of Heaven, and in the aſſemblies of thy ſaints here on Earth; for thou art great, and doſt wonderous things, thou art God alone. Thy mercy is over all thy works, and endureth for ever.—Though many times the Britiſh nation hath provoked thee to ſtretch forth thy hand, and deſtroy it; yet, hitherto mercy hath gloried over judgment.—When the Heavens have grown black over our heads, and diſtreſs and dread were on every ſide, thou haſt cauſed the Heavens again to clear up, and ſmile upon us.

If it had not been the Lord who was on our ſide, when men roſe up againſt us; they had ſwallowed us up quick, when their wrath was kindled againſt us. Bleſſed be the Lord, who did not give us as a prey to their teeth. Bleſſed be the Lord, who appeared for us in the time of need, and hath made us to know the joy of his ſalvation. O magnify the Lord with me, and let us exalt his name together. Praiſe the Lord from the Heavens; praiſe him in the heights: let ſmall and great, young and old, yea, every thing that hath breath, praiſe the Lord.—But O moſt gracious God, while we adore and thank thee, for treating us as the particular objects of thy goodneſs, and for ſignalizing us with thy mercy, what reaſon have we to abaſe ourſelves in thy preſence, on the account of abounding iniquity, and the lukewarmneſs of profeſſors: with what ſhame and contrition of ſoul, ſhould we confeſs our perſonal, and our national ingratitude.—O that the divine loving-kindneſs, might be the means of alluring us into the pleaſant paths of obedience; that ſo we may be continually

protected

protected by the mighty arm, and fed by the bountiful hand of the Lord Jehovah.

Of the LORD's PRAYER.

THE Lord's Prayer, is plain, ſhort, and comprehenſive. Cyprian, who died a martyr, calls it a compendium of heavenly doctrine.—This prayer, ſeems to have been given in our Lord's ſermon on the mount, Matt. vi. as a directory, according to which, his diſciples were to make other prayers.—Whereas, in Luke xi, Chriſt appears, in compliance with their requeſt, to have given it as a form.---Some have urged, that *the ſecond and fourth petition* of this prayer, could be intended only for a temporary uſe: but it is moſt evident, that ſuch a ſenſe may be put upon theſe petitions, as ſhall ſuit all chriſtians, in all ages; for it is always our duty to pray, that Chriſt's kingdom may be advanced in the world, and to profeſs our daily dependance on God's providential care. ---*Doctor Guiſe* indeed, has excellently ſhewn, that this prayer in its original ſenſe, was peculiarly adapted to the diſpenſation then preſent, as introductory to the *Meſſiah*'s kingdom. But, there is not a clauſe in it, which will not expreſs what ought to be our daily temper, and the breathings of our hearts before God. *Mr. Baxter* in his laſt ſickneſs, ſaid, that he found great comfort in repeating the words of the Lord's prayer; for there were all neceſſary petitions for ſoul and body contained in it.

Nevertheleſs, there is no reaſon to believe, that Chriſt meant to enjoin it ſo abſolutely on all his diſciples, that they ſhould be obliged conſtantly to uſe this form, or even always to diſpoſe their prayers in this method.---The omiſſion of the name of Chriſt in this prayer, compared with John xiv. 13, 14, ſhews that it is not to be ordinarily uſed alone: and ſome of the petitions being expreſſed in the jewiſh ſtile (familiar

(familiar to the apoſtles, though not to us) is an argument why it ſhould be explained.

Shall therefore give an explanation of this prayer, according to the further diſcoveries made by Chriſt and his apoſtles, after the Redeemer's reſurrection, and the wonderful deſcent of the Holy Spirit. *

The LORD's PRAYER.

OUR Father who art in Heaven, hallowed be thy Name, thy Kingdom come, thy will be done on Earth, as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors: And lead us not into temptation, but deliver us from evil; for thine is the Kingdom, and the Power, and the Glory, for ever. Amen.

The LORD's PRAYER *paraphraſed.*

O Thou *our* kind and compaſſionate *Father*, *who art* ready to attend to the petitions of thy children, from thy throne *in Heaven.*—As our firſt concern ought to be for thy glory, we offer it as our firſt requeſt. *Hallowed be thy name*; may we think of, and ſpeak to thee with all reverence and humility; may the whole race of mankind, yea, the whole world of creatures, who have abilities for it, pay that dutiful regard to thy divine Majeſty, which thy matchleſs perfections ſo juſtly demand. And for this purpoſe, may *thy Kingdom* of grace, which thou haſt been pleaſed long ſince to ſet up, under the government of the Meſſiah, thy well beloved Son, *come* more univerſally. May his Goſpel be preached far and wide, and be heartily embraced by all nations. And as an evidence of its making very deep, and delightful impreſſions on the minds of men, may *thy*

 wiſe,

* See DODDRIG. Lect. p. 487. WATTS on prayer, and others.

wiſe, holy, and gracious *will be done*, *(a) as in Heaven, ſo in Earth.* May the methods of thy providence be as readily ſubmitted to, and the commands of thy word as cheerfully obeyed, as it is poſſible for mortals, in this imperfect ſtate, to reſemble bright ſpirits above; and may the Holy Ghoſt deſcend in his powerful influences, to bring about this great and good work. During our continuance here below, we humbly beg, that thou wouldeſt *give us day by day our daily bread*, *(b)* providing ſuch a ſuitable ſupply for our preſent neceſſities, as may enable us to attend without diſtraction and uneaſineſs to the performance of our duty. If thou ſeeſt fit to beſtow upon us more than the neceſſaries of life, may we not make an ill uſe of thy kindneſs, but conſider our temporal enjoyments, as talents for which we muſt be accountable, and endeavor faithfully to improve them. *And* though we have in many reſpects been diſobedient, and ungrateful children, yet, we beſeech thee, to *forgive us our ſins* whereby we ſtand chargeable, as it were, in thy book with debts, which we can never clear; O do thou grant us a full pardon, through the death and interceſſion of the Lord Jeſus Chriſt; *for we alſo* (the bowels of whoſe mercy cannot be compared with thine) deſire to *forgive every one that is indebted to*, or who has offended and injured *us*.—Yea, ſuch pardon may we receive from thee, our God, as we

(a) This petition (obſerves Mr. *Addiſon*) is the moſt humble, as well as the moſt prudent, that can be offered up from the creature to his Creator; as it ſuppoſes the ſupreme Being wills nothing but what is for our good, and that he knows better than ourſelves what is ſo.

(b) Bread is put for all ſorts of needful proviſion.—*Give us day by day our daily bread.*—Here is a moſt excellent leſſon, to teach us, on the one hand, moderation in our deſires, and on the other, an humble dependance on divine providence for the moſt neceſſary ſupplies, be our poſſeſſions, or our abilities ever ſo great. —DODDRIDGE.

we are willing to impart to them. (c) *And* to prevent us hereafter from falling into ſin, ſo diſpoſe of us, and guide our affairs, as to *lead us not into* circumſtances of preſſing *temptation*, *but* if any temptations do lie in the way of our duty, and we cannot avoid them, may we receive ſufficient grace to reſiſt, and overcome them. And ſeeing our adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour, we earneſtly pray, thou wouldeſt *deliver us from* the power of this *evil* one, that ſo he may never triumph in our fall and ruin; and in due time raiſe us to that heavenly ſtate, where we ſhall be entirely free from temptation, ſin, and ſorrow. Theſe things we know thou canſt do for thy children, and as we are a part of thine off-ſpring, with humble boldneſs we would aſk them at thine hands, in the name of the great Mediator. *For thine is the Kingdom*, the dominion over all nature, *and the* fullneſs of almighty *power*, *and the glory* of infinite perfection, and to thee be the praiſe of the various works of creation, providence and redemption, aſcribed *for ever. Amen.* We moſt ſincerely wiſh, that it may be in all particulars, as we have requeſted.

ON SAYING GRACE.

GRACE before meat, or *entreating God to make our food a means of nouriſhing our bodies, and fitting us for his ſervice: and grace after meat*, or *returning thanks to God for what we have received*, is a duty the Scripture

(c) It is hardly poſſible to imagine a more effectual expedient, to promote the forgiveneſs of injuries, than this of making it a part of our daily prayer, to aſk ſuch pardon from God, as we impart to our offending brother. For in this circumſtance, every malicious purpoſe againſt him, would turn this petition into an imprecation, by which we ſhould, as it were, bind down the wrath and vengeance of God upon ourſelves. *Doddrig. Fam. Expoſ. Vol.* I, *p.* 263.

ture commends to us again and again. See the Old Teſtament, Deut. viii. 10. Joel ii. 26. In the New, ſee Mat. xiv. 19. Chap. xv. 36. Acts xxvii. 35, and i. Tim. iv. 4, 5. And the duty is ſo very reaſonable, that it has been the practice not only of Jews, but likewiſe Heathens of every age.—Though it be admitted, that this cuſtom is ſtill obſerved in the generality of chriſtian families, the moſt candid muſt own, tis frequently ſo performed, as to look like a mockery upon devotion.—" Some (as a ſerious writer hath remarked) mutter a few words with ſo low a voice, as if there was no need for the reſt of the company to join with them. Others in this part of worſhip, affect very indecent airs, as though they had no ſenſe of the great God to whom they ſpeak. Not only ſo, but ſuch is the ſtate of things amongſt us, that we can hardly bear with him who ſays grace with any degree of ſerioufneſs; and look upon it as a ſign of a fanatical temper, if the perſon has not done, juſt as ſoon as he begins. Now, whilſt we condemn thoſe ſlight familiar airs; and hurrying over a ſentence before any of the company are prepared to lift up a thought to God, we alſo diſapprove of the conduct of thoſe, who put on an unnatural ſolemnity, and give themſelves alooſe into a long prayer, and amidſt a multitude of petitions, have not had one relating to the proviſion before them."

The general rules of prudence, &c. would correct theſe diſorders, and teach us, that a ſentence or two ſuited to the occaſion, delivered with an audible and proper voice, accompanied with inward reverence, and gravity of countenance, are ſufficient, eſpecially, if ſtrangers are preſent: Yet in a religious family, or where all the company are of a piece (and no other circumſtances forbid it) I cannot diſapprove a pious man's joining any other preſent occurrence of Providence together with the table worſhip. Let me add, that every one preſent ſhould exerciſe an inward ſerioufneſs, and manifeſt an outward behavior be-

becoming those who profess to join in an address to the all-seeing infinite Jehovah. Was the duty discharged in this Manner, 'twould be very likely to teach every head of a family, and his guests, that intemperance and loose discourse were shockingly inconsistent at those meals, which begin and end with devotion.

Whereas it is grown rather common to neglect this act of worship at breakfast (if it be thus with any of my readers) I would beg leave to ask (as I have done elsewhere,) since breakfast is a regular and stated meal as well as dinner, and supper, why the religious act should be omitted in the one case any more than in the other?

GRACE before Meat.

We beseech thee most merciful God, to bless us in the use of this provision, and help us to improve thy various and great favors, thro' Jesus Christ.—*Amen.*

GRACE after Meat.

What shall we render to the Lord for all his benefits?—O that the gratitude of our hearts might appear in the obedience of our lives, for Christ's sake. *Amen.*

Another GRACE before Meat.

Heavenly Father, may these gifts of thy bounty promote the health and strength of our bodies, and may a sense of thy goodness lead us to serve thee in truth, and with willing minds, thro' Jesus Christ our Lord. *Amen.*

Another GRACE after Meat.

Let God be praised for our present enjoyments, and more especially for the hope of eternal life, thro' Jesus Christ. *Amen.*

CHAP.

CHAPTER V.

CONTAINING PARTICULAR DIRECTIONS FOR THE RIGHT IMPROVEMENT OF EACH PART OF THE DAY, SUITED TO CHRISTIANS OF EVERY RANK, TOGETHER WITH PRAYERS TO BE USED IN SECRET, &c.

THE DIRECTIONS.

For Morning Devotions.

LET the morning be a witness to the obedience we pay to the following command: *Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.** or who is present with thee. A command which comes from that Jesus, who though he was the brightness of his Father's glory, and the express image of his person, for our sakes became obedient to death even the death of the cross. 'Tis therefore a command enforced by the highest authority, and unparallelled love.—The word which we translate *closet*, signifies also a chamber, or any other private place; consequently none are to neglect this duty for want of so convenient an apartment as they could wish, only they should be careful to be as retired as their circumstances will admit. (*a*) Our

* Mat. vi. 6.

(*a*) If Providence has cast your lot in a family, where you have scarce ever an opportunity of being out of the sight of some body or other, yet prayer is still to be perform'd: For tho' you are not to pray with a view to be seen of men, far be it from you to neglect prayer, merely because you are unable to avoid the eyes of others. I rather insist on this point, as I fear some who dwell in small houses, or servants, &c. do frequently omit this duty for want of more privacy.

Our work in ſecret is reading, meditation, (*b*) and ſelf-examination, as well as prayer. In our retirement, we may begin with taking a proſpect of the day before us: "Where, and how 'tis likely to be "ſpent; then conſider what buſineſs is to be done, "and in what order; what opportunities we may ex-"pect either of doing or receiving good; what temp-"tations it is probable we may be aſſaulted with in "any place: In what inſtances we have lately failed, "and how we ſhall be ſafeſt now." To aſſiſt in the recollection, it may not be improper (if we can) to make ſhort memorandums of theſe things.—After ſuch a review, we are to lift up the heart to God, entreating him, that he would quicken us to every duty, aid us to overcome each temptation, patiently to bear the afflictions of the day, and give us ſucceſs in the purſuit of our lawful concerns.

We may next proceed to read attentively ſome part of Scripture, eſpecially the Pſalms, or the New Teſtament; and thoſe might be read in regular courſe; and if we can have the aſſiſtance of a Commentary, Illuſtration, or the like (in order to our better underſtanding the more difficult paſſages) 'tis deſirable. The portion which has been read ſhould be ſeriouſly reflected on, and we ſhould charge it upon ourſelves, not merely to be readers, but doers of the word. Jam. i. 25. For what regards ſelf-examination beg leave to refer you to the direction for the evening.

As to prayer, that which is called free prayer, or ſuch as is not confined to any ſet form of words, has been

(*b*) Even as ſoon as we are awake, and while we are riſing, 'tis becoming the chriſtian to make pious reflections, "The ſecurity we have enjoyed in the hours of ſleep, the proviſion of warm and decent apparel, the cheerful light of the Sun, or even the contrivances of art taught and furniſhed by the great Author of all our conveniences, the hope of returning to the dear ſociety of our friends, the proſpect of ſpending another day in the ſervice of God, and the improvement of our own minds, the lively hope of a reſurrection to an eternal day of happineſs and glory.—All theſe are proper ſubjects for meditation."—DODDRIGE.

been generally acknowledged to be moſt ſuitable in private. Yet ſtill thoſe who have not ability for it, ſhould undoubtedly uſe forms, and whilſt they are attending to ſuch helps, if a pertinent and affecting thought ariſes in their minds, it may be expreſs'd before God; and they ſhould attempt likewiſe to introduce into their prayer part of the verſes juſt read (if adapted to their condition): By this method, in time, they may be able to addreſs God without a form.

Whether we pray extempore, or uſe a form, let us ſee to it that the mind be deeply impreſt with a ſenſe of the divine preſence. "We are to pray, as tho' we ſaw the eternal Jehovah ſtanding in ſome viſible glory before us, and attending to every word we utter." *

Reſpecting the voice in ſecret prayer, it ſhould be rather low, to avoid oſtentation; but if a chriſtian finds that a louder voice is helpful to his attention, and to the devout affections, 'twill be beſt to get as far as he can out of the hearing of others.

The poſture of the body ſhould be ſuch as gives moſt eaſe to the mind, whether kneeling, ſtanding, or proſtration; or a perſon may even ſit during prayer, if by reaſon of the infirmities of age, &c. any other poſture is found to diſcompoſe the ſpirit.

Some excellent perſons have recommended the reading and ſinging a pſalm, or hymn before prayer, as tending to diſperſe the dullneſs of the mind, to kindle an holy flame in the chriſtian's breaſt, and lead him to joy in God. And as the imagination has great power over the heart, we are adviſed by one, to call in its aid, as a means to increaſe the fervor of devotion. (c)

In

* Mr. Orton.

(c) Imagine E. G. that you had been one of thoſe who joined with our bleſſed Saviour when he ſung an hymn. Imagine to yourſelf, with what majeſty he looked. Think how your heart would have been inflamed, what extaſies of joy you would have then

In regard to the length of our ſecret devotional exerciſes, this is a matter not eaſily to be decided, ſince the ſituations of men, and even of the ſame perſon, may be different at one time, and another.

Let thoſe who by their poverty and the neceſſary demands of their families have but little time to employ in ſecret, make the beſt improvement they are able of that ſmall portion; and let others whom Providence has placed in eaſier circumſtances be on their utmoſt guard, not to plunge themſelves into ſuch a multiplicity of buſineſs, as leaves them from day to day but a very few minutes for their devotions. This is to be guilty of cruelty to the ſuperior part of our natures the ſoul.

When the duty is ended, we ſhould conſider whether it has been perform'd with a cloſe attention and ſolemnity of ſpirit; for if we go thro' the work in an haſty and negligent manner, tho' we may be ſaid, "to repeat prayers, we can ſcarcely be ſaid to pray," ſince acceptable prayer muſt proceed from the heart.

Moreover let it be remembered, as a thing of the higheſt moment, that it is incumbent upon all to look to their after conduct, as well as to the frame of their minds when engaging in divine worſhip. To confine religion to ſeaſons of worſhip, public, or private, and forget God the reſt of the day, indulging ſuch evil tempers, as paſſion, fretfulneſs, pride, covetouſneſs, &c. is a fatal error indeed.

"Religion is neither public or private prayers, but prayers both public and private are parts of religion. Religion, in the full ſenſe of the word, ſigni-

 fies

then felt, when ſinging with the Son of God. Again: Imagine to yourſelf, that you ſaw the Heavens open, and the glorious choir of cherubim and ſeraphim about the throne of God. Imagine that you hear the muſic of thoſe angelic voices, that ceaſe not day and night to ſing the praiſes of him that *is*, and *was*, and *is to come*.

Help your imaginations with ſuch paſſages of Scripture as theſe, Rev. v. 11, 12, 13. Chap. vii. 9, 10, 11, 12.—LAW.

fies a life ſpent in the ſervice of God." (*d*) This idea is moſt agreeable to the language of ſacred writ.—*Be thou in the fear of the Lord all the day long.* —*Be ye holy in all manner of converſation.*—*Whether ye eat, or drink, or whatſoever ye do, do all to the glory of God.*—Theſe divine exhortations you may perceive are not deſigned for any particular order of men, as miniſters, but for profeſſing chriſtians of every rank and condition. Suffer me therefore to lay down ſome plain directions, relating to the chriſtian temper and behavior in the courſe of the day.

Every one may be ſuppoſed to have ſome daily uſeful employ, ſince no man was ever ſent into the world to lead an idle and uſeleſs life. Our law conſiders not only men, but women of family and fortune, to be of ſome profeſſion; therefore during their virgin ſtate, it calls them ſpinſters: and we are informed, that it is the cuſtom of the Eaſterns, to inſtruct perſons of the higheſt quality in ſome occupation. If we conſult the divine Word, there we ſhall find ſloth condemned in the ſevereſt terms; (*e*) and how idleneſs was deteſted even among Heathens, appears from hence, that by Solon's law ſuch were to ſuffer death.

Application to ſome buſineſs is advantageous and honorable; for in this way, we are moſt likely to avoid ſin and temptation; and we become the followers of the greateſt and beſt of examples. Yes, herein we reſemble angels, who are ſtiled *miniſtering ſpirits*; yea we imitate our divine Lord and Maſter, and God himſelf. *My Father worketh hitherto and I work* § ſays Chriſt. On

(*d*) Law's Serious Call, &c.

(*e*) 2 Theſſ. iii. 10, 11, 12. 1 Tim. v. 8. It is ſaid indeed, John vi. 27, *Labor not for the meat which periſheth*, &c. But theſe words are to be taken comparatively, viz. That our care and labor ſhould not be ſo great for temporal good things, as for ſpiritual and eternal enjoyments. So when we are commanded *to take no thought for food and raiment*—Matt. vi. 25, 31. —according to the original the meaning is, that we ſhould not indulge an exceſſive anxiety about theſe matters.

§ John v. 17.

On Business and the Improvement of our Talents.

HEre we intend to inſiſt ſeparately on what reſpects the laborer, the tradeſman, and the gentleman.

If we are poor and enjoy health and ſtrength, *(f)* we are not to ſeek a maintenance from the bounty of others, but to work with our hands in a ſuitable calling, with diligence and faithfulneſs; purſuing our labor in the manner our maſter directs, tho' it ſhould coſt us more pains, and leſſen our profits. Endeavoring to lead a maſter to believe that we have complied with what he expected, when we are conſcious to ourſelves, that we are ſecretly acting a contrary part, is to make our daily buſineſs, a daily ſcene of iniquity. On the other hand, were we punctually to fulfil his commands, doing the ſame when he is abſent, as when he is preſent, we ſhould feel in our minds that ſatisfaction, which would well repay us for our increas'd bodily labor, and for giving up any unjuſt gains. Beſides acting juſtly in the proſecution of our work, we ſhould be always ready to oblige our ſuperiors, ſo far as we conſiſtently can: *(g)* And tho' we receive rough treatment, when we have given no juſt occaſion for it, yet let us patiently

(f) If we are far advanced in years, and paſt ability for labor, or in a ſick ſtate, or would be glad to be employed but can meet with no employment—in theſe and the like caſes 'tis ſufficiently obvious that we may apply for charity.

(g) Suppoſing a maſter ſhould require what is unreaſonable, much more what is evidently ſinful of a ſervant, for inſtance, to profane the ſabbath by doing unneceſſary work on that day, the ſervant ſhould expoſtulate the caſe with him in a modeſt manner, telling him that he is quite diſpoſed to obey his orders, ſo far as conſcience will permit; that he hopes his maſter will reconſider the matter, and then perhaps it may appear to him in a different light.—If after all, the ſervant cannot prevail, let him not yield to any ſinful compliance, but leave ſuch ſervice, and ſeek for employ elſewhere. This perſon has reaſon to apprehend, that the ſame divine Providence which provides for the birds of the air will interpoſe on his behalf.—Should the fear of man at ſuch a time, be like to get the better of the calls of duty, let us recollect that text. Matt. x. 28.

tiently endure it, and remain ſilent, whilſt the maſter's fit of paſſion continues, or at leaſt return a ſoft anſwer. Thus we ſhould act out of reſpect to the declared will of our divine Lord, and as deſiring to pleaſe him, whoſe eye is always fixt upon us; then we may hope to receive the reward of grace, and he will regard even our common labors, as ſo many acts of religion. Epheſ. vi. 5. Coloſ. iii. 22, 23, 24. Tit. ii. 9, 10.

If we are maſters, we ſhould conſider whether the trade in which we engage be ſuch as tends to the benefit of ſociety. If ſo, whether we carry it on in a lawful manner (*h*)rendering unto Cæſar the things that are Cæſar's, (*i*) not defrauding the laborer of his due wages, (*k*) or his time, (*l*) keeping at a diſtance

(*h*) Inns or public houſes are of ſervice to the traveller, &c. but if the maſter or miſtreſs encourage any to idle away their time, or to proceed to intemperance (from whence may ariſe a variety of atrocious evils) ſuch houſes are great nuſances, and ſuch perſons might be ſaid (ſhocking thought) to live on the vices of their unhappy fellow-creatures.—I remember one in this ſituation, whoſe cuſtom it was every evening at a certain hour, to deſire the company to withdraw, and then he proceeded to family worſhip; and if any ſtrangers lodged there, they were welcome to join with him, or not; as agreeable to themſelves:—And he took care alſo, that travellers ſhould have Bibles, or other books of devotions placed in the rooms in which they were to ſleep.——Would juſt hint here, that for any tradeſman to pinch the laborer in his wages, in order to be able to underſell others, is both injuſtice and oppreſſion; and what an aggravation is it of ſuch evil conduct, where perſons already poſſeſs an abundance.

(*i*) Matt. xxii. 21. Rom. xiii. 7. As we ſhare in the benefits of government we ſhould moſt readily contribute our part towards the ſupport of it.

(*k*) Deut. xxiv, 14, 15. We ſhould not with-hold the poor man's dues when his labor is finiſhed and his preſent neceſſities require that he ſhould be immediately paid. Prov. iii. 28.

(*l*) How does it pain a perſon of humanity, if he happens to ſee a poor man waiting for hours at his maſter's door (eſpecially in the winter) before he is ſerved. And on the ſuppoſition that this laborer is employed by his maſter in occaſional work, going errands, &c. without ſatisfaction being made him.—where we to exchange conditions with the man, ſhould we not think the uſage hard and unjuſt?

tance from every ſpecies of oppreſſion.—We ſhould treat thoſe who are dependent upon us with humanity and tenderneſs. And if laborers have given apparent or real offence, and our minds are greatly diſturb'd, we ſhould not proceed againſt them at ſuch a time, as we are incapable of judging of the merits of the cauſe, but ſhould reſerve the deciſion of the affair for our calmer moments. Prov. xix. 11. Particularly, we ſhould not in an inſtant charge them with diſhoneſty, when the ſuſpicion reſts on a ſlender foundation; but inſtead of ſuppoſing the worſt, we ſhould ſuppoſe the beſt, 1 Cor. xiii. 7, till on further examination, we have plain proof againſt the party, and then let the puniſhment inflicted be according to the dictates of reaſon and religion. Epheſ. vi. 9. *Ye maſters do the ſame things unto them*; perform the duties of your ſtation towards your ſervants; *forbearing threatening*, ſevere menace, reviling and reproachful language, as well as rigorous treatment; *knowing that your Maſter alſo is in Heaven, neither is there reſpect of perſons with him*, but he will impartially judge maſters and ſervants in that day. Was this apoſtolic admonition always kept in view, in our dealings with ſervants and other inferiors, then we ſhould be diſpoſed to make proper allowances for the great difficulties they have ſometimes to encounter with in doing their buſineſs, and be inclined to make "the yoke of ſervitude as light and eaſy as we well can."

To proceed, we ſhould expect diſappointments in the courſe of trade, and then our tempers will not be ſo much ruffled when they come; and that we may not injure thoſe with whom we are concerned in buſineſs, (as a means alſo to promote the general eaſe of our minds,) we ſhould obſerve exact order and regularity in our accounts, and give them a frequent inſpection. 1 Cor. xiv. 40. And as accountable creatures, let us purſue trade, not merely with a view to enrich ourſelves, but that we may

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be uſeful to mankind. If our buſineſs be followed under the influence of this chriſtian motive, methinks 'twill induce ſuch who have ſufficient ſums of money at hand, to go on in trade (in a ſeaſon when labor is ſcarce, and when maſters have no conſiderable profits to allure them) for the ſake of the poor workmen. This would be affording a ſubſtantial proof of love to our neighbor, and might be deem'd carrying on trade to the glory of God.(*m*)

Should we notwithſtanding our care and diligence thro' loſſes, &c. fail in the world, let us do what ſtill lies in our power to demonſtrate our love of equity and juſtice.(*n*) I add, in all our tranſactions with mankind, let us aim to guide our conduct by that divine rule, which is indeed ſuited to every purpoſe, ſtation, and character. *Whatſoever ye would that men ſhould do unto you, do ye even ſo unto them.* Matt. vii. 12.

We are now to ſpeak of the employ of thoſe who are placed by Providence in the higher ranks of life. Beſides reading for the improvement of their minds, and giving a daily attention to their family concerns, ſuch

(*m*) It has been obſerv'd, that it was a cuſtom in former days, for merchants in their books of accounts, to have "laus Deo" or "praiſe to God" written in the beginning of every leaf, and it ſtood on the head of the page in large and fair letters, to put them always in mind, that in their human affairs, they ſhould carry on a deſign for the glory of God.

(*n*) A very honeſt perſon (thro' unforeſeen misfortunes in trade) might injure others, and it may be never in his power to repair the injury, whereas had he been afterwards of ability, he would gladly have ſhewn to the world his honeſt principle by paying his former debts. Rom. xiii. 8. Inſtances of this kind are to be found, tho' too few.——Sometimes, we have ſeen a worthy pattern of juſtice, in the conduct of an individual, to whom have been left the effects of one, who contracted debts which he never diſcharged, not for want of ability, but for want of will.—This man tho' not oblig'd by human laws, yet out of regard to the law of God, and conſcience, has paid theſe debts. The ſatisfaction and pleaſure enjoy'd by thoſe, who act this part, is ſuch as no worldly gain whatever can bring with it. And little does it ſignify, that we flouriſh as to outward circumſtances, if the mind be a ſtranger to ſolid peace.

ſuch are under peculiar obligations to devote their talents to the ſervice of religion, and to conſult and purſue the good of mankind.

A gentleman who has his time and fortune at command, may be exceedingly uſeful, not only by encouraging book ſocieties, for the propagation of religious knowledge among the poor, and by contributing to the ſupport of charity-ſchools, &c. *but* alſo by condeſcending to make ſtated viſits to thoſe little ſeminaries, to examine into the childrens progreſs. The expected preſence of their ſuperiors *may* produce very benign effects.——A lady may do honor to her religious profeſſion by imitating Dorcas in making garments for the poor, and by her readineſs to perform other kind offices for them. What great bleſſings are perſons of fortune "who have eyes quick to behold, hearts tender to feel, and hands prepared to relieve the wants of their fellow-creatures;" and more eſpecially the neceſſities of the aged and ſick. (*o*) And 'tis a pleaſing circumſtance, when ſuch do not appear in the diſtribution of their charity to act from prejudice, humor, (*p*) or partiality, (*q*) but to be guided by conſcience; and to be under the influence of a principle of univerſal benevolence. Then (we may expect) that the favors be-

(*o*) The Counteſs of Richmond, mother to Henry 7th, performed all her life time ſo many noble acts, and charitable deeds (ſays Stow, the hiſtorian,) that they cannot be expreſs'd in a ſmall volume. And her high rank was ſo far from inſpiring her with pride and haughtineſs, that ſhe would frequently dreſs the wounds of poor and diſtreſs'd people with her own hands.

(*p*) Some thro' caprice and fancy will give largely in one caſe, but do nothing in another, tho' the latter (it may be) equally deſerves their aſſiſtance: Such charity is ſcarcely entitled to the name.

(*q*) We ſhould beware of that contracted notion of confining charity to the pariſh in which we reſide, or to the religious ſociety with whom we are connected. The divine precept runs thus—*Do good unto all men.* Gal. vi. 10. If indeed two objects ſought our help, and it was out of our power to aſſiſt both, then that which ſtands in the neareſt relation to us, or the moſt worthy character, or where the neceſſity is the greateſt, is to be prefered.

beſtowed on the indigent, will be conferr'd in an engaging manner and with cheerfulneſs: where indeed this is wanting, the benefit done is much leſſened in the eſteem of the perſon who receives it, neither can it be truly acceptable to God. 2 Cor. ix. 7. If chriſtian benevolence is deeply rooted in the hearts of the rich, 'twill alſo diſpoſe them (when a matter of moment to the welfare of inferiors calls for immediate attention) willingly to be interrupted, tho' ſat down to their common repaſt, rather than neglect the labor of love. The conduct of the Son of God in a caſe of this nature is truly admirable. (*r*)

Numerous and ſtrong are the motives for employing our wealth, advice, power, and influence (*s*) on the behalf of the diſtreſs'd and neceſſitous.—Hereby (as already hinted) we ſhould be the inſtruments of diminiſhing the ſum of human miſery, and every object of our benevolence would add to our happineſs. Whereas if riches increaſe, and we have no heart to do good with them, they will add to our care and trouble, or if we waſte them in luxury, we may be ſaid to waſte that which might be made "as eyes to the blind, as an huſband to the widow, as a father to the orphan."† The

(*r*) Mark iii. 20, 21. *And the multitude cometh together again; ſo that they could not ſo much as eat bread: And when his friends heard of it, they went out to lay hold on him, for they ſaid he is beſide himſelf*; or rather as the Greek word generally ſignifies *he is greatly tranſported*.—We may ſuppoſe, that our Lord's attendants feared, leſt the preſent fervency of his ſpirit, ſhould injure his health, and well they might, for it appears from Luke vi. 12, &c. that our Lord had ſat up the preceding night (ſpending it in acts of devotion) and eaten nothing this day; but was engaged in the morning, in giving a charge to his new-choſen apoſtles, and in the advance of the day, in preaching to a vaſt auditory, and working many miracles——DODDRIGE in loc.

(*s*) The Hon. Mr. Boyle, who was many years a director of the Eaſt-India Company, and was peculiarly ſerviceable to them in procuring their charter—the only return he expected for his labor was, the engaging the company to come to ſome reſolution in favor of the propagation of the goſpel, in that part of the world. To this end, he was at the expence of printing at Oxford. in 1677, five hundred copies of the four Goſpels, and the Acts of the Apoſtles in the Malayan tongue.

The wealthy Chriſtian ſhould alſo conſider, that the time is ſhort and precarious in which he can have any concern in the diſpoſal of his riches. And if he has ground to conclude, that his ſucceſſor will either ſquander away the talent, or as the ſcripture expreſſes it, *lay it up in a napkin*, 'tis a further reaſon for the Chriſtian's eagerly ſeizing every opportunity of uſefulneſs.

And tho' to be extenſively uſeful may require ſelf-denial as to the ſuperfluities of life, yet experience would ſoon tell us, that this is not ſo painful a thing, as is generally imagined. (*t*)

Permit me now to enforce thoſe arguments with a few ſtriking and animating paſſages of Scripture. Matt. xxv. 30, &c. Luke xii. 48. Acts xx 35. 1 Pet. iv. 10. 1 Tim. vi 17, 18, 19. *Charge them that are rich in this world, that they be not high minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy: That they do good, that they be rich in good works, ready to diſtribute, willing to communicate, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life.* (*u*)

Thoſe excellent perſons who have walked in the way deſcribed, have lived belov'd, died lamented, and the memory of ſuch, and of thoſe in the preſent day, who tread in their ſteps, may have a moſt happy influence on the conduct of poſterity. And tho' good works are not meritorious, yet it is undeniably

(*t*) The perſon in affluent circumſtances, who abſtains from high meats and drinks, from great ſtate and equipage, and from expenſive amuſements, that he may be capable of doing more good, will feel a pleaſure far ſurpaſſing any of the pleaſures of ſenſe.

(*u*) Archbiſhop Sharp in his ſermons, Vol. I. p. 136, explains theſe phraſes in the following manner. Let the rich endeavor in general to do good, not only now and then, in ſome ſcanty proportion, but frequently, conſtantly, and abundantly; not only with their time, labor, and intereſt, but by diſtributing of their ſubſtance too; and this as freely as if it were a common ſtock to which all had a right.

evident, from the above paſſages, and other parts of holy writ, that thoſe which proceed from an aim to pleaſe God, from faith in Chriſt, and pure love to our fellow creatures, ſhall through grace meet a reward. 2 Cor. ix. 6.

Whilſt it is required of the rich to be eminent in all acts of piety and goodneſs, it is likewiſe incumbent on Chriſtians in inferior ſtations, to embrace every opportunity of doing ſervice to God and man, according to our ability. *Be ready to every good work*† is a general exhortation. It is therefore expected of the poor (if they are able) (*v*) to do ſomething towards the relief of thoſe who are more neceſſitous than themſelves. And here I would remark for the encouragement of ſuch (tho' it may be eſteemed a kind of digreſſion) that the laborer who diligently follows his buſineſs, in order to procure ſupport for himſelf and family, and that *he may have to give to him that needeth*, Ephes. iv. 28, and is ſtrictly honeſt in every part of his conduct, ſuch a profeſſor of religion, greatly adorns the doctrine of God his Saviour: And "the little he gives out of his little, may appear a nobler ſacrifice in the eye of God, than ſums vaſtly larger beſtowed out of a plentiful abundance." (*w*)----In ſhort, let every one be concern'd to be uſeful according to his talent, ſince we are ſolemnly aſſured, that he who had but one talent was called to account for it, and condemned

† Tit. iii. 1.

(*v*) The poor as well as others muſt remember, to be juſt, before they are charitable. For the poor to give in charity, or to a religious uſe, what they owe their neighbours, inſtead of being acceptable to God, 'tis ſomething like preſenting him with *robbery for a burnt offering*. Iſai. lxi. 8. There is a great beauty in it, when a poor perſon will rather ſuffer hardſhips, than run in debt; as ſoon as his caſe is known, he may expect willing aſſiſtance from the charitable.

(*w*) See the caſe of the widow who caſt her two mites into the treaſury. Mark xii. 41, &c.

demned to darkneſs and woe for his miſ-improvement thereof. Matt. xxv. 24, &c. ‡

AMUSEMENTS.*

THE beſt of men will allow, that we require ſome intervals for relaxation and amuſement, and that theſe are more eſpecially proper for the melancholy, and perſons who are loaded with the cares of the world. For recreations refreſh nature, give vigor to the ſpirits, and prepare us for the important duties of our ſtations. To anſwer theſe purpoſes, 'tis ſufficiently obvious, that our diverſions ſhould be of the innocent (*a*) and uſeful (*b*) kind: And with regard to ſuch diverſions, we ſhould be very cautious that they do not break in on the hours of buſineſs and devotion: Eccleſ. iii. 1. One frivolous amuſement indulged out of ſeaſon, will often carry perplexity thro' a long ſucceſſion of affairs. †----" Let us always remember, that our faculties and the advantages of the chriſtian revelation were beſtowed upon us, that we may purſue and attain ſome great and noble ends, and that we are to indulge ourſelves in recreations no farther than as they make a part in a ſcheme of rational, benevolent, and pious conduct."—And yet (painful reflection!) are there not perſons that wear the chriſtian name, who are ſo given to ſenſual pleaſure, as to make amuſements their buſineſs?

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‡ The intelligent and candid reader will excuſe the length and particularity of this part of the ſubject, ſince it hath for its object, not only perſonal, but domeſtic and public happineſs.

* In what remains ſhall follow the plan laid down by Doctor Doddridge in his "Riſe and Progreſs," and give an abſtract of his thoughts with ſome additional obſervations. See Chapter 19 of that work.

(*a*) How utterly inconſiſtent with the character of a Chriſtian, how deſtructive to the health of the body and the eaſe of the mind, the gaming table, nightly revels, &c. are, I need not ſay.

(*b*) See p. 36 of a piece entitled "The Duty and Intereſt of every private perſon, &c." By the Author.

† Blair.

Providences to be observed.

"That we enjoy the comforts of health; that we "are furnished with food for support and pleasure; "that we have so many agreeable ways of employ-"ing our time; that we have so many agreeable "friends; that our business goes on prosperously; "that we go out and return in safety; and that we "have composure and cheerfulness of spirit, without "which nothing else could be enjoy'd,----all these "should be regarded as providential favors, and suit-"able acknowledgments should be made to God for "them. On the other hand, Providence is to be no-"ticed in every disappointment, in every loss, in "every pain, in every instance of unkindness from "such as have professed friendship, and in the in-"firmities and follies, in the temper and conduct of "those around us: And we should endeavor to ar-"gue ourselves into a patient submission from this "consideration, that if these things are not properly "the work of Providence, they are however under "the divine direction."

Watchfulness against Temptations.

It is necessary when changing our place or employment to reflect----"What snares attend me here?" And as this should be our habitual care, so we should (in a particular manner) guard against the snares which in the morning we foresaw: And when we are entering on those circumstances in which we expected the assault, we should think (especially if it be a matter of vast importance) of that great cloud of witnesses who look down as it were from their heavenly thrones, attentively observing our behavior: To increase our courage, to awaken all our ardor, we should also turn our eyes to that brightest and noblest object, Jesus, the Author and Finisher of our faith, who----endured the cross, despising the shame, and is set down at the right hand of the throne of God; and has promised the christian

tian conqueror, that he ſhall ſhare in the honors and joys of the great Captain of ſalvation. Rev. iii. 21. *(c)*

DEPENDANCE ON DIVINE GRACE.

"As the light of reaſon is a kind of divine illumination it ſhould by no means be deſpiſed: yet ſtill our reaſonings on ſubjects ought to be purſued in an humble ſenſe of our dependance on the Father of lights, or elſe where we think ourſelves wiſeſt, we may become vain in our imaginations." Let us therefore always call upon God, and ſay (for inſtance) when we are going to pray, "Lord fix my attention! Awaken my holy affections."—When taking up the Bible or any other good book, "Enlighten mine underſtanding, warm my heart: May my good reſolutions be confirm'd, and all the courſe of my life in a proper manner regulated."—When addreſſing ourſelves to any worldly buſineſs, "Lord proſper my honeſt endeavors!"—When going to ſome recreation, *(d)* "Lord bleſs my refreſhments!"—When coming into company, "Lord may I do, and get good!"—When entering upon difficulties, "O give me that wiſdom which is profitable to direct!"—When encountering with temptations, "Let thy ſtrength, O gracious Redeemer, be made perfect in my weakneſs, &c. &c."

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(c) The excellent Mr. PHILIP HENRY uſed to recommend to profeſſors theſe four arguments againſt ſin, expreſſed for the ſake of the memory in verſe, to be ready in an hour of temptation:

Is this thy kindneſs to thy Friend? §
It will be bitterneſs in the end. ||
The vows of God upon me lie; †
Should ſuch a man as I am fly? ‡

§ Gen. xxxix. 9.——|| Jerem. ii. 19.——† Pſalm lvi. 12.——‡ Nehem. vi. 11.

(d) If we are going to purſue any Amuſement on which we cannot conſcientiouſly implore the divine bleſſing, what ſtronger reaſon than this can be given for abſtaining from ſuch a recreation?

The Government of our Thoughts.

Some may imagine that if their outward conduct be fair, nothing more is requir'd of them. But the Scripture ſays, *keep thy heart with all diligence; for out of it are the iſſues of life.* Prov. iv. 23. The ſtate of the heart determines our real character before God, and on its being holy, or unholy, depends our true happineſs, or miſery. As a remedy againſt vain and ſinful thoughts, we ſhould often review what paſſes in our minds, and aſk ourſelves whether it would not ſhame and confound us were our fellow-creatures to know our preſent thoughts. We ſhould ſtrive to have our minds impreſs'd with awful apprehenſions of the preſence of the Majeſty of Heaven: Yes, we ſhould conſider that the flaming eye of Deity continually beholds the ſecrets of our hearts: and that there is a pen, (as one expreſſes it) always writing over our heads, and making up that great record of our thoughts, words, and actions, from which at laſt we are to be judged.---- That our minds might be well employed during any intervals of leiſure, let us ſet before them ſome profitable ſubject of meditation, ſuch as the infinite excellencies of God, the condeſcenſion and love of Chriſt, the worth of time, the periſhing and unſatisfying nature of the world, the ſhortneſs of life, the certainty and nearneſs of death, judgment, and eternity; the inconceivable bliſs of Heaven, and the piercing ſorrows of Hell: Theſe ſtriking points are peculiarly proper for reflection, when our minds are getting into a very light and trifling frame.— We may too at our intervals conſider, what we have obſerv'd as to the ſtate of our own ſouls with regard to the advance or decline of religion; or we may reflect on the laſt ſermon we heard, or the laſt portion of ſcripture we read.——— "It might likewiſe be very uſeful to ſelect ſome one verſe of Scripture which we met with in the morning, and treaſure it up in our minds, reſolving to think of that

at

at any time when we are at a loſs for other matter." The courſe here propos'd inſtead of being an hindrance to us in our worldly affairs, would rather ſtir us up to proſecute the common labors of life with more diligence and fidelity, and lead us to act in a more honorable manner in our dealings with one another.

THE GOVERNMENT OF OUR CONVERSATION.

"WHEN in company, we ſhould take care that nothing may eſcape us which can expoſe us, or our chriſtian profeſſion to cenſure.-----Nothing injurious to thoſe who are abſent, or to thoſe who are preſent; nothing malignant, nothing inſincere, nothing which may corrupt, nothing which may provoke, nothing which may miſlead thoſe about us; I ſay, we ſhould beware of an extravagant way of ſpeaking, which ſome are much addicted to, and hereby lead others into great miſtakes. Nor ſhould we by any means be content, that what we ſay is innocent, it ſhould be our deſire that it may be edifying, to ourſelves, and others. In this view, we ſhould endeavor to have ſome ſubject of profitable diſcourſe always ready, in which we may be aſſiſted by the hints given about furniture for thought, under the former heads.-----It may be very proper to commit to memory, the moſt remarkable and inſtructive paſſages we may meet with in the lives of good men, as theſe are moſt likely to draw the attention of the company. We ſhould watch for decent opportunities of introducing uſeful reflections, and if a pious friend attempt to do it, we ſhould ſecond it immediately. When the converſation does not directly turn on religious ſubjects, we ſhould aim to make it improving ſome other way. We ſhould reflect on the character and capacities of our company, that we may lead them to talk of what they underſtand beſt, for their diſcourſes on theſe ſubjects will probably be moſt pleaſing to themſelves, as well as moſt profitable to us. And in pauſes of diſcourſe, it

may

may not be improper to ſend up a devout wiſh to God; that he would aſſiſt us and our friends, in our endeavors to do good to each other, that all we ſay, and do, may be worthy the character of reaſonable creatures and chriſtians."——As we ſhould be ready, if we are in the company of thoſe whoſe knowledge is inferior to our own, modeſtly to ſay ſomething for their inſtruction; ſo if we are with ſuch who excel us in knowledge, we ſhould give them a cloſe attention, and ſuppoſing they are rather backward in ſpeaking, we ſhould aſk them queſtions on uſeful ſubjects.---If we chance to be in company with the profane, who give a looſe to their tongues, we ought to expreſs diſapprobation by our looks, or by immediately withdrawing from their ſociety, or by adminiſtering reproof with chriſtian meekneſs; tho' it muſt be confeſs'd, that as to verbal reproof, it is beſt to give it in private, if we have the proſpect of an opportunity.

Evening Devotions.

Should adviſe to read in the firſt place a portion of Scripture with ſuitable reflections, &c. as recommended in the morning; then to read an hymn or pſalm; after this to enter on ſelf-examination—a duty ſtrictly inculcated upon us in the ſacred oracles. 2 Cor. xiii. 5. Gal. vi. 4.----I offer you therefore the following queries to aſſiſt you in this part of ſecret worſhip.---" Did I awake as with God this morn-
" ing, and riſe with a grateful ſenſe of his goodneſs?
" How were the ſecret devotions of the morning
" performed? Did I offer my ſolemn praiſes and
" renew the dedication of myſelf to God with be-
" coming attention and ſuitable affections? Did I
" lay my ſcheme for the buſineſs of the day wiſely?
" How did I read the Scripture, or any other devo-
" tional piece? Did it do my heart good, or were
" it an amuſement? How have the other ſtated
" devotions of the day been attended, whether in
" public, or in the family? Have I purſued the com-
" mon

" mon buſineſs of this day with diligence, in ſeaſon† " and in ſuch a manner as I apprehended would be " moſt pleaſing to God? What time have I loſt this " day, in the morning, forenoon, or evening; and " what has occaſioned the loſs of it? With what " temper, and under what regulations have the re- " creations of this day been purſued? Have I " thankfully beheld the hand of God in my mer- " cies, health, food, cloathing, preſervation in jour- " nies, ſucceſs in buſineſs, kindneſs of friends, &c.? " Have I ſeen it in afflictions, and particularly in " little things which had a tendency to vex and " diſquiet me, and have I received my afflictions " ſubmiſſively? How have I guarded againſt the " temptations of the day, particularly againſt this " or that temptation which I foreſaw in the morn- " ing? Have I maintained an humble dependance " on divine aids, when about to engage in that or " the other duty? Have I governed my thoughts " well? Have I governed my diſcourſes well in ſuch " and ſuch company? Did I ſay nothing paſſionate, " miſchievous, ſlanderous, imprudent, imperti- " nent? Have I ſought, found, and improved op- " portunities of doing and getting good? With " what attention have I read the Scripture this even- " ing? How was ſelf-examination perform'd the laſt " night, and how have I profited this day by any re- " marks on former negligences and miſtakes? With " what temper did I lie down, and compoſe myſelf " to ſleep?"——After we have ſeriouſly put to our- ſelves ſome ſuch queries as theſe, we may cloſe with prayer. In this addreſs to the throne of grace, among other things "we are to entreat that God would " pardon the omiſſions and offences of the day, to " praiſe him for mercies temporal and ſpiritual, to re- " commend ourſelves to his protection for the enſu- " ing night, and join to theſe proper petitions for o- thers,

† See page 28, note.*

" thers whom we ought to bear on our hearts be-
" fore him, and particularly for those friends with
" whom we have convers'd, or corresponded in the
" preceding day."

The sentiments with which we should lie down upon our beds, and compose ourselves to sleep are such as these.---We should think of the divine goodness in adding another day and the mercies of it, to the former days and mercies of life. We should take notice of the indulgence of Providence in giving us commodious habitations, and in continuing us such health of body, that we can lay ourselves down at ease upon our beds, hoping for refreshing sleep.---Thus may our sleeping as well as our waking hours in some sense be devoted to God.

It will be likewise exceedingly proper to accustom ourselves to take a serious view of death.---" Another
" of thy mortal days (may the Christian say to him-
" self) is now irrecoverably gone. Think O my soul
" how soon all the schemes and cares, the hopes and
" fears, the pleasures and sorrows of life will come to
" their period. Think how soon thou wilt be fix'd in
" Heaven, or Hell.---To-morrow's sun may not en-
" lighten mine eyes, but only shine around a breath-
" less corps: This sudden awful change has pass'd
" on one and another of my acquaintance, and who
" knows but I may be the next.---And now, O my
" soul, answer as in the sight of God: Art thou ready,
" art thou ready?---Is there no sin unforsaken (and
" so unrepented of) to fill me with anguish in my
" departing moments, and to cause me to tremble on
" the brink of the eternal world?---Dread to remain
" under the guilt of it, and this moment renew thy
" most earnest applications to the mercy of God
" thro' the Mediator for deliverance from it."

But if conscience can witness that forgiveness of iniquity has been importunately sought thro' the blood of Christ, that no sin is indulg'd, that it has been your desire and aim to be holy, and to do good to others, and that you prefer the heavenly blessed-

ness,

neſs, to all the eaſe, profit, pleaſures, and honors of the world; then inſtead of ſtarting at death, you may welcome its arrival, looking upon ſudden death, as ſudden glory.

CONSIDERATIONS TO ANIMATE THE CHRISTIAN THUS TO LIVE AND ACT.

THAT we may be influenced to put in practice the preceding directions (ſo far as they are adapted to our various ſituations) let us attentively weigh the following reaſons.

We ſee the perſon who is devoted to pleaſure, in ardent purſuit of new gratifications; the worldly minded man unwilling to keep at the ſame ſtand, is ſtriving hard to make an addition to his riches; and the ambitious not contented with his preſent condition, but aſpiring after higher honors. And ſhall not the Chriſtian be for *increaſing in the increaſe of God*, for advancing daily in grace, and likeneſs to the Deity? 2 Pet. iii. 18. Epheſ. v. 1. Phil. iii. 12, 13, 14.

'Tis an old obſervation, that a perſon cannot really love holineſs (or be a true Chriſtian) who does not deſire to be more holy; and that ſuch ſincere deſires will lead to ſuitable endeavors.

As growth or excellence in religion evidences the truth, ſo it ſecures the comforts of it: Philip. iv. 8, 9. And how ſtrong the comfort, how enlivening the joy that ſprings from the teſtimony of a good conſcience; from a ſenſe of reconciliation with God thro' Jeſus Chriſt the righteous; from converſe with the Father of our ſpirits in acts of devotion; from the ſtedfaſt hope of being guarded by an omnipotent arm through the dangers of the preſent ſtate; and from the proſpect of complete bliſs, glory, and immortality beyond the grave. 2 Cor. i. 12. Rom. v. 1. 1 Joh. i. 3. Heb. xiii. 5, 6. Rom. ii. 7, 10.

Let the chriſtian alſo liſten to the voice of gratitude.——Is it poſſible, is it poſſible to exert ourſelves

ſelves too much in the ſervice of that God from whom we deriv'd all our powers of thought and action, and every thing we poſſeſs? Rom. xii. 1. ---Were the above directions for ſpending each part of the day, to be from henceforth conſcientiouſly regarded by us, ſhould we ever ſay on reflection, that leſs diligence, leſs fidelity, leſs zeal were ſufficient for the great Jehovah who offers himſelf to us as our portion, Rev. xxi. 7; or for that Jeſus who gave himſelf for us, to the ſhame and agonizing pains of the croſs: Tit. ii. 14.

When afflictions come (which are to be expected, as being needful (*e*) for chriſtians in general) if activity, zeal and love have attended our courſe, then, we are likely to feel thoſe conſolations of God which are neither few, nor ſmall. Rom. v. 3. 2 Cor. vi. 10.

Another argument (big with importance) may be taken from mens apprehenſions of things on the approach of death.---" Let conſcience ſay if thoſe who plunged themſelves deeply into amuſements, or intenſely purſued earthly honors, poſſeſſions, and delights, whilſt they were ſlothful and cold in their ſpiritual concerns, let conſcience ſay, if when they were about to enter the valley of the ſhadow of death, whether they approved, or condemned their paſt conduct?----Again, let conſcience ſay, if there was ever any one among the moſt ſtrict and exemplary chriſtians, who at this laſt hour, lamented that his heart and life had been too zealouſly devoted to God and Chriſt?----Or ſuppoſe you were yourſelf dying, and a dear friend or child ſtood near you, and ſuch rules as the foregoing ſhould come into your thoughts, would you caution that friend or child againſt conducting himſelf by theſe rules?---

The

(*e*) 1 Pet. i. 6. *If need be you are in heavineſs.* The people of God (to uſe the familiar language of Mr. HENRY) have the ſame need of afflictions that our bodies have of phyſic, that our trees have of pruning, that gold and ſilver have of the furnace, or that a child has of chaſtiſement.

The queſtion perhaps may ſeem unneceſſary, where the anſwer is ſo plain and certain."

Think, O think of that remorſe and anguiſh which ſeizes the breaſt of a chriſtian in his departing moments, who ſees a multitude of duties he has omitted, tho' he enjoy'd opportunity upon opportunity for performing them; duties which now muſt be left undone for ever.---Conſider on the other hand, the unutterable ſatisfaction, peace and comfort of the chriſtian, who can reflect in a dying ſeaſon, that he has aim'd to glorify his heavenly Father, and has with faithfulneſs and ſome degree of diligence finiſhed the work given him to do.——— 2 Tim. iv. 7, &c.

There is one motive more of the moſt powerful nature, which preſents itſelf to the chriſtian's view, ETERNITY. 2 Cor. iv. 18. Let us remember that we live for eternity; that there is nothing but this thin veil of fleſh which ſeparates between us, and eternity; that the critical moment is juſt at hand, and (as I hinted above) may arrive unthought of, which will bear us on its wings to eternity; even that eternity which ſhall ſwallow up every temporal concern.

DAILY PRAYERS TO BE USED IN SECRET.

I. A Morning Prayer.

O THOU who art the true God, and the everlaſting King; a Being of incomprehenſible glory, of ſpotleſs holineſs, and adorable goodneſs! From thy throne thou beholdeſt all the children of men, and their moſt ſecret actions are perfectly diſcerned by thine all ſeeing eye.---Thou knoweſt my down-ſetting and mine up-riſing: Thou underſtandeſt

ſtandeſt my thoughts afar off: Thou compaſſeſt my path, and my lying down; and art acquainted with all my ways.—O what an ungrateful and rebellious part have I acted in thy ſight! Have I not even renounced the God of my life, and the ſource of my mercies?---I have deſpiſed thy goodneſs, trampled upon thy authority, and abuſed thy patience and long-ſuffering (*a*)---For theſe my manifold tranſgreſſions thou mayeſt juſtly caſt me away from thy favorable preſence, and make me an example of thy awful diſpleaſure for ever. But I know, O Lord, that thou deſireſt not the death of a ſinner, but rather that he ſhould repent and live: And haſt declared thyſelf willing to receive returning offenders, and to be reconciled to them notwithſtanding all their paſt tranſgreſſions. To thee therefore I come through the mediation of thy dear Son. O for thy tender mercies ſ ke, for my Saviour's ſake have pity upon me, who without thine aſſiſtance am loſt for ever.---Since thou haſt given me thy Goſpel as an outward means to ſave, and recover me, O do thou enable me by thy bleſſed Spirit thoroughly to conſider, and firmly to believe it. Convince me more of my danger by ſin, and of the ſuitableneſs and excellency of Chriſt, as a Redeemer: Be pleaſed to affect mine heart with ſuch a piercing ſenſe of my offences, as may cauſe floods of unfeigned grief to flow from it. O that I may utterly deteſt my ſins, and wherein I have done iniquity, may I do ſo no more.---Give me, O Lord, ſuch views of thy goodneſs and grace, as may fill my ſoul with admiration and love of thee; and inſpire me with a reverence of thy greatneſs. Enable me to yield an unreſerved obedience to thy commands, and humbly to ſubmit to

(*a*) Here a perſon might make a particular confeſſion of thoſe ſins of which he has been guilty, more eſpecially of ſuch as lie with weight upon his conſcience.—The 3d Section of Chapter 1. of this Treatiſe, if examined with care, and the ſuitable paſſages ſlightly mark'd with a pen, in order to be ſeriouſly read over again, would (I preſume) be helpful in the preſent caſe.

to the diſpoſals of thy Providence. Make me like a tree planted by the rivers of water, that bringeth forth fruit in his ſeaſon. May I be filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto thy glory and praiſe.

I deſire to bleſs thee for that degree of bodily health and eaſe which I enjoy; for any comfort in my relations; and for what is agreeable in my place of abode. I thank thee for protection thro' the paſt night, and for every good thing pertaining to the preſent ſtate.——Above all, I would praiſe thee that thou haſt taken compaſſion on a world that lay in wickedneſs and miſery, and haſt prepared ſalvation for thoſe who were ready to periſh. With all my ſoul would I bleſs thee, for that mine ears have heard the joyful ſound, and that the exceeding great and precious promiſes of the Goſpel are made known unto me. May not theſe wonderful and intereſting diſcoveries be received in vain; but grant that I may be a partaker of the glory that ſhall hereafter be revealed.

O that the pure and undefiled religion of Jeſus might ſpread its light to the moſt diſtant parts of the Earth. Direct our national concerns for the beſt. Support, and comfort the afflicted, and in due time give them deliverance. Remember all my dear relations and friends; make them heirs of the grace of life, the expectants of eternal happineſs in the world to come.

And now I am about to engage in my earthly concerns, O let thy holy Spirit be with me, to keep my conſcience awake, to aid me againſt every temptation, and to lead me in the good way; and may all temporal things be added to me, ſo far as they are uſeful. O Lord hear, O Lord forgive, O Lord hearken, and do according to thy rich grace, in *Jeſus Chriſt, the ſame yeſterday, and to day, and for ever.* Amen.

II. An

II. An Evening Prayer.

O THOU who art tranſcendently great and good, and rich in mercy to all that call upon thee in truth.—It is by the guardian hand of my God, that I am brought in ſafety to the cloſe of another day: thro' all the changes of time thy Providence hath been my ſupport, and the author of my numerous comforts. I will continually mention the loving kindneſs of the Lord, and the praiſes of my God: For thou art he who has done marvellous things, who has ſhewn immenſe love to the world of mankind. O let glory be aſcribed to God in the higheſt Heavens, for that covenant of grace and peace, which thou haſt eſtabliſhed with the ſinful children of men, in thy Son's blood.---Thanks, everlaſting thanks to thy name, that unworthy as I am of thy common bounties, thou haſt freely tendered to my acceptance, a ſhare in theſe ineſtimable ſpiritual benefits.----For thoſe diſplays of thine unſpeakable kindneſs and love, I have made thee very unſuitable returns. I have lived a ſtranger to the God who formed me, and forgotten the rock of my ſalvation. I have made light of Jeſus notwithſtanding his amazing compaſſion, and condeſcenſion unto death. I have neglected my ſoul, and a bleſſed immortality for the ſake of the vanities of this life.---Praiſed be thine abundant mercy, that after ſo many provocations, thou haſt not ſhut thine ears againſt my cry. Heavenly Father come over the mountains of my guilt, and viſit me with thy forgiving grace. Stretch forth thy powerful arm to my ſinking ſoul, and deliver me from the fetters of my luſts.

Thou haſt promiſed to aſſiſt the endeavors of thy frail creatures, promiſed to give thine holy Spirit to them that aſk thee. I beſeech thee, therefore, to quicken my faint attempts, ſtrengthen my weak faith, and enliven my languid affections. May I indeed be effectually perſuaded to part with every

ſin,

ſin, be it be ever ſo dear to me, and to comply with every duty, be it never ſo oppoſite to my inclination.---To thee, O my God, I would now make an entire ſurrender of myſelf: I entreat thee to take the full poſſeſſion of my heart: O keep me cloſe to thyſelf, and let nothing ſeparate me from thy love. Help me to walk before thee, as a child of the light, in all goodneſs, righteouſneſs, and truth; and let thy grace be mighty in me, to make me in every thing ſuch as thou wouldeſt have me to be: And having glorified thee on Earth, may I be conducted to the raviſhing joys of Heaven.

Known unto God are the circumſtances, and wants of all his creatures; therefore with reſpect to my worldly ſituation, I deſire to ſay, do thou Lord chuſe mine inheritance for me.

Pardon whatever thou haſt ſeen amiſs in my temper and conduct to day: As the ſhadows of the evening are ſtretched over me, may it impreſs upon me the moſt ſerious thoughts of the night of death, and the vaſt importance of preparing for it. O raiſe me up in the morning fitted for the duties of another day.

The Lord bleſs my friends and relations, do good unto them all, according to their various caſes, and neceſſities.

Let the words of my mouth, and meditation of my heart be acceptable in thy ſight, O Lord, my Strength, and my Redeemer. Now unto God and my Father, be glory thro' Chriſt Jeſus, for ever and ever. Amen.

III. A Morning Prayer.

ETERNAL and Almighty Sovereign; who art God over all, and the Father of my Lord and Saviour Jeſus Chriſt. The brighteſt and moſt amiable glories of thy Majeſty, and love are manifeſted to angels, and the ſpirits of the juſt made perfect. Thrice happy are theſe thy ſervants, who ſtand be-

 fore

fore thy throne, who ſee thy face without a veil, and caſt down their crowns at thy feet, ſaying, thou art worthy to receive praiſe, honor, and power. Happy alſo in a lower degree are thoſe on Earth, who ſee the milder diſplays of thy glory, and taſte the beginnings of redeeming mercy.—That I may be able to praiſe and honor thee as I ought, and to ſeek my happineſs alone in thee, who art all-ſufficient, may it be the genuine language of my ſpirit, "As the hart panteth after the water-brooks ſo "panteth my ſoul after thee O God.—My ſoul "thirſteth for God, for the living God, when ſhall "I come and appear before God?" To this end, deliver me from the inordinate love of earthly objects, and ſuffer not my mind at any time to be over-charged with the cares of the world. By the mighty operations of thy grace enable me faithfully to perform every good reſolution. Inſpire me with patience and conſtancy, that I may ſtand faſt when attacked by temptations. Suggeſt to my mind thoſe holy examples recorded in thy word, eſpecially that of my bleſſed Saviour, and incline me to imitate them. May I have always near at hand ſome wiſe and faithful guide, to aſſiſt me in my ſpiritual neceſſities. And ſince thou art preſent with me where-ever I am, and doſt always behold me whatſoever I am doing, O impreſs upon me ſuch a ſtrong and abiding ſenſe of it, as may be a conſtant check to evil deſires, and render me afraid of offending thee. And grant, I entreat thee, that a ſenſe of my paſt failings, might make me more watchful for the future, againſt the temptations which overcame me.—That I may not again run myſelf unneceſſarily into temptation, preſerve me from ſloth and idleneſs, and from intermeddling with matters that do not belong to me; and make me diligent and upright in the ſtation wherein thou haſt placed me.——That I may ſerve thee with freedom and pleaſure, remove from me all unprofitable

ſadneſs

ſadneſs and melancholy, and help me to acquire cheerfulneſs of ſpirit.---Do thou, good Lord, favor me with a lively ſenſe and earneſt expectation of yonder bliſsful ſtate: O that this glorious tranſporting proſpect may be always in my eye, that I may go on with joy and triumph over all the difficulties, and trials which oppoſe me. I beſeech thee likewiſe, to ſtir up my ſlothful mind to a diligent attendance on public ordinances: May I conſtantly hear thy word with cloſe attention and reverence, offer up my prayers with faith and fervency, and praiſe thee with melody in my heart: And may I approach thy table with all that humility and love, gratitude and reſignation of ſoul, that becomes this ſolemn repreſentation of my dear Saviour's ſufferings and death. Thy grace is able to begin, and perfect thine own work in me; that grace I ſtill earneſtly implore, may that grace deſcend in ſuch a manner, as to produce thoſe charming effects. O that I may be a ſignal inſtance of thy goodneſs and mercy here, and an happy inſtrument of thy praiſe to eternal ages.

I deſire to remember before thee all mankind: Pity thy great family below, and ſhew them favor. Let the Goſpel of the grace of God be proclaimed from one end of the world to the other, that all nations may be bleſſed in Jeſus, and all nations may call him bleſſed.—Reform the Proteſtant churches: Baniſh a ſpirit of party and uncharitableneſs, and pour down the ſpirit of grace and love upon them.—O that the inhabitants of Great-Britain and Ireland, and the dominions thereto belonging may be preſerved from thoſe deſtroying evils, we have ſo much reaſon to fear; purify us from our tranſgreſſions, that glory may dwell in the Land.-----Look down upon our ſovereign king George, eſtabliſh his throne in righteouſneſs, and in the hearts of his people. Bleſs the queen, and all the royal family, adorn them with every grace and virtue.---Bleſs our magiſtrates; may they all in their ſtations be faithful,

ful, and ſerviceable to the intereſts of the nation.---Eſpecially, I beſeech thee, O Father of mercies, to regard the miniſters of the divine word, may they ſee the excellency of the truths of the Goſpel, and feel their power, and be very uſeful to thoſe among whom they labor.

Beſtow upon my friends and relations ſuch a meaſure of health and proſperity, as ſhall be moſt conducive to their everlaſting welfare.

O Thou great Benefactor, who giveſt to all life, and breath, and all things; I adore thee as my Benefactor; I praiſe thee as that God, who hath fed me, and kept me all my life long unto the preſent day; and notwithſtanding the number and weight of my ſins, thou haſt not appointed me to wrath, but to obtain ſalvation by Jeſus Chriſt: yea, tho' I have refuſed thy kind offers, yet thou art even now earneſtly inviting me by thy word, and Spirit, to receive the vaſt treaſures of thy grace, to inherit the riches of thy glory. Return unto thy reſt, O my ſoul, for the Lord hath dealt bountifully with thee.---"I will ſing unto the Lord, as long as I live, I will ſing praiſe unto my God, while I have my being."

I beſeech thee, to prepare me for the events of this day. Help me to keep mine heart with all diligence, knowing that from thence are the iſſues of life. May I walk and act ſo as to pleaſe thee in all things. O my God, I importunately requeſt thee to forgive, accept, and bleſs me, thro' Jeſus Chriſt, *the Head over all things to the church*, by whom I would *give glory, and honor, and thanks to him that ſits on the throne, who liveth for ever and ever.* Amen.

IV. An Evening Prayer.

O Thou who art the firſt, the greateſt, the wiſeſt, and beſt of Beings; glorious in all perfection. —I would bow my knees before thee, under a deep and

and affecting ſenſe of thine aſtoniſhing Majeſty, and my own meanneſs; of thy liberality, and my wants; of thy juſtice, and my guilt; of thy purity, and my defilement.

With ſhame and grief I would confeſs, that I have been very unmindful of thee, and of thy manifold benefits; and when I have profeſſed to draw nigh to God with my lips, too often my heart has been far from thee. I have likewiſe in a multiplicity of inſtances neglected my duty towards my neighbor. Have not duly ſympathized with others in a time of trouble, or relieved their neceſſities with cheerfulneſs. And O how little regard have I paid to their higheſt, their eternal intereſts. And tho' thou haſt charged me in the moſt ſtrict and awful manner to forgive mine enemies, yet, I have been exceedingly backward to forgive, and love thoſe, who have injured me. I have miſ-improved my time and talents, have neglected Chriſt and the wonderful Grace of the Goſpel.—In what a number of inſtances have I offended thee, acted injuriouſly to others, and done wrong to my own ſoul. "Thou O Lord knoweſt all my fooliſhneſs, and my ſins are not hid from thee."

Moſt merciful Father, enter not into judgment with me, leſt I become as miſerable, as I am ſinful. —Bleſſed be God, that I am in a ſtate of hope.---- Praiſed be the holy One of Iſrael, that tho' my ſins be of a ſcarlet and crimſon die, forgiveneſs may be obtained. 'Tis indeed a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners, even the chief of ſinners. Adored be thy name for his perfect doctrine, and for the beauties of holineſs which ſhone forth in his example. Adored be thy name, that when he had by himſelf purged our ſins, he ſat down on the right hand of the Majeſty on high, where he ever lives to intercede for tranſgreſſors.

Adored

(b) See note, page 90.

Adored be thy name, that thou refuſeſt none, who in the ſincerity of their hearts, come unto thee by Chriſt; but that ſuch is thy matchleſs condeſcenſion and love, thou wilt make them heirs of Heaven, and joint heirs with the Mediator.—By this Jeſus who is the way, the truth, and the life, I would now approach unto God; through him I earneſtly implore the full forgiveneſs of my countleſs and grievous iniquities: And that my diſeaſed and impure nature might be rendered holy and divine. —Aſſiſt me in rooting out every evil affection, and do thou cauſe the ſeveral chriſtian diſpoſitions and graces to ſpring up in my mind. Particularly, do thou be pleaſed to beſtow on thine unworthy creature ſuch a lively faith, and vigorous hope, as may raiſe my ſoul above the preſent world, and teach me to deſpiſe its vanities, whenſoever they would either allure, or terrify me from purſuing heavenly enjoyments. Excite in me that vehement thirſt after the rivers of pleaſures above, which may every day render me more indifferent to earthly things, more contented under all the events of thy providence, and more active in the diſcharge of the duties of life. And I beſeech thee, to give me ſuch clear apprehenſions of thine eſſential beauties and glories, and of thy boundleſs loving kindneſs to thy creatures, as may every day improve my love to thee. O that I may love thee for what thou art in thyſelf conſidered, as well as for what thou haſt been to me thy creature. Under the influence of this great and excellent principle the love of God, may I grow in grace, and be rich in good works; may I go on from weakneſs to ſtrength in the habits of grace. O let me never ſlacken my pace, but increaſe my ſpeed, as I approach the glorious immortal prize; help me to be adding daily zeal to my diligence, abaſement to my humility, and fervor to my love. When by thine aſſiſtance I have perfectly conquered depraved nature within, and temptations without,

without, and am arrived at the ſtate of triumph, I will lay all my victories at thy feet, and with palms in my hands, and hallelujahs on my lips celebrate thy praiſes not only for thouſands and thouſands of ages, but as long as a deathleſs ſoul ſhall live.

O Lord, in the multitude of thy tender compaſſions, favor all the earth with the ſame ſpiritual privileges which I enjoy. And bleſs in an eſpecial manner Great-Britain and her connections; O pour out a ſpirit of reformation on all ranks and degrees of men.—May all my friends and relatives be the objects of thy peculiar care and love, and may mine enemies be intereſted in thy pardoning grace.

I thank thee for the mercies of this day and of my paſt years; mercies more than I can reckon up, and infinitely more than I deſerve. I would again yield myſelf unto the Lord as thy ſervant, whom thou haſt bought with a price of ineſtimable value, even the blood of thy Son. I take thee for my Father and my God, for my glory and mine everlaſting bliſs. Let me lie down this night in peace with thee, and with all mankind; defend me from every diſaſter, refreſh my body with comfortable reſt, and may I ariſe with my mind filled with holy and delightful thoughts of thee. Grant that mine earthly concerns may be always under the direction of thy wiſdom, and diſpoſed of according to the good pleaſure of thy goodneſs. Theſe mine imperfect thankſgivings and petitions, I offer unto thee, in the name of thy beloved Son, Jeſus Chriſt, *who is gone into Heaven, and is on the right hand of God, angels, and authorities, and powers being made ſubject to him.—Alleluja* (c) *ſalvation, and glory, and honor and power unto the Lord* my *God.* Amen.

V. For

(c) See Note page 8.

V. For the Morning, or Evening. *(d)*

O THOU infinite and eternal Spirit: The Father and Savior of the human race, and the Fountain of my being and all my enjoyments; who haſt ſhewn a thouſand times more love to me, than I have ſhewed to myſelf.—Thy mercies are new every morning, they are freſh every evening, great O Lord is thy faithfulneſs.—But after all the vaſt and moſt endearing obligations thou haſt laid upon me, this vile and ungrateful heart of mine ſeems to retain ſome enmity againſt thee.

Were not my mind ſtill infected with the malignant diſeaſe of ſin, how could I think of thee without raptures of love, how could I draw nigh unto thee without tranſports of delight? But, now I can think of all thy goodneſs and love with cold and frozen affections. I can come into thy preſence not only with indifference, but even with unwillingneſs. Good God! what an inſenſible ſoul is mine: Well may I be aſhamed of myſelf, and confounded with the ſenſe of my own baſeneſs.—Fain would I ſhake off this clog my corrupt nature, but it hangs upon me, and ſinks down my ſoul when it attempts to aſpire towards thee. O my God have compaſſion upon me, be pleaſed to deliver me from this body of ſin, eaſe my heavy laden ſpirit of its grievous burthen. And if thou haſt kindled in me tho' but a ſpark of the divine life, ſuffer it not to be extinguiſhed, but ſo cheriſh it, I beſeech thee, by thy grace, as that at length it may ſurmount all oppoſition, and riſe into a bright and glorious flame.—Then ſhall I approach thee with joy, my heart ſhall be firmly united to thee in a devout and ardent affection, and my prayers ſhall aſcend as incenſe before thy throne; then ſhall every grace be in vigorous exerciſe, and I ſhall diligently and cheerfully attend

(d) Peculiarly ſuited to the caſe of a chriſtian, who finds himſelf in a dull frame of ſpirit—rather averſe to religious duties.

attend on every duty: O then ſhall I be an inſtrument of ſhewing forth the praiſes of mine infinite Benefactor, God, and of advancing the intereſt of Jeſus, my divine Lord and Interceſſor.

I would recommend to thy gracious regard all the kingdoms of the Earth; may the Sun of righteouſneſs riſe upon them with convincing light and glory, and may the cauſe of the Redeemer flouriſh greatly in the Land of my nativity.

Grant that thoſe with whom I am connected by the ties of relation or friendſhip might walk in love, bearing each other's burdens, and ſo fulfil the law of Chriſt. If any of 'em at the preſent inſtant are bowed down by reaſon of pain or trouble, give them, O Lord, "beauty for aſhes, the oil of joy for mourning, and the garment of praiſe, for the ſpirit of heavineſs." *—Open thine ears of mercy, I beſeech thee, and receive theſe my requeſts, thro' the mediation of Jeſus mine *High Prieſt, who is holy, harmleſs, undefiled;—and made higher than the Heavens; to whom be glory for ever and ever.* Amen.

VI. For the Morning, or Evening. (*e*)

THOU art a great God, and a great King, who ſhall declare thy greatneſs O Lord?---All poſſible excellence belongs to thee, and all real and ſubſtantial good flows from thee.---Thou art indeed

 exalted

* Iſai. lxi. 3. This verſe ſignifies "a change of condition, deſcribed by a change of apparel, ſuited to the change of circumſtances, from a calamitous, to a proſperous ſtate.—Whereas mourners uſed to put aſhes on their heads, now they ſhould wear a crown † or diadem in token of their joy: They ſhould likewiſe anoint themſelves (which the Jews abſtained from in a time of mourning) and change their mourning garments for ſuch as they uſed to wear when they gave public thankſgiving to God."

† The Hebrew word which we render *beauty* ſignifies an ornament for the head.

(*e*) Suitable for a chriſtian whoſe mind and affections are vigorouſly diſpoſed towards God, and Chriſt, and heavenly things.

exalted infinitely beyond the conception of angels and archangels.---One day tells another, and one night proclaims unto another renewed inſtances of thy goodneſs. --It becomes thy ſaints continually to magnify thy goodneſs; but O how high ſhould they riſe in thankſgivings to thee for the bright and raviſhing diſplays of thy grace, whereby the ſinful children of men are delivered from an abyſs of miſery, and raiſed to the heights of glory and felicity. Let them ſay, adored be the Father of all for his immenſe compaſſions and benevolence! Adored too be Jeſus the Son of the Bleſſed, for that love which he hath manifeſted to mortals, love that ſurpaſſes knowledge! Sing praiſes unto the Lord, ſing praiſes unto the God of ſalvation, for it is good to ſing praiſes, it is pleaſant, and praiſe is comely. My ſoul ſhall join to magnify the Lord, my ſpirit rejoiceth in God my Saviour; for thou haſt touched my ſoul with a vigorous ſenſe of the exceeding riches of thy grace and mercy; I feel it like an active flame inſinuating into my heart: It fires my love, cheriſhes my hope, wings my devotion, and raiſes me up into an heavenly ſtate —Truly thou haſt conquered me by thy love, and I reſign myſelf unto thee with a moſt cheerful mind: I am entirely thine; I am thy ſervant, and in this title I glory unſpeakably more than in all the honors of the world.— But tho' I am exalted by ſerving thee, yet thou art ſo infinitely bleſſed in the boundleſs perfections of thine own nature, that thou canſt receive no other advantage from it except only the pleaſure of ſeeing thy poor creature made happy by it. What then ſhall I render unto thee, O thou joy of my life, thou treaſure of my love, thou ſupreme felicity of my nature. Alas! I have nothing but myſelf to give thee, nothing but this mean heart that pants and breaths after thee, and deſires above all things to be filled with the fulneſs of God.---If I had ten thouſand hearts to love thee, ten thouſand tongues

to

to praiſe thee, I would devote them all to thee as freely as I do myſelf: "For whom have I in Heaven but thee, and there is none upon Earth I deſire beſides thee." In thee I am bleſt, and in the light of thy countenance I rejoice, far far more than in all the pleaſures of this world. "My heart is ready, O Lord, my heart is ready, I will ſing and give praiſe. Awake up my glory, awake all the powers of my ſoul, I myſelf will awake, and celebrate thy praiſes." ---Praiſed be the God of glory, praiſed be the God of love, praiſed be the Father of mercies, praiſed be the beſt Friend of ſouls; for thy goodneſs reaches to the Heavens, thy glory ſhines thro' the creation, and thy mercy is ſpread over all thy works. Who can comprehend thine infinite beauties, who can rehearſe thy noble acts, who can ſhew forth thy praiſe? I do confeſs my expreſſions are too ſcanty, my affections too narrow, my thoughts infinitely too ſhort to comprehend and ſufficiently admire and celebrate thy glory and grace. But, O my God, thou knoweſt that I love thee, and bleſſed be thy name, I feel infinite reaſon ſo to do; O that I could love thee more, that I could love thee as much as angels and departed ſaints do, who yet cannot love thee as much as thou deſerveſt, becauſe thou deſerveſt to be loved infinitely. O when ſhall I ſhake off this clog of ſinful mortality that depreſſes me, and flee to thoſe happy regions, where thy tranſcendent glories and excellencies ſhall kindle freſh ardors in my ſoul to all eternity. And now Lord ſince thou haſt graciouſly inſpired my mind with theſe delightful thoughts of thee, and enlarged my heart with ſuch charming tranſports of love to thee, grant I beſeech thee that they may not only pleaſe, but profit me: O grant that hereby my ſtrength may be renewed to encounter my ſpiritual enemies, that my endeavors may be quickened, and my diſtruſtful heart be compoſed into a ſtedfaſt dependance upon thee. May I keep myſelf pure and temperate: Make me careful

ful to render to all their dues, and to provide things honeſt in the ſight of all men. Grant that I may be very fruitful in good works, and may I take pleaſure in doing every kind office in my power to all my fellow-creatures; thus may I live as a citizen of Heaven.—Having ſeen the beauties of divine truth, and felt ſomething of its transforming influence, 'tis my earneſt requeſt that my dear friends may be made to ſee and feel the ſame; O may all around me be brought to rejoice in the Lord like the righteous, and to ſhout for joy as the upright in heart. Yea, let all nations whom thou haſt formed come and worſhip before thee, O Lord, and glorify thy name, and be exceeding glad in thee. Theſe my ſupplications, thankſgivings and praiſes I humbly preſent unto thee, thro' the merits of Jeſus Chriſt, *in whom it pleaſed the Father, that all fulneſs ſhould dwell.* With that *great multitude*—who *ſtand before the throne, and before the lamb, clothed with white robes, and palms in their hands*,---I would aſcribe *ſalvation to our God who ſitteth upon the throne, and unto the Lamb.* Amen and Amen.

ESSAYS ON THE CHRISTIAN SABBATH, BAPTISM, AND THE LORD's SUPPER, TOGETHER WITH PRAYERS ADAPTED TO THESE OCCASIONS, AND OTHERS OF A PRIVATE NATURE.

ON THE RELIGIOUS OBSERVATION OF THE LORD's DAY.

THE Sabbath is a very ancient inſtitution, Gen. ii. 3. which (we may ſuppoſe) was obſerv'd by the Patriarchs, tho' it be not expreſsly noticed in the hiſtory of thoſe excellent men. *(a)* When

(a) " The hiſtory indeed of the Patriarchs is very ſhort; and therefore we cannot expect any particulars of the manner and time

When God entered into a covenant with the Israelites, and chose them as his own people, this divine ordinance made one of those ten commandments, that were written by the finger of God, and laid up in the ark, on which the bright cloud, or visible glory of Jehovah rested. Psalm xcix. 1. A circumstance intimating the high importance of such a precept, and the peculiar and lasting respect due to it.

Our blessed Lord during his personal ministry, shewed his regard for the sabbath, by a regular attendance on the sacred services of the synagogue. Luke iv. 16. And after his resurrection, appears to have taught his disciples, still to keep holy one day in seven, and that it should be the first day of the week instead of the last. John xx. 19, 26. Acts xx. 7. 1 Cor. xvi. 1, 2. *(b)* This appointment of Christ, is spoken of by the early christian writers; and accordingly the churches from the times of the apostles to the present, have kept the first day, as a day of public worship.

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time of their worship. But the silence of Moses on that head, will no more prove that they did not observe the weekly Sabbath, than the silence of the other sacred historians between Moses and David, who say not a word about it, will prove that it was not observed in that period, as it is certain it was. The same might be said concerning Circumcision: no instance of the use of that rite occurring from the time of Joshua to John the Baptist."—Mr. Orton.

(*b*) In the above passage, Paul orders the Corinthians to make a collection for the saints, on the first day of the week, and gives the same direction to the churches of Galatia. The collection here spoken of, answers to that which used to be made for the poor, in the Jewish synagogues on the Sabbath; and consequently leads us to conclude that the grand design of their meeting on the first day of the week was for religious worship.—Since the first day of the week is so often specified by name in the New Test. and we are also informed of religious meeting being held on that day, whereas there is no such mention made of the second, third, fourth, fifth, &c. this is a strong intimation that there was some peculiar holiness belonging to it, that 'twas ordain'd

That one day in the week (under the Gospel as well as under the law) should be set apart for assembling together on a religious account, seems to have been foretold by the Prophets; particularly by Isaiah, who discoursing of the latter day, or the times of the Messiah, says, "And it shall come to pass that from one Sabbath to another all flesh shall come to worship before me." †

Indeed the Sabbath is an institution agreeable to the general practice of the Pagan nations (*c*) an institution that speaks for itself. To adopt the words of a pious writer "Were the observation of the Lord's day dropt but for one year, what an inundation of ignorance, superstition, and profaneness would break in upon us, and bear down every thing that is sacred and valuable."—The Sabbath keeps piety alive, and spreads the knowledge of religion.

We proceed to point out the duties of the Sabbath both private and public:

Rising as early on this as on common days, we should betake ourselves to religious retirement. Here we are to call to remembrance the reason given for the appointment of the patriarchal and jewish Sabbath, and the design of the christian Sabbath.—

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dain'd to be the christian Sabbath.——It may not be altogether improper further to remark, that Providence has distinguished this day with no small honors. As it was on the first day of the week that Jesus was raised from the dead by the glory of the Father. On the first day of the week the holy Spirit descended from Heaven in his wonderful miraculous gifts. And on the first day of the week about three thousand souls were added to the church, who continued stedfastly in the religion they had embraced, and sacrificed all their worldly interest to it. 'Twas natural therefore for the christian Fathers, when they mention the Lord's day, to stile it, "The chief of our days, the Queen and Empress of our days."

† Chap. lxvi. 23.

(*c*) The ancient Heathens observed one day in the week as sacred, in which they publickly worshipped their Gods.—The Mahometans keep the sixth day of the week, and the Indians the fourth.

That the former was intended to put man in mind of the creation of the world by the living and true God, and the latter to commemorate the glorious resurrection of Christ. Therefore amongst other subjects of meditation, in our secret devotions, we should not forget to contemplate the attributes of God, his power, wisdom, and goodness, as they are wonderfully displayed in the formation of the creature, and in constantly upholding and making suitable provision for the various works of his hands.(*d*) We ought too as christians, to meditate on the astonishing, sublime, and delightful scheme of our redemption, by Jesus Christ; that act of pure, rich, and unutterable grace.(*e*)---Thus to engage the mind, is so far to answer the end both of the old and new institution.---In our private prayers, we are to be sure and put up petitions for the minister on whom we are to attend, in the course of the day, otherwise we can scarcely expect a blessing to accompany the word preached. Says the excellent Mrs. Bury in her Diary "I have heard a sermon to day, but I forgot to pray for the minister, and I sped accordingly."

If you are the Head of a family (having joined together in family prayer) go with them in proper season to the place of public worship. When you are approaching the temple of the Lord, guard against such thoughts and conversation as would discompose your minds; and to inspire you with solemnity of spirit, reflect on the following Scriptures Prov. iv. 23. John iv. 24. Considering you now as in the House of God, shall lay before you some plain directions, for hearing the word, &c. to edification. As this is a matter of infinite moment, you will excuse my being rather particular. HAVE

(*d*) To assist our meditations we may turn to the following Psalms xix, xcii, xcv, cxlv.

(*e*) To aid our meditations here, we may find such passages as these useful Luke ii. 8—16. John iii. 16. Ephes. iii. 17, 18, 19. Tit. ii. 11, 12, 13, 14. 1 Pet. i. 3, 4.

HEAR THE WORD SIRS WITH A FIXED, AND SERIOUS ATTENTION.——To compose ourselves to sleep in a place of worship, *(f)* or every now and then to turn the eye from seat to seat, and from object to object, or whilst the eye is fixed on the preacher, and we appear to others to be attentive, yet to employ our thoughts about some worldly scheme,---this is the way effectually to prevent our profiting by the means of grace; 'tis acting as if we apprehended the truths of the Gospel were of no concern to us; and 'tis casting great contempt upon the divine Majesty. Yes, when a person is addressing us, not in his own name, but in the Name of God, about affairs relating to the soul and eternity, to be careless and negligent at such a time, is grossly to affront the infinite Jehovah. Luke x. 16. I might have remark'd, that a close attention is necessary to prevent mistakes, as to the meaning of what is spoken. Some hearers for want of this, have been apt to take one thing for another, and to put such constructions upon the minister's words, as he never intended. Be persuaded then to apply your minds closely to what is delivered, that you may understand. "Hearken unto me every one of you, and understand" * says our Lord.

Be serious in your attention. By seriousness, we mean not only a gravity of countenance, in opposition to lightness and laughter, *(g)* but also a deep reverence

(f) Where this is owing to a bodily infirmity, and it is the person's grief, in token of which he uses every mean to prevent it, and yet after all is overcome, such a one is more deserving of pity than reproof

* Mark vii. 14.

(g) If any of us, who sustain the ministerial character, should adopt a mode of preaching that tends to produce this light behavior, the blame would fall upon such. Doubtless we are to take the Apostles and more especially our divine Master for a pattern, as public speakers. Now in his discourses to the people, tho' his comparisons were familiar, yet not low and gross; and were admirably adapted to illustrate the subject he was

reverence of ſpirit.----Does not ſerioufneſs become the man who is hearing a deſcription of the auguſt attributes of God? Or of the dangerous condition we are in by ſin? Or of the all-important offices of Chriſt? Or of the unſpeakable glories and boundleſs joys of Heaven? Or of the bitter agonies of the ſecond death?----*He that hath ears to hear*, with all ſerioufneſs, *let him hear*. Mat. xi. 15.

IF WE HAVE ANY REGARD TO OUR OWN SPIRITUAL ADVANTAGE, WE SHOULD NEVER ATTEND ON DIVINE ORDINANCES WITH PREJUDICE, AND A DESIGN TO CARP AND FIND FAULT; BUT HEAR WITH CANDOR, HUMILITY, MEEKNESS, AND SELF-APPLICATION; AND BRING WHAT WE HEAR TO GOD'S WORD, AS THE GRAND UNERRING STANDARD.------Poſſible perſons may be prejudiced againſt a miniſter on account of a party name, which perhaps has been very unjuſtly given him. Or becauſe they have conceived an unfavorable idea of the place from whence he comes. They are ready to ſay as Nathaniel did concerning the divine Savior, "Can any good thing come out of Nazareth?" Let ſuch remember Philip's reply, to that ſincere, but miſtaken Iſraelite "Come and ſee."† And let them when under the

 miniſtry

was upon. And is there not moreover a becoming gravity running thro' the whole, ſo that as his ſimiles were adapted to ſtrike the attention, they were likewiſe calculated to beget in the minds of hearers a reverential awe. Therefore, how unlike is it to our divine Pattern, in popular addreſſes, to uſe mean and unſeemly compariſons, pitiful puns, and idle ſtories. And tho' we ſhould apprehend good effects ariſing from hence, (by the way we are to remember, that we may often miſtake appearances for realities) this will not vindicate us, in doing evil, that good may come of it.—'Tis too obvious, that introducing into our diſcourſes things that tickle the fancy, ſerves to give hearers a diſtaſte for thoſe parts of a ſermon, that are deſign'd to inform the underſtanding, and convey ſubſtantial knowledge to the ſoul; and how great an evil this is, and whither it tends, I need not ſay. Let us then Sirs take heed, that we do not leave room for ſerious and intelligent hearers, to charge us with *ludere cum ſacris*.

† John i. 45, 46.

miniſtry of the word, conſider rather what is ſpoken, than who it is that ſpeaks.

We ſhould be far from indulging a carping turn of mind;---charging miniſters (for inſtance) with not preaching Chriſt, becauſe they do not introduce certain doctrines of the Goſpel into every diſcourſe. A little reflection will convince us, that different texts require, that ſometimes one truth, and ſometimes another, is to be explain'd, and enforced.---Neither ought we raſhly to impute to them the denial of the influence of divine grace, when (it may be) they are only guarding againſt the abuſe of it. Nor ſhould we cenſure thoſe miniſters as legal preachers, who in their ſermons, largely inſiſt on the ſeveral branches of the chriſtian temper, and the neceſſity of bringing forth the fruits of holineſs in our lives. For tho' it be at once admitted, that good works cannot juſtify us before God, and render us deſerving of the bleſſings of ſalvation, yet what can appear more evident from Scripture than this, that faith without works is of no avail. James ii. 17.---Hearers who diſreliſh ſuch ſubjects, would without doubt have diſlik'd the preaching of St. Paul to Felix: nay would have diſreliſh'd the preaching of Chriſt himſelf. See our Lord's Sermon on the mount, Matt. v. &c. Beware in an eſpecial manner of going from place to place, to hear the word only with an intention to lay hold on ſome expreſſion, in order to turn it to the diſadvantage of the ſpeaker. *(h)* This is to imitate the diſciples of the Phariſees, in their conduct towards Jeſus. Mark xii. 13. And is it not hearing to condemnation? Is it not taking the ready way for the word preached, to be a ſavor of death unto death?

On

(*h*) Was indeed a ſerious and judicious perſon to hear any thing of an extravagant nature, and dangerous tendency delivered, he may certainly take ſuch notice of it afterwards, as is neceſſary to prevent thoſe of weaker judgments from being miſled by it.

On the contrary, we ſhould hear with candor; viewing things in the moſt favorable light, and abſtaining from ill-natured remarks on little defects.

We ſhould attend with humility and meekneſs. Rom. xii. 16. James i. 21. In caſe the miniſter ſhould advance ſomething that does not accord with our own ſentiments, we are not inſtantly to ſet him down for an erroneous perſon, but rather admit the thought, that ('tis more than poſſible) we ourſelves may have been miſtaken: Of courſe for our further ſatisfaction, we ſhould go to him in private, and talk over the matter with a chriſtian ſpirit, and a mind open to conviction. *(i)*—Moreover, hear with ſelf-application. Let us not attend ſo much to our neighbor's concern in the word preached, as to forget our own. And ſuppoſing the diſcourſe is peculiarly adapted to ourſelves, we ſhould not be diſpleaſed, and turn our backs upon the miniſter, John vi. 66. as thinking that he held us up to public view; but conſider it, as a ſeaſonable voice from Heaven, and receive the admonition in the ſpirit of love. *(k)*—Try the doctrines you hear, not by human ſtandards, not by the ſentiments of a Luther, a Calvin, or an Arminius, &c. for theſe men, however great, wiſe, and good, were liable to error. But try them by the law and the teſtimony; try them by the Goſpel, thoſe infallible writings of the divinely inſpired Apoſtles. And to know the ſenſe of a particular paſſage of Scripture examine the connection in which it ſtands; reflect on the circumſtances

(*i*) Where hearers inſtead of attending to this rule, have either ſecretly inſinuated, or openly ſpoken things againſt a miniſter's doctrine, his uſefulneſs of courſe has been injured, and perhaps the affair has ſo affected his mind, as to be a means of ſhortening his days.

(*k*) It might be frequently the caſe, that ſome part of a public diſcourſe may be ſo exactly ſuited to the evil conduct of a hearer, that ſuch a hearer might think himſelf deſignedly pointed at by the preacher, when the preacher perhaps is entirely ignorant of the matter.

ſtances of the perſon or perſons to whom it was originally addreſs'd; the time in which it was ſpoken; compare it with parallel texts, and explain the more difficult by the plainer parts of ſacred writ. And if you are ſtill at a loſs for the meaning, requeſt the aid of your miniſter, or ſome other pious, humble, and judicious friend. And be ſure to ſeek by prayer the illuminations of God's Spirit to lead you into the way of truth.

WE ARE TO ATTEND ON THE WORD WITH A VIEW TO INCREASE OUR KNOWLEDGE OF DIVINE THINGS.—The duty of hearers in this reſpect, is at once ſeen, from what the Scripture ſays of the dreadful conſequences of religious ignorance, Hoſ. iv. 6.---from the reproofs addreſſed to ſuch chriſtians whoſe improvement was far from being anſwerable to their opportunities, 1 Cor. xv. 34. Heb. v. 12.---from the exhortations that are given to grow in chriſtian knowledge, Prov. ii. 1. 2 Pet. i. 5. and a promiſe to ſucceed our endeavors, Hoſea vi. 3.---from the commendation beſtowed on chriſtians who made it their daily practice to ſearch the ſacred oracles, Acts xvii. 11. and from the ſpecified end of the miniſterial office. Eccleſ. xii. 9. Jer. ii. 8. 1 Tim. ii. 7.

Religious knowledge is of the utmoſt importance to mankind: For 'tis a means appointed by God "to purify the heart from ſin, and to direct the courſe of the life." (*a*) 2 Cor. vii. 1. 'Tis the food of the mind, 1 Tim. iv. 6. moſt pleaſant food, Jer. xv. 16. This is eminently the caſe as to the knowledge of *the Goſpel of the grace of God*, when ſanctified to the ſoul. But if we do not ſtrive to get know-

(*a*) It may be ſaid, that there is ſometimes conſiderable knowledge, where the practice is wanting. This is granted. But it only ſhews that an invaluable talent may be miſimprov'd.—The tendency of knowledge is undeniably good.—The perſon that has fed upon it by cloſe meditation join'd with fervent prayer, can bear witneſs to its excellency.—It has in a great variety of inſtances (with the divine bleſſing) wrought the moſt noble effects in the tempers, and lives of men.

knowledge, how can we expect that it ſhould be ſanctified to us?(*b*)---'Tis not with us (remember) as 'twas with the apoſtles, they indeed had ſuch ſupernatural aſſiſtance, as rendered their own endeavors leſs neceſſary. Yet one of a diſtinguiſhed rank, who lived in primitive times, and enjoyed the miraculous influences of the Spirit, is commanded to give attention to reading, and meditation, &c.(*c*) that his profiting might appear unto all, 1 Tim. iv. 13—16.†

To the end that we might advance in chriſtian knowledge by the word preached, we are to uſe every proper means to aſſiſt the memory.----We ſhould have our Bibles with us, to turn to the proofs, as they are mentioned by the miniſter: frequently recollect in the courſe of the ſermon the heads, and particulars in their order, or any ſentiment delivered, which was peculiarly ſuited to us. Or if we are able let us commit theſe things to writing.—When miniſters preach two or three ſermons on a text, in the laſt diſcourſe (it may be) they repeat ſome

(*b*) "Tho' you may be ſincere chriſtians, yet the leſs you know of God, and of his word, and ways, and the leſs you do for him, and his ſervice,—the leſs happineſs you will be capable of enjoying." Mr. ORTON.

(*c*) This may teach us, that miniſters unleſs called to preach unexpectedly, and are ſo circumſtanced, as not to be able to make previous preparation, ſhould be provided with proper matter, method, &c. before they enter the pulpit.—To make it a common practice to ſpeak in public, without giving a cloſe attention to the ſubject before hand, and truſting to ſudden ſuggeſtions, may be deemed ſerving God with that which coſt us nought; and we are in danger of uttering ſomething raſhly, which might lead chriſtians of low abilities into great error.—St. Paul's advice to Timothy deſerves frequent recollection. 2 Tim. ii. 15.—As to preaching without notes, where the ſubject has been well digeſted, and there is ſufficient ſtrength of memory, we are ſo far from objecting to it, that in our humble opinion it may have its advantages; particularly for introducing a pertinent and ſtriking thought, that may ariſe in a miniſter's mind whilſt addreſſing the auditory.

† See p. 99, 108.

ſome of the leading and moſt momentous thoughts, that have been enlarged upon before, Phil. iii. 1. then is the time for perfecting yourſelves in the former part of the ſubject. (*d*)---Let public hearing be followed with private reflection, and ſerious converſe with your friends on the miniſter's diſcourſe †---- conſidering the ſermons you hear on the Sabbath as a part of your ſpiritual food for the enſuing days of the week, you ſhould meditate upon them when you retire to your beds, Pſal. lxiii. 6. and think of them alſo in your work, ſo far as does not interfere with the buſineſs in hand. This method would both further you in knowledge, and be a good expedient (as remark'd elſewhere) to keep out vain thoughts.

Let me then moſt earneſtly beſeech you, Sirs, to receive the word of exhortation, and aim to advance in divine knowledge by your attendance on public inſtructions. This is not only for your perſonal benefit, but will render you more uſeful as heads of families, more uſeful as members of religious ſociety, more uſeful to your neighbors, eſpecially when you viſit them in a ſeaſon of affliction. To which we add, that an extenſive knowledge may prevent your imitating the example of ſome hearers, of a forward temper, who often find fault with what is deliver'd, for want of a more thorough acquaintance with the word of God.------We ſhall cloſe this head with the following texts. Iſai. xlii. 23. 1 Cor. xv. 2. *By which alſo ye are ſaved, if you keep in memory what I preached unto you, unleſs ye have believed in vain.* Heb. ii. 1. *Therefore we ought to give the more earneſt heed, to the things which we have heard, leſt at any time we ſhould let them ſlip.*

We

(*d*) Says a judicious and aged miniſter, preachers ſhould take care that their "diviſions be few, ſhort, and plain" and were a recapitulation made towards the cloſe of the ſermon, ſerious hearers may be both edified, and pleaſed.

† See page 66.

WE SHOULD HEAR WITH A RESOLUTION BY DIVINE ASSISTANCE (*e*) TO REDUCE WHAT IS SPOKEN TO PRACTICE.----Some may imagine, that the end of their going to a place of worſhip is anſwered, if their paſſions are ſtruck; if they ſhed tears of ſorrow, or joy, whilſt an awful threatening, or delightful promiſe is ſounding in their ears. We own that 'tis agreeable to be touch'd in this manner.---" 'Tis a ſign that ſuch are not given up by the Spirit of God to a judicial hardneſs of heart. But then we are not to lay the ſtreſs of our hopes upon any impreſſions made on the natural affections, unleſs they are productive of holy fruits." Mat. xiii. 20.

The great thing, is to hear and obey.---To illuſtrate this point familiarly.----Were any of us, who are maſters, to call our ſervants before us from time to time, and order them ſo and ſo, we ſhould expect to be obeyed. Inſtead of this, were they only to give us the attentive hearing and fair promiſes, and neglect our buſineſs, we ſhould conſider our authority as contemned, and manifeſt marks of diſpleaſure towards them.

Thus

(*e*) When we are attending on the word, we ſhould join prayer to our holy reſolves againſt ſuch ſins, and in favor of every way of our duty as may be pointed out to us.—Thus for example, if the miniſter is treating of ſome evil courſe, and the conſcience of a hearer ſays—you are the guilty perſon, let ſuch an one immediately make this ſhort addreſs to God—" O Lord may the preſent diſcourſe be a means of raiſing in my breaſt an hatred to my ſins." " Help me to overcome this, and every iniquity." Or ſhould the miniſter be diſplaying the beauties of ſome chriſtian grace, the language may be, " O thou fountain of grace! grant that this grace might be in me and abound." " Implant each divine virtue in my heart, and cauſe them to flouriſh." Or if the preacher is inculcating ſome duty in which we are defective, be it charity, family prayer, or the like; the requeſt ſhould be, " O God incline my heart to keep this law." " Yea may I keep all thy precepts, and greatly delight in them." In brief when a ſentence that is delivered ſtrikes us more than common or is quite adapted to our ſtate, ſecretly to lift up the ſoul to God, in ſuch ſhort ejaculations as the preceding, is the way for the word preached to become a favor of life.

Thus when the divine Maſter calls upon men, to appear before him in his Houſe, and makes known his mind and will to them, by the mouth of the miniſter, he may well expect obedience to be paid to his word. Whereas if we only hear his commands with ſeeming regard, but do them not, the divine authority is deſpiſed, and we expoſe ourſelves to the terrors of the Almighty. Hear and obey is the concurrent language of Scripture. Ezek. xxxiii. 31. Luke xi. 28. Mat. vii. 24, 25, &c. "Whoſoever heareth theſe ſayings of mine, and doth them, I will liken him unto a wiſe man, who built his houſe upon a rock," and James i. 22. "Be ye doers of the word, and not hearers only, deceiving your ownſelves."

THE WORD PREACHED SHOULD BE FOLLOWED WITH PRIVATE MEDITATION, AND PRAYER.—Many ſeem to apprehend that the buſineſs of the Sabbath is over when they have been at church, or meeting, both parts of the day. Accordingly they ſpend the remainder, either in the fields for pleaſure, or in making common viſits, *(f)* or elſe at home converſing

(f) "Were our companions religious, and our converſation edifying (ſays Mr. TURNER), I ſhould make no ſcruple to give my voice in favor of Sunday viſits. But alas! where do we find ſuch company? When do we hear ſuch converſation? The general converſation at thoſe ſeaſons, is about "worldly matters." And is not this 'utterly' inconſiſtent with the *negative* law relating to the Sabbath? Iſai. lviii. 13. *Not finding thy own pleaſure; not ſpeaking thy own words*; converſing on ſublime and heavenly ſubjects, not on low earthly affairs, which having no reference to the Creator's honor are therefore called *thy own*.—It alſo breaks the *poſitive* law of the Sabbath.—*Remember the Sabbath day to keep it holy*; devote the whole of it to ſacred purpoſes. Neither will the whole day be too long, if we make conſcience of diſcharging the ſeveral duties of religion, reading, examining our hearts and ways, &c. teaching our children and domeſtics.—We may further obſerve, that theſe diſſipating interviews are the ravenous birds which follow the Seedſman (repreſented in the parable Mat. xiii. 19.) and devour the grain: So that nothing takes root: No fruit of faith, or love is produced. —Let

ing about trade, news, &c.—Some as ſoon as they leave one place of worſhip (and this perhaps before divine ſervice is concluded) inſtantly repair to another.(*g*) Thus ſecret meditation, and family inſtruction, (*h*) are neglected. Now as for ſecret meditation, what duty is more reaſonable and ne-

 ceſſary.

—Let the profeſſing chriſtian likewiſe reflect, that on a dying bed, the miſ-improvement of all our time will be moſt bitterly regretted: How much more the miſ-improvement of thoſe hours which God himſelf has ſet apart for the nobleſt purpoſes, and is wont to bleſs in an eſpecial manner? While others were ſeeking the pearl of great price, and gathering thoſe treaſures of wiſdom and grace, which endure to everlaſting life, I alas, was ſquandering away the precious opportunities in very vanity. To ſee the curtain of time dropping; to ſee a vaſt eternity opening before us; and to have ſuch reflections haunting our conſcience: This will cauſe miſery not to be expreſſed, create anguiſh not to be conceived." See Mr. TURNER's ſhort meditations on ſelect portions of Scripture.

(*g*) If we miſtake not, the cuſtom of going from place to place, and ſpending nearly the whole of ſacred time in hearing, prevails particularly in London.—This courſe proves an obſtacle to the increaſe of religious knowledge. For as it hath been ſaid of perſons who wiſh to be univerſal readers, that tho' they read a vaſt deal, yet for want of giving themſelves time to digeſt what they read, are little the better for it: So numbers who hear much (for want of time for ſerious reflection on divine truths) their knowledge is ſmall and ſuperficial. Such may imagine that their zeal for hearing is owing to their great love to the word.—But will not a genuine love to the oracles of God, engage us to meditate, as well as hear? Examine and ſee whether the real motive is not novelty and curioſity.—"Perhaps the miniſter is one who has been ſeldom or never heard before; or there is ſomething peculiar in his addreſs," or in the place where divine worſhip is to be performed. Now if we are induced by any thing of this ſort, to lay aſide, or ſlightly to attend to ſo evident a duty, as ſecret retirement.—*Are we not carnal?* 1 Cor. iii. 4.

(*h*) Certainly there is a very cloſe connection between public and family religion. We ſee how this connection was obſerv'd in David's time, particularly by the king himſelf.—"When he brought the Ark from the houſe of Obededom to Zion, (the grand public ſolemnity being ended) it is ſaid, all the people departed every man to his own houſe; and that David alſo returned to bleſs his houſe. 1 Chron. xvi. 43. Or to

join

ceſſary.———Did we apply for advice to a friend, in our temporal affairs, on leaving him, would it not be natural for us to reflect—how far the advice given anſwered to our caſe?———So when we go to the Houſe of God, to aſk counſel of him, reſpecting our immortal intereſt, is it not equally, or much more becoming (upon our return home) to meditate on the inſtructions that have been given us by the miniſter, in God's name?—Doubtleſs, we ſhould retire to our chambers, and converſe with our own hearts in the following manner: "The miniſter

join with his family in prayer to God, for a bleſſing upon himſelf and them, and on the public ſervices of the day; and we are to ſuppoſe, that he alſo attended to other family duties, ſuch as examination, and religious inſtruction. Pſal. lxxviii. 3, 4, 5.—Are not heads of families taught by the example before us, that when they and their families return from the place of public worſhip, on the Lord's day, they are ſeriouſly to engage in domeſtic devotions. On theſe occaſions, we are not only to read and pray with our families, but moreover to examine them reſpecting the public work of the day. Some perhaps can only repeat the text; "Deſpiſe not the day of ſmall things." Others may be able to mention the leading heads of a ſermon, and at length the inferences drawn from them. We might occaſionally inquire, whether any of them are able to comprehend the difference between primary and ſecondary truths; and if they did not, we ſhould inform them, that *primary truths*, mean ſuch truths, as are plainly expreſs'd in Scripture, and delivered in the language of Scripture; and that by *ſecondary truths*, you mean, thoſe inferences and aſſertions, which preachers, or others may deduce from, or attempt to ſupport by the word of God. We muſt acquaint them, that much more regard is due to truths of the firſt claſs, than to thoſe of the ſecond; and that theſe *ſecond* ſhould be examined with great care by Scripture: remembering that they are the aſſertions of men, who are liable to error.—We ſhould try likewiſe to bring home thoſe things to their conſciences, by general queſtions like theſe.—"Are ſpiritual bleſſings the bleſſings you moſt eſteem and ſeek?"—"While your ſole confidence, and expectation are placed on Jeſus Chriſt, as your Advocate with the Father, "are you conſtantly concerned to do thoſe things that are pleaſing in his ſight?"—Were this method of examination commonly practiſed, it may be productive of eminent benefit to children and ſervants, and to heads of families themſelves; and may alſo be of great ſervice to miniſters, by ſtirring them up, to

miniſter to day delivered ſuch and ſuch things: They were ſpoken to me in particular: Yes, he touch'd on a ſin with which I am chargeable; he diſcourſed of a duty that I have left undone; and he moſt ſolemnly declared, that the path in which I have been walking leads to deſtruction, eternal deſtruction."—When one has muſed for a while on theſe, or ſuch like intereſting points, and finds himſelf deeply affected, Pſalm xxxix. 3. let meditation be cloſed with prayer: (*i*) For your encouragement herein, call to remembrance Matt. vii. 7. Luke xviii. 1. And that you may pray with a degree of fervor

to take good heed in their public diſcourſes, to ſpeak as become the oracles of God—to bring forth from ſabbath to ſabbath, ſuch ſpiritual proviſion, *that the flock of God might be fed with knowledge and underſtanding*; that under the divine influences, hearers may become *ſkilful in the word of righteouſneſs, and grow in grace.*—To examination, ſeaſonable exhortations, admonitions and encouragements ſhould be added. 1 Theſſ. 5, 14, Let your authority be mingled with gentleneſs; and O recommend what you inculcate, by your own examples.—Since it appears, that the ſabbath is deſigned partly to be the ſabbath of the Lord in our dwellings.—Lord's-day evening lectures, however neceſſary for thoſe who live in irreligious families, are not ſo for ſerious heads of families, if hereby they are prevented from the due diſcharge of thoſe family duties we have now been enforcing. See a Letter to the Heads of Chriſtian Families, by Mr. Martin.

(*i*) Shall introduce here, ſome hints reſpecting our behavior in public prayer.—Every ſerious mind muſt be ſhocked at the behavior of thoſe, whoſe practice it is, during public prayer, to ſuffer their eyes to run to and fro thro' the aſſembly; loll upon their pews; or ſhow a careleſs air of countenance. I muſt therefore recommend it to hearers, to keep their eyes cloſed, or ſo covered, or bent downward, during prayer, that their devotion might not be prevented by perſons coming into the aſſembly, &c. In this view, ſome adviſe the kneeling poſture, where it can be uſed.—The thoughts ſhould be cloſely applied to the words, which the miniſter expreſſeth before God, that we may *pray with the underſtanding*, 1 Cor. xiv, 15: And of courſe the miniſter ſhould take care not to uſe language above the capacities of the unlearned, nor to be too quick in his pronunciation; ſee p. 73, 74, 77. We ſhould give an hearty *aſſent* to the truths declared in public prayer, and an hearty *conſent* to the ſeveral requeſts that are expreſs'd in it; or we ſhould ſay *Amen* to the different parts of the prayer;

fervor reflect, that your concerns with God are infinitely important. †———O the thousands of precious souls, that are hastening forwards to awful ruin, for want of consideration, even that consideration

prayer; for the word *Amen* includes both these senses. To illustrate the matter a little, suppose a minister to be adoring the perfections of God, acknowledging that he is almighty, all wise, perfectly good and gracious; to this you may secretly say, *Amen*, that is, 'you believe what is spoken to be true'.—Again, is a minister praising God for our creation, preservation; for our temporal or spiritual blessings? We are to add *Amen* to this, or to say, 'Lord I have received these mercies from thee: Thanks be to God for these benefits.'—Again, is the minister confessing sin (which confession should always be made in the most general terms that it may suit the case of all as far as may be) when he is thus acknowledging sin, we are to add our *Amen*, or secretly to say, 'Lord I am the person; against thee I have thus sinned.' —Again, doth the minister pray that God would be merciful to us and forgive us, that he would subdue our sins, and renew and sanctify our hearts, &c.? We are to add our *Amen*, or to say, 'Let it be so, this is what I earnestly desire.'—Doth he pray for a blessing on our bodies, on our substance, or our families? We are to add our *Amen*, or 'So be it' or 'Lord grant this or the other earthly blessing, to me and my fellow worshippers, if thou knowest it to be good for us.'—Doth the minister express in prayer resignation to the divine will? Our language should be *Amen*, or, 'Lord I desire to submit, and give up all to thee.'—Doth he say, 'Let thy name O Lord be praised?' *Amen* should we say, or, 'Lord let it be praised.'—Once more, doth the minister make intercession for others, for the world, for the church, for our own country, for persons in public stations, or in private afflictions? To each of these intercessions, we are to join our *Amen*, or to say, 'Suit thy mercies to these several cases.'—In favor of this use of the word *Amen*, see the 16th verse of the chapter quoted above. It was a custom among the Jews and first Christians, for the people to say *Amen* at the conclusion of every prayer, and it is to be wish'd that this also were still done in all christian assemblies.—There are some persons, who thro' bodily infirmities, &c. may find it very difficult to keep their minds attentive to a whole prayer; I would recommend it to such, secretly to repeat the prayer after the minister.—It is proper in this connection; to exhort hearers to great attention while the blessing is pronounced at the conclusion of public worship—hastening away, or getting into a posture for removal (at such a time) is highly irreverent. Mr. Orton on Christian worship.—For what relates to singing the divine praises in religious assemblies, see the close of this treatise.

† Page 93, 94.

ration which might ſtir them up, to call upon God that they periſh not.---How well does the ancient complaint ſuit the preſent day, Deut. xxxii. 29.--To give weight to the above exhortation, let me cite the words of an inſpired Apoſtle, 2 Tim. ii. 7. *Conſider what I ſay, and the Lord give thee underſtanding in all things.*

ONCE MORE, WE SHOULD BE STEADY AND CONSTANT IN OUR ATTENDANCE ON THE MINISTER WE HAVE CHOSEN, 2 Tim. iv. 3. By ſteadineſs is to be underſtood, our keeping cloſe to his miniſtrations; avoiding the practice of thoſe, who frequently leave their own miniſter, and perhaps go far abroad to hear on the Sabbath.----This is a conduct to be guarded againſt on many accounts--particularly we ſhould beware of acting thus, for the ſake of the religious intereſt to which we profeſs to belong; ſeeing irregularity and confuſion may be introduced by the influence of our example on fellow hearers: nay ('tis poſſible) we may be the inſtruments of its entire ſubverſion.---We ſhould beware of acting thus, for the ſake of our children and ſervants; for when we go far from home, they are like to be neglected in more reſpects than one.---We ſhould beware of ſuch a practice for our own ſakes: By going to and fro, we may looſe the connection, and gain a very imperfect idea of the miniſter's ſubject, for want of attending to the whole. Or, if we needleſsly betake ourſelves to a conſiderable diſtance, on a Lord's day, when we return home, we may be ſo much fatigued, as to be unfit for the private duties of the evening; or we may have but little time for them.---Whether theſe are not great evils let our conſciences decide.

Further, we ſhould (where it can properly be done) attend public worſhip both parts of the day: Our duty on this head indeed has in effect been already prov'd above.---There are numbers, who attend only in the afternoon, and are conſtantly abſent from

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the morning ſervice, who it is to be feared are incapable of rendering a ſufficient reaſon for their practice. We ſhould conſider, that thoſe ſermons we neglect, were (it may be) more eſpecially adapted to our ſpiritual circumſtances; and therefore we cannot tell, how great a loſs we hereby ſuſtain:---- Should any ſay in general terms, that they are neceſſarily detained from public worſhip, on the former part of the day.---Let me aſk, would the proſpect of hearing a ſtranger, or of otherwiſe gratifying your curioſity bring you out in a morning? If ſo, ſay no more that you are under a neceſſity of ſtaying at home---for can it be a juſtifiable neceſſity, ſuch a neceſſity as you will venture to plead before the Judge of all?

A SERIOUS ADMONITION TO THOSE WHO MISPEND THE LORD'S DAY.

THERE are ſome who attend no where; others who go to a place of worſhip now and then.—One you may ſee on a journey, another following his common buſineſs, in violation of the laws both of God and man,(*k*) a third at his recreations, or profaning the Sabbath at feaſts, wakes, &c.(*l*) To all Sab-

(*k*) "Our laws ordain that no tradeſman, artificer, workman, "laborer, or other perſon whatſoever, ſhall exerciſe any worldly labor, buſineſs, or work at their ordinary calling, upon the "Lord's day, or any part thereof, under a penalty. No Butcher is allowed to ſell meat; and no perſon whatſoever is to "expoſe to ſale, any ware, merchandiſe, fruits, herbs, or goods "whatſoever, on the Sabbath day, or any part thereof, upon "pain of forfeiting the ſame."

By the way, ſince the merciful Creator intended the Sabbath as a day of reſt for cattle as well as men, it is (as one ſays) a degree of cruelty, as well as a breach of the divine commandment, to uſe our cattle on Sundays, except in caſes concerning which conſcience bears witneſs, that they are caſes of abſolute neceſſity."

(*l*) Certain perſons, who are pretty regular in their attendance on public ordinances, yet (where the caſe does not require it,

Sabbath breakers we would ſay, conſider how highly you diſhonor the infinitely glorious Deity whilſt you trample on this command!---the horrid ingratitude you are alſo guilty of towards him, to whom you are indebted for every moment of your time.---Conſider what a vaſt injury you do to yourſelves; you looſe all the happineſs that flows from that invaluable promiſe Iſaiah lviii. 13, 14.---and expoſe your ſouls to the divine indignation. And are you not alſo acting the part of enemies to your families, neighbors, and country. Neh. xiii. 17, 18. *What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus? and did not our God bring all this evil upon us?---Yet you bring more wrath upon Iſrael by profaning the Sabbath.* O let the time paſt of your lives wherein you have *polluted the Sabbath*, be reckoned more than enough to ſuffice.---Pray unto God with earneſtneſs for the forgiveneſs of all your ſins, and eſpecially for the contempt you have caſt on his holy day. Entreat him for Chriſt's ſake to deliver you, not only from the guilt, but likewiſe from the power and defilement of ſin; to reſtore you to ſpiritual health, i. e. to make you holy; then your minds will reliſh the proviſions of his Houſe, love the place where his honor dwells, and you will call the Sabbath a delight, attending to the duties of it yourſelves, and perſuade others to do the ſame. *(m)*

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it, but merely to ſave their common time) will take phyſic on a Lord's day. Such ſhould reflect, whether this be a likely way, to obtain a divine bleſſing on the means.

(*m*) As we are to beware of Sabbath breaking ourſelves, ſo we are to take care that we are not the occaſion of others falling into this ſin. It may be aſk'd, are not thoſe chargeable with both, who employ barbers on a Lord's day? For the conſequence is, numbers of that profeſſion are depriv'd of the benefit of public worſhip.—Some may plead as an excuſe, that they order the hair-dreſſer to come long before church time.—But at leaſt does not your example encourage others to have them during the morning ſervice, or perhaps when afternoon ſervice is

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An address to such as strictly observe the Sabbath.

Be thankful for the inſtitution of a Sabbath, and that you enjoy it peaceably. As a mean to increaſe the gratitude of your hearts, on this account, *call to remembrance the former days.*—" The chriſtians who lived under heathen Emperors, when " they attempted to celebrate a Sabbath, were liable to be diſturbed by thoſe around them: Our " proteſtant anceſtors too at the beginning of the " reformation from popery, were expoſed to interruptions.---And ſtill more lately, when devout " perſons aſſembled together for the worſhip of " God, it was at the hazard of their property and " liberty, if not of their lives."

See that the work of the Sabbath has a ſuitable influence on your temper and behavior through the whole week.---O let it never be ſaid of you, that you are vain in your converſation, unjuſt in your dealings, intemperate, idle and unprofitable, harſh and unmerciful, or the like.---But rather may it be ſaid, that your converſation is agreeable to your profeſſion, that you are diligent in your callings, punctually juſt in all your tranſactions, temperate in all

juſt ready to begin?---I recollect the caſe of a barber in the Weſt, who refuſed attending his cuſtomers on the Sabbath, and I never heard that his worldly circumſtances were the worſe for it. Let thoſe of the trade imitate ſo worthy an example, and Providence will not forget their conſcientiouſneſs.

" Tho' every body knows that it is lawful for phyſicians, " apothecaries, &c. to viſit the ſick on the Lord's day, yet it " muſt be admitted, (ſays a ſerious author) that wiſdom and " piety require, that if poſſible they contrive their viſits ſo, as " to have time to join in public worſhip. And care ſhould be " taken by them, that their viſits on that day, be acts of religion and charity, and not made merely as the common labor " of their calling and to get money. There have been ſeveral inſtances of pious phyſicians, who, ſenſible of this, have " devoted all the fees they received on the Lord's day to charitable uſes."

all things, benevolent and charitable, tender hearted and ſympathizing.—Thus, Sirs, you will honor the Sabbath; moſt effectually recommend the obſervation of it to the riſing generation; and know the exalted, the joyful hope, that you are indeed *fellow citizens with the ſaints, and of the houſehold of God.*

A PRAYER before public Worſhip.

GRACIOUS Lord my God, *who giveth to all men liberally, and upbraideth not.*—O that my heart might be prepar'd to ſeek thee this day.--Make it the language of my ſoul, *How amiable are thy tabernacles O Lord of hoſts: A day in thy courts is better than a thouſand elſewhere, I had rather be a door-keeper in the Houſe of my God, than to dwell in the tents of wickedneſs.*—Aſſiſt thy miniſtering ſervant in *ſpeaking wholeſome words, even the words of our Lord Jeſus Chriſt, and the doctrine which is according to godlineſs.*—Help me to *hear and to underſtand,* and may I *receive the truth with* humility, *meekneſs, and love*; and *be ſaved by it.* And grant that *the word preached may profit all who ſhall hear it.* Theſe things I humbly aſk, thro' Jeſus thine *own Son,* and my *High Prieſt, who is over the Houſe of God.* Amen.

A PRAYER after public Worſhip.

GREAT, merciful and long-ſuffering Jehovah! Enable me to *give* ſuch *an earneſt heed to the things which* I *have heard, that* I *might not let them ſlip:* And may I *remember thy commandments to do them.* Aid me to *walk in all thy ways, and to ſerve thee with all my heart, and to cleave unto thee.*----Be with miniſters in general, and with thy ſervant on whom I have attended in particular: May he not *ſeek the praiſe of men,* but *the honor which cometh from God.* Make him *wiſe to win ſouls, and watchful over them*; may he *ſhew himſelf a pattern of good works, and hereafter receive a crown of righteouſneſs.*

'Tis my further requeſt, that chriſtians *might be like minded one towards another, according to Chriſt Jeſus, and with one mind, and one mouth glorify God, and promote the common* ſalvation. And O that the *ſound* of the Goſpel might be heard thro' all the Earth, *and thy words reach the ends of the world.* All which, I earneſtly implore, in the name of Chriſt, that *one Mediator betwixt God and man, and who is the Lord of Glory.* Amen.

ON THE ORDINANCE OF BAPTISM.†

CHriſtian Baptiſm, is a waſhing with water, *in the name of the Father, and of the Son, and of the Holy Ghoſt.* (*a*) Matt. xxviii. 19.

Some who offer their children to this ordinance, ſeem to entertain wrong notions of it. As when parents imagine that the baptiſm of an infant conſiſts IN JUST GIVING THE NAME. Whereas *naming* the infant on this occaſion, is a thing diſtinct from the ordinance itſelf; ſo that the baptiſm would be perfect, if there was no mention made of it, but the miniſter was to expreſs himſelf thus—*Child*, I baptize

† 'Tis my intention to treat the ſubject practically, and with a view to promote mutual edification and love; and I hope the truly candid will meet with nothing, which may give them reaſon to ſay that the intention has been forgotten.

(*a*) This ordinance is adminiſtred in the name of the Father, becauſe the ſalvation which the Goſpel contains proceeded from the wiſdom and grace of the Father. 2 Cor. v. 18. We are baptized in the name of the Son, becauſe it was revealed and preached by the Son of God, and it is thro' his obedience unto death, we are made partakers of it. Heb, ii. 3. Epheſ. i. 7. Rom. vi. 23. And we are alſo baptiz'd in the name of the Holy Spirit, becauſe the truth of this word of ſalvation was abundantly eſtabliſh'd by the miraculous influences of the Spirit, poured out on the Apoſtles, in conſequence of which, they were capable of healing diſeaſes, raiſing the dead, ſpeaking divers tongues, they had never learnt, and of foretelling things to come. Heb. ii. 4. And it is this ſacred Agent, by whom we are ſanctified, 1 Pet. i. 2. and aſſiſted in our conflicts with ſin, Rom. viii. 13. and in becoming more meet to inherit ſalvation with eternal glory. Epheſ. iii. 16.

tize thee, &c.—However, as the Jews named their children at the time of *circumcision*, Luke ii. 21. the same custom has been adopted by christians at the time of *baptism*, and when 'tis considered as an address to the person calling him by his name, rather than as *the manner of giving a name to him*, it is used with propriety. *(b)*

Again, we conceive those to be mistaken, who lay such a vast stress upon baptism, as if it were NECESSARY TO THE SALVATION OF INFANTS.—Nevertheless, we own that the ordinance as applied to infants may answer several worthy ends of religion.—For example, as infants suffer in consequence of their relation to Adam, baptism may be viewed as an outward sign which movingly sets forth before the eyes of parents, the grace of God towards infants; or their interest in the blessings which come by Christ, Rom. v. 14—19. Mark x. 14, and Luke xviii. 15, 16. *(c)* —The sacred vows too made by parents on this occasion, tend to quicken them in their duty towards their off-spring, Prov. xxxi. 2. Psal. cxix. 106.—And since baptism is an obligation to after holiness of life (like circumcision, Gal. v. 3.) *(d)* is not peculiar weight hereby given to the admonitions ministers, or others address to these children, as they grow up?

Our general idea of baptism is—that 'tis AN ORDINANCE OF DEDICATION.—" This notion of christian baptism naturally arises from the manner of St. Paul's

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(b) Dr. DODDRIGE in his preaching Lectures, advises his pupils (when settled in the ministry) to take care that the name of the child be so mentioned, that it may evidently be seen, that the end of the ordinance is not *giving the name*, but something far more important.

(c) Some may imagine, that those who do not hold with infant baptism, entertain very gloomy sentiments about the future state of infants. But this is an error. For (among others) Dr. STENNETT has observed, that he thinks it highly probable from these passages, that all who die in their infancy are admitted to Heaven—being fitted for it by the holy Spirit. STENNETT on Baptism, p. 54, 64.—The above scriptural hints may serve to satisfy the minds of such christian parents, whose infants have been suddenly remov'd by death, before they had an opportunity of presenting them to God in the ordinance of baptism.

(d) Read also Deut. xxix. 10, 11, 12, 14, 15.

putting that queſtion to the Corinthians, *Were ye baptized in the name of Paul?*—The ſame notion is confirmed, by his ſaying, *I thank God that I baptized none of you; but Criſpus and Gaius, leſt any ſhould ſay, that I had baptized in my own name*, 1 Cor. i. 12, 13, 15. This he ſaid not in diſparagement of baptiſm, but becauſe they had accidentally made an ill uſe of it; and ſome amongſt them had ſet him up for the head of a party. Since therefore things had ſo fallen out, St. Paul was very glad, that he had given his enemies ſo little handle to accuſe him of making a party to himſelf, and devoted to his own intereſt. This he calls *baptizing in his own name.* And thus his words plainly repreſent baptiſm as an ordinance of dedication."*

If the party baptized be *an adult*, he is ſaid to dedicate himſelf to God.—2 Cor. viii. 5.

If it be *an infant*, ſuch an infant is conſidered as devoted to God by its parents.—1 Sam. i. 28.

Therefore when parents preſent their children to be baptized, the language of their hearts ſhould be "We give up our off-ſpring to God; receive them into the number of thy children.—O that they may partake of thoſe ineſtimable bleſſings which proceed from the Father, Son, and Holy-Ghoſt." At the ſame time, parents bring themſelves under a ſolemn engagement, to uſe their beſt endeavors (whilſt ſupplicating the aids of divine grace) for training up their children in the ways of religion. *This* is implied in the act of dedication.

As *adults* are baptized on their own profeſſion of faith, *children* are admitted to baptiſm on the profeſſed faith of their parents.—For this reaſon, 'tis highly proper, that chriſtian parents ſhould be acquainted with ſome plain and ſolid arguments for the truth and divine authority of Scripture, and that Jeſus was indeed the Meſſiah, foretold by the prophets, and the appointed Savior of the world. *(f)*

* Mr. Twocood on Baptiſm, part the ſecond.

(f) The uſefulneſs of ſuch knowledge is ſtill more apparent when we conſider—That if we are tempted by Satan to queſtion the

Was a minister then to ask parents on their requesting the baptism of a child—WHY THEY BELIEVED JESUS OF NAZARETH TO BE THE MESSIAH, THE SON OF GOD AND THE SAVIOR OF MEN? Those parents should be able to make some such a reply as the following:

Answer 1. Jesus wrought miracles—he gave sight to the blind; enabled the dumb to speak; and raised the dead; particularly Lazarus, who had been dead four days. Now to these miracles Christ appeals, as a proof of his divine mission, (*g*) John v. 36.

2. The excellency of his doctrine, and the holiness of his life is another evidence, that Jesus came from God. Even the officers who were sent to apprehend him, were oblig'd to confess, that *never man spake like this man*, John vii. 46.—His doctrine tended to the glory † of his Father, and to promote the holiness, and consequently the happiness of mankind. In this view, our Lord speaks of it, as a proof that he was a true Teacher, John vii. 18.—As his doctrine was most excellent, (*h*) his life was free from sin.

the truth of Scripture, we may be able in some measure to overcome the temptation by calling to remembrance those familiar evidences—Or that in case we are in the company of any who speak against divine Revelation, we may be qualified to return a proper answer—Beside, we have Scripture precept and example to excite us to acquire this kind of knowledge. 1 Pet. iii. 15. Acts xvii. 10, 11.

(*g*) "The effects and plain tokens of these miracles (says DANTE, a celebrated ancient writer) are now visible in the different parts of the world. For if the world was induced to receive the religion of Jesus Christ without miracles (a religion altogether ungrateful to flesh and blood, opposite to the prepossessions, projects and interests of worldly men) I say, if the world was induced to receive such a religion without miracles, that must be a miracle indeed! the greatest of all miracles that ever the Sun beheld!"

† "As we argue the truth of the christian religion, from its tendency to advance the glory of God; so we may infer the falschood of the Mahometan religion, from its being calculated for Mahomet's grandeur, wealth, and pleasure, and to raise a wordly dominion."

(*h*) The intelligent christian will hardly be displeased with the following quotation from the works of Dr. CHANDLER,—"The excellency of the Gospel is apparent from its completeness and absolute perfection, so that 'tis in nothing defective, relating either to principles, duties, motives, and encouragements. This completeness of the christian religion is the more remarkable, con-

Hear his appeal to his enemies, John viii. 46, and alſo the confeſſion of that diſciple, who betrayed him, Matt. xxvii. 4.—Surely, if Jeſus preached ſo very excellent a doctrine, and led a moſt holy life, thoſe are things which ſhew that God was with him, and that he came in the name of God, agreeable to his own declaration, John v. 43.

3. The voice which repeatedly came from Heaven, proclaiming Jeſus to be the Son of God, is an additional evidence, Matt. iii. 16, 17. Chap. xvii. 5. This divine teſtimony borne to Jeſus is noticed by the Apoſtle Peter, 2 Epiſt. Chap. i. 16, &c.

4. The wonderful things which happened at the death of Chriſt, are to be conſidered as a further proof of his divine miſſion, viz. *The darkneſs over the whole land of Judea*, which laſted from the ſixth hour to the ninth, or from twelve to three o'clock in the afternoon. Now this could not be a natural darkneſs, occaſioned by an eclipſe of the Sun, becauſe we know it was then full Moon, when the Moon being oppoſite to the Sun could not poſſibly hide the Sun from any part of the Earth. Therefore it follows, that the darkneſs which overſpread Judea at that time was raiſed by the power of God, contrary to the common courſe of nature.

There was alſo an earthquake and the rocks rent.—Mr. Fleming tells us "that an unbeliever travelling thro' that part of the world, was converted by viewing one of thoſe rocks which ſtill remains torn aſunder, not in the weakeſt place, but croſs the veins, a plain proof that it was done in a ſupernatural manner." Theſe

conſidering the infinite varieties of religion that then obtained in the world: The groſs corruptions introduced into the religion of the Jews, the innumerable ſuperſtitions that prevailed among all the nations of the Earth, and the contrary errors that were taught by the wiſe and learned men of thoſe times, who differed not more from each other than from the truth, &c. At this time, our bleſſed Lord appears in the world, full of grace and truth, and in the ſhort miniſtry of about three years taught ſo perfect a ſcheme of religion, as made up all that was defective or miſrepreſented in the Moſaic diſpenſation, and conducted men by an infallible clew thro' all the intricate ſnares that the ſuperſtitions of nations, or the ſubtilties of Philoſophy had created."

Theſe amazing prodigies made even the Heathen centurion, who kept guard at the place of execution to cry out, *truly this* Jeſus of Nazareth *was the Son of God.* Matt. xxvii. 54.

5. We may add to the above, the teſtimony which John the Baptiſt bore to Jeſus Chriſt.----We learn from the New Teſtament, that John was a very extraordinary perſon himſelf, Matt. xi. 11. One who had ſuch a regard for the cauſe of truth and righteouſneſs, that he was not afraid to reprove perſons in the higheſt ſtations, when the caſe required it, Matt. xiv. 4. And not only the Evangeliſts, but likewiſe Joſephus the Jewiſh hiſtorian bears witneſs to John's eminent holineſs, ſtiling him *the beſt of men.*

Certainly then the teſtimony of ſuch a one, on the preſent point, is moſt worthy of regard. Hear him therefore---*John ſeeth Jeſus coming unto him and ſaith, Behold the Lamb of God, which taketh away the ſin of the world,* John i. 29. Compare this with Acts xiii. 24, &c.

Now tho' we never ſaw the miracles† of Chriſt, or heard the voice from Heaven, declaring him to be the Son of God, &c. yet we receive our account of theſe matters, from perſons who heard the one, and were eye witneſſes of the other. 1 John i. 1. And we have abundant reaſon to believe they were thoroughly perſuaded of the truth of thoſe things which they publiſhed, ſeeing hereby they expoſed themſelves to diſgrace, deep poverty, ſevere perſecutions, and death. 1 Cor. iv. 9, 10, 11, 12, 13.—If we credit ſome eccleſiaſtical writers, all the Apoſtles and Penmen of the New Teſtament (*i*) except John

† See page 229, note (*g*).

(*i*) For our greater ſatisfaction, and to ſhew the deep reverence and high eſteem we ſhould have for the Goſpel, ſhall take ſome brief notice of what relates to the canon of the New Teſt. —the evidence we have for the genuineneſs of each Book—the dependance we may place on our own tranſlation of them, &c.

By

John suffered martyrdom.—I might have observed that the Spirit of piety towards God, and of good-will

By the *canon* † of the New Testament, we mean those Books that were written by the Apostles, or others under their inspection,* and published to the world, as an unerring rule of faith and practice; by which the truth or falsehood of other writings was to be determined—If we look into Church History, we shall find that the same Books (Gospels and Epistles) which now make up our New Testament, were received as *canonical* by the primitive christians.——The *four Gospels, the Acts, thirteen Epistles of Paul, one of Peter, one of John,* were received upon such evidence, that Eusebius a most accurate Critic, (who lived in the 4th Century) could not learn that they had ever been disputed; And afterwards the remaining Books of the New Testament, viz. *Hebrews, James, the second of Peter, the second and third of John, and the Revelations,* were admitted as genuine, and added to the rest. Euseb. Hist. Eccles. L. III. Chap. 25. compared with Chap. 3. of the same book. Origen, who lived in the beginning of the 3d Century, mentions every book of the New Testament in different parts of his works; and in the christian writers of the two first Centuries, there appear to be either allusions to, or quotations from almost the whole of the present Canon.

That the New Testament as we now have it in the original is *uncorrupted,* or in the main such as it was when it came out of the hands of those by whom it was written—might be proved thus—From the first ages they were read in the churches; just as Moses and the Prophets were in the Jewish synagogues.—They were presently spread far and wide as the boundaries of the Church were increased.—They were early translated into other languages, of which translations some remain to this day.—Since this was the case, how could any considerable corruption possibly be made in the writings of the New Testament?——Besides,

† The word *Canon* is originally Greek, and did in that language commonly denote, that which was a rule or standard, by which other things were to be examined and judged. And inasmuch as the books of divine inspiration contained the most important rules of all others, the collection of them in time obtained the name of the *Canon,* and each book was called *canonical.* Mr. Jer. Jones.

* Tho' two of the writers of the New Testament, Mark and Luke, were not Apostles, yet they were the *companions* of such, and their gospels must have been perused and approved by the Apostles, as is certain from their being universally received in the earliest ages, which is the same as if these Gospels had been dictated by the Apostles themselves.

will to men, which appears thro' the whole writings of the Apoſtles, and the ingenuous manner in which

ſides, there have been numerous quotations from the New Teſtament, in chriſtian writers of all the latter ages, and even from the beginning of the third Century or earlier, and all thoſe do in the main agree with our preſent copies, in ſenſe, if not in words. We readily allow, that the hand of a tranſlator, or of a printer, might chance in ſome places to inſert one letter or word for another; and indeed the various readings (of *this*, as well as of all other ancient books) prove that this has ſometimes happened. Nevertheleſs, thoſe various readings are generally of little importance, and when copies come to be compared, there is often ſo great a number on one ſide, againſt thoſe of the other, that it is eaſy to ſettle the true reading.

With reſpect to the *tranſlation* of the New Teſtament now in our hands, (ſays one eminent for learning and piety) I can ſolemnly aſſure the unlearned chriſtian, that on a diligent compariſon of our tranſlation with the original, I find *that* of the New Teſtament (and I might alſo add *that* of the Old) in the main faithful and judicious. But not to reſt a matter of ſuch moment on my teſtimony alone, let me put you in mind, that the agreement of learned men of different denominations and religious opinions, in the uſe of this ſame tranſlation, is as great evidence as could reaſonably be deſired, that ſuch a tranſlation is in the *main* right. 'Tis true, miniſters may on ſome occaſions animadvert upon it; but theſe remarks affect not the fundamentals of religion, and ſeldom reach any farther than the beauty of a figure, or the connection of an argument. Nay, I can confidently ſay, that to the beſt of my knowledge and remembrance, as there is no copy of *the Greek*, ſo neither is there any *tranſlation* of the New Teſtament, that I have ſeen, from which all the principal facts and doctrines of chriſtianity might not be learnt, ſo far as the knowledge of them is neceſſary to ſalvation, or even to ſome conſiderable degrees of edification in piety.

Having in a brief manner attempted to prove the *genuineneſs* of the writings of the New Teſtament, ſhall alſo mention a few words of their *divine authority*,—Our Lord promiſed his Apoſtles the gift of the holy Spirit, to lead them into all truth; John xvi. 13 and the Apoſtles upon ſeveral occaſions declare that they had this extraordinary guidance.—They call their doctrine *the commandment of the Lord, the wiſdom which God had revealed to them by his Spirit, &c.* 1 Cor. xiv. 37. Chap. ii. 5—10. Accordingly the primitive chriſtians ſpeak of the New Teſtament as the oracles of God, and in ſome of their councils, it was placed on a throne, to ſignify their concern, that all their controverſies and actions might be determined, and regulated by it. See DODDRIGE on the evidences of chriſtianity.

the Evangelists relate their faults, shew how worthy they are of universal credit.

6. We must not forget, that an argument of very considerable force for the truth of the christian religion may be deduced from certain *prophecies* recorded in the Old Testament. (*k*)—The prophets speak of an illustrious person, whom God would raise up among the Jews; and (besides other particulars) tell us—That he should be born of a virgin; be a worker of miracles; and yet despised and rejected, and at last put to death even by his own people the Jews.——That he should be raised from the dead before his body was corrupted, and received into Heaven.———These prophets also affirm,

(*k*) Permit me to say something here, on the *genuineness* and *inspiration* of the Old Testament.—Ezra is supposed to have collected the books of the Old Testament into one volume, when the prophets Haggai, Malachi, and Zechariah were yet alive; and that by divine inspiration he added certain things after the deaths of the authors.—This volume* was received by the Jewish church as inspired writings, and from hence called by way of eminence *the Scriptures* or *the Writings* §—The divine authority of the Old Testament was acknowledged by Christ and his Apostles. Luke xxiv. 27, 44. 2 Tim. iii. 16. 2 Pet. i. 19, 20, 21.

That this sacred Volume mentioned by Christ and his Apostles, contained the *same writings* as are found in our Old Testament is evident from hence—Some hundreds of years before the birth of Christ, the sacred Scriptures of the Jews had been translated into the Greek language: Now this same Greek version hath been preserved to our times, and has the very same books of

* To this volume the Author of the Epistle to the Hebrews appears expressly to refer. Chap. x. 7.

§ The prophetical parts of Scripture, "such as these relating to "the captivity of Israel and Judah, to the judgments threatened "against Tyre, Egypt, Nineveh, Babylon, &c. likewise all the "prophecies of the New Testament, such as these relating to the "destruction of Jerusalem, and the rejection and dispersion of the "Jews and the coming and power of Antichrist."—I say all the prophecies of Scripture which have been accomplish'd—that *these* were written by inspiration of God is certain from the very nature of the things themselves.—See Mr. KIDDELL on the Inspiration of the Scriptures, and DODDRIGE's Lectures.

affirm, that after the appearance of this glorious perſon, whom the Jews ſtiled the Meſſiah, the holy Spirit ſhould be poured out on the children of men, in a ſurprizing manner, that the doctrine of the Meſſiah ſhould take a vaſt ſpread among the Gentiles, who hereby would be brought to the knowledge of the God of Iſrael.—Now theſe things have been literally accompliſh'd in Jeſus of Nazareth. See Matt. i. 18—20, compared with Iſaiah vii. 14. —Matt. xi. 4, 5, compared with Iſaiah xxxv. 5, 6. —Chap. liii. 3--8, compared with Matt. xiii. 55, &c. Chap. xxvii. 22, 26.—1 Cor. xv. 4--7, compared with Pſalm xvi. 10.(*l*)—Acts i. 9, 10, 11, compared with Pſalm cx. 1. (*m*)——Acts ii. 1--11, compared with Joel

of which our Old Teſtament is compoſed. We may alſo remark, that the Old Teſtament came early into the hands of the chriſtians, and have continued in their hands ever ſince; ſo that the Jews (if they had been thus diſpoſed) could hardly have made any material alteration in them, without its being diſcovered: That ſuch an alteration has not taken place might be further argued, " from the prophecies ſtill remaining in their Scriptures, concerning the humiliation and ſufferings of the Meſſiah, in which Chriſtians always triumphed, when they diſputed with the Jews; becauſe theſe prophecies (as we have ſhewn above) have been ſo exactly accompliſhed in our bleſſed Lord. Theſe paſſages therefore we may aſſure ourſelves would have been the *firſt* the Jews would have altered, if it had been in their power, or their inclination to do it."—Theſe hints may ſuffice to convince us of the great regard due to the Old Teſtament as well as *the New*, ſeeing both were divinely inſpired, and on that account are eminently ſtiled *the Scriptures*.

(l) St. Peter has in an admirable manner explained this verſe, Acts ii. 22—32.

(m) The Lord ſaid unto my Lord, ſit thou at my right hand, &c. So great a King as David (the penman of this pſalm) would ſcarcely have called any man on Earth his Lord.—" It is upon this foundation the argument of our Savior is built, Matt. xxii. 41-46, viz. that the Lord of David here ſpoken to, could be no other than Chriſt the Meſſiah, who is now gone into the Heavens in a human form, and ſits at the right hand of God—*there* Stephen the martyr ſaw him. Acts vii. 55, 56."

Joel ii. 28--32. (*n*)—Isaiah xlix. 5, 6, and Dan. vii. 13, 14, (*o*) compared with Rom. xv. 16--20. Chap. x. 18.

Such reasons as these carry with them convincing evidence, that Jesus of Nazareth is truly the Messiah promised to the Fathers, that he is indeed (as he professed to be) the Son of God, and the Savior of men, "we would therefore maintain a constant regard to the blood and intercession of Jesus, in our approaches to God; seek pardon, peace, and every blessing in this *new* and *living way*; and by the aids of divine grace obey the holy laws of Christ, our heavenly Prince: And we also purpose to train up our children in the christian faith."

To Parents.

Who will deny, but what it is the incumbent duty of parents, closely to attend to the religious education of their children, though few practise it. As this is the great duty of all in general, so peculiarly of those parents, who by desiring their childrens baptism, have laid themselves under voluntary solemn engagements (*p*) hereto: And consequently "they can no more neglect the religious education of their children, than a person could alienate a sacred oblation from God, without being guilty of sacrilege." Shall I then earnestly entreat you

(*n*) *And it shall come to pass in the last days, &c.* By this expression *in the last days*, Manasseh ben Israel tells us, that all the wise men among the Jews understood the days of the Messiah, or the Christ.

(*o*) *One like the Son of man came with the clouds of Heaven, &c. Anani* or the word which we translate *clouds*, was a known name of the Messias among the Jewish writers; which proves that they understood this text as spoken of him.

(*p*) I would importunately request such as are desired to become sponsors, seriously to reflect beforehand, whether they *intend*, or *are able* to fulfil the vows they enter into on those occasions.

you chriſtian parents to apply yourſelves to this momentous work.—-Bring them betimes to the ſolemnities of public worſhip; watch over their behavior whilſt there; and ſee that they are ſuitably employed when they return home.* Encourage "them to learn their catechiſm;" examine yourſelves into the progreſs they make, and charge them to remember the commands of God and perform them, Epheſ. vi. 4. Urge your dear offſpring ſometimes by the terrors of the Lord to ſeek an intereſt in Chriſt, flee youthful luſts, and follow after righteouſneſs: But more frequently perſuade them by the charms of divine love and mercy, by the excellency of holineſs which is a ſource of preſent happineſs, and by yonder fulneſs of joy, and pleaſures for evermore.† Were parents to exert themſelves in this manner, they may be the inſtruments of greatly furthering the labors of miniſters, who as under ſhepherds have received a direction from Chriſt the chief Shepherd and Biſhop of ſouls, to *feed* the *lambs*. Yet, whilſt parents guard againſt remiſſneſs in the diſcharge of ſuch duties, they ſhould alſo take care not to render religious exerciſes burdenſome to young perſons, by extending them to an immoderate length; or expecting too much from children. "Proper

* See page 217, Note *(h)*.

† One means uſed by Mr. PHILIP HENRY, to impreſs the minds of his children with an early ſenſe of religion was this—he taught and explained to them ſuch a form of words as the following; which each of them ſolemnly repeated every Lord's day in the evening after they were catechiſed,—"I take God the "Father to be my chief good and higheſt end—I take the Son "of God to be my Prince and Savior—-I take the Holy-Ghoſt "to be my Sanctifier, Teacher, Guide, and Comforter—I take "the word of God to be the rule of my conduct, &c.—And I de-"vote unto the Lord all I am, and all I have, &c."—When they had done, he put his *Amen* to it; and ſometimes added—*ſo ſay, and ſo do, and you are made for ever.*—As they grew up, he made them all write it over with their own hands, telling them he would keep it by him, and produce it as a teſtimony againſt them, if they ſhould afterwards depart from God.

"Proper allowances are to be made for their tender age, &c. that they may be taught, and trained up as they are able to bear it." Luke v. 33--35.—Neither ſhould any thing parents wiſh to have them learn, be enjoined as a taſk, but rather propoſed as an advantage, and as granting them a favor. *(q)* Therefore, tho' you will think it your duty to teach your children to pray (as well as pray for them) you ſhould never *force* them to the ſervice. On the contrary, aim to make it a matter of their free choice, by repreſenting to them in a few plain and affectionate words, "what an high honor and privilege it "is, for creatures ſo mean, unworthy, and neceſſi-"tous, to be permitted to ſpeak to the great God, "who has ſignified, that he will hear and anſwer, "nay that he takes pleaſure in thoſe, who delight to "call upon him; for he is an infinitely good Being, "from whom they receive all they *do*, or *can* enjoy." Such like familiar reaſonings may be uſed by parents, as a mean to diſpoſe children willingly to go to a place of public worſhip.—Whilſt you are far from giving way to their fooliſh tempers, and gratifying every craving appetite,*(r)* deny them not any indulgence that is conſiſtent with their real intereſt; and thus lead them readily to obey you, by a winning treatment. Always ſhew yourſelves pleaſed when they do well, and as uniformly manifeſt marks of diſpleaſure on their acting amiſs. *(s)*——

If

(q) Dr. Cotton Mather (if I remember right) uſed to make the good behavior of his children, the condition of his hearing them *read*, or *teaching* them any thing; and they were brought to conſider his refuſing to inſtruct them, &c. as a mark of high diſpleaſure.

(r) Thoſe parents are very much to be blamed, who not only humor their childrens fancies, but alſo ſuffer them to obtain their deſires by clamor, and crying; which is often a ſtriving for maſtery, and an open declaration of their inſolence and obſtinacy.

(s) *Beating* children for their faults, and all other ſorts of ſlaviſh and corporal puniſhments, are rarely to be applied, and that only in caſes of extremity; becauſe tho' the child ſubmits, whilſt the

If mild reproofs are difregarded, or the fault be very bad (*t*) the rod of correction muſt not be ſpared. Prov. xix. 18. But then chaſtiſe them with calmneſs, and let them ſee that you conſider it as a moſt diſagreeable buſineſs; aim to convince them of the evil of their conduct, and tell them that duty to God, and a view to their good, oblige to this ſeverity. 'Tis alſo a point of the utmoſt importance, that you do not ſuffer them to aſſociate with any children from whom they might learn vain and profane language, or any ill habit. And with reſpect to

the fear of the rod hangs over him; yet when that is removed, and he can promiſe himſelf impunity, he gives the greater ſcope to his natural inclination: Or ſhould this ſeverity work a cure upon the preſent unruly diſtemper, it is frequently bringing in the room of it, a worſe diſeaſe, by breaking the ſpirits. On the other hand, promiſing children money, fine clothes, or ſomething to pleaſe their appetites, as a reward for their obedience, &c. is a method by no means to be approved, as it teaches them luxury, pride, or covetouſneſs.—*The rewards and puniſhments* whereby we ſhould keep children in order, are of a different kind, viz. *eſteem* and *diſgrace*.——The Father ſhould careſs and commend them when they do well, and ſhew a cold and neglectful countenance to them, upon doing ill; and let this be accompanied by a like carriage of the mother, ſervants, and all who are about them. Mr. Locke on Education.

(*t*) *Lying and diſhoneſty* are (of courſe) to be reckoned among the more heinous faults, and are by no means to be ſlightly noticed.—The firſt time the child is found in a lye (ſays the above writer) it ſhould indeed be rather wondered at as a monſtrous thing in him, than reproved as an ordinary fault. If that keeps him not from repeating it, the next time he muſt be ſharply rebuked, and for a while after his parents and the whole family ſhould carry themſelves exceedingly ſhy towards him.—And if this work not the cure, you muſt come to blows.——Let them know, that *twenty* faults are ſooner to be forgiven, than even the ſtraining of truth to cover *any one* by an excuſe.—The ſame Author has juſtly remark'd, that parents ſhould prevent children as much as they can, from hearing or reading frightful ſtories: And they ſhould be alſo careful, not to threaten to put them into ſome dark place, with a view to awe them into ſubjection; for then, you may expect that terrifying ideas will follow them, whenever they are alone; *yea* ſuch ſtrong impreſſions may be made upon their minds, that they may be afraid of their very ſhadows and darkneſs all their lives after.

to yourſelves, *do* or *ſay* nothing which you would not have them imitate.—How cutting to a parent, to hear ſuch words from a child as one formerly addreſs'd to his father, "If I have done evil, I learnt it of you." Be ſolicitous then, to add to inſtruction the force of an upright example. O let them learn from your lives, and not merely from your lips, how they ought to walk and to pleaſe God! Pſalm ci. 2.—By the way ſhew the ſame affection to every child (if the carriage be the ſame) otherwiſe you take the very method to promote envying amongſt them.—When you propoſe to ſend them abroad to ſchool, ſeek for a maſter that is not only a man of abilities, but likewiſe of a ſerious and engaging diſpoſition, and who at the ſame time maintains his authority amongſt his pupils.—As ſoon as they are arriv'd at a proper age to be taught a trade *(u)* do what you are able to provide for them ſome uſeful, and ſuitable *(w)* calling or profeſſion; and if you regard their immortal welfare place them in a ſober family. Since this is a thing of unſpeakable moment, let me beſeech you not to be induced by any worldly conſideration whatever, to fix your children in a family deſtitute of religion.—When you

(*u*) "It is much to be wiſhed that the children of wealthy parents were alſo obliged to learn ſome manual trade (for the employment of their leiſure time) as gardening, &c. hereby the miſchievous conſequences of idleneſs would be prevented; health promoted; and habits of diligence and ſelf-denial early contracted: So that if by an adverſe Providence they ſhould be reduced to low circumſtances (having been ſomewhat uſed to labor, and endure hardneſs) they are not likely to become the burthens of ſociety, or to do any wicked or mean things to ſupport themſelves.—Children delicately brought up are generally ruined for both worlds."—See Mr. ORTON's ſermons, Vol. I. page 77. LOCKE on Education, p 306, &c. and p. 170 of this Treatiſe.

(*w*) Such an employment as appears to be moſt adapted to the natural genius of a child,—For parents (ſays a late writer) to direct a ſtrong inclination in a child, to any kind of ſtudy, or trade, from its natural courſe, is ſeldom, if ever attended with any good in the end; but very often brings miſery and utter ruin.

you thus part, yet ſtill follow them with your counſels and prayers, Job. i. 5.

To parents who go on from day to day in the neglect of ſuch advice as the preceding, we have reaſon to ſay---tremble to think of your children being loſt for ever, and their blood being requir'd at your hands.

To parents who endeavor to train up their children in wiſdom's ways.---Should you not ſucceed according to your wiſhes, you will however have the teſtimony of conſcience to be your ſupport under family troubles: But if your pious attempts be crowned with ſucceſs (which you have reaſon to expect, Prov. xxii. 6,) and you and your offſpring walk together in the fear of God, beſides the comfort it will afford you, whilſt paſſing through this vale of tears, what pleaſing reflection will it yield in your dying moments---what a joyful meeting will you have at the right hand of the glorious Judge, and how will it add to your happineſs thro' endleſs ages.

To Children.

Ye children, the lambs of the flock, let me acquaint you, that Jeſus the great and good Shepherd ſees and regards you: For when he was upon Earth young children were brought to him, that he ſhould touch them; and he took them up in his arms, put his hands upon them, and bleſſed them, Mark x. 13, 16. 'Tis not too ſoon then for you to learn to know your heavenly Father and compaſſionate Redeemer.----Since to know, love, and ſerve God and Chriſt, is the way for you to be happy for ever, you ſhould gladly hearken to ſuch as are ready to inſtruct you in your catechiſms, and be alſo willing to go to the Houſe of God on Sabbath days, and try to remember ſomething of what the miniſter ſays.—Daily beg your parents to aſſiſt you in lifting up your infant hands in prayer and praiſes, Matt. xxi. 15, and obey them in all things, Coloſ. iii. 20.---

Play not with those children who use bad words; never tell a lye, or take that which belongs to another; be loving and kind to all around you.—O my tender charge, it is *my heart's desire and prayer to God for you*, that you may be *a seed to serve him, and be accounted to the Lord for a generation.*

To Youth.

Attend (I beseech you) to the plain advice of one, who would fain be the instrument of promoting your best interest.—Have you been devoted to God by your parents in baptism? Be concerned to answer the end of that dedication. To effect this design, you must be sensible how necessary it is to take good heed in the choice of your companions: Evil company *(x)* is the great bane of youth,—"the "means of wearing out all serious impressions, ex- "poses to numerous temptations to sin and folly; "puts out of the way of reformation; leads to ma- "ny temporal disasters (blasting the good name, "wasting the substance, impairing the health, and "shortening the days) and at last sinks the soul into "a state of horror and despair:" You may therefore perceive, with how much reason the inspired writer addresses that earnest dissuasive to youth.---- *Enter not into the path of the wicked, and go not in the way of evil men: Avoid it, pass not by it, turn from it, and pass away.* "As if he should have said, shun the

(x) "By *evil company* we mean, not only persons of the most abandoned characters, but those too who manifest a neglect of religion, tho' free from gross and scandalous immoralities.—— When we persuade you to avoid such company, you will scarce imagine, that we are advising you to have nothing to do with them in the common affairs of life, and the business of your calling, since then as the Apostle expresses it you *must needs go out of the world.* Nor will you suppose that we are leading you to an omission of any offices of humanity, or civility to them: Least of all can it be thought that we would hinder you from applying yourselves to them by serious admonitions: The folly we would caution you against is, chusing irreligious persons for your intimate friends, and delighting to spend your vacant hours in vain conversation with them." Doddrige.

the very place where ſuch unhappy creatures aſſemble, as you would, if it were infected with the moſt malignant and dangerous diſeaſe: And if you have unwarily taken any ſteps towards it, ſtop ſhort, and direct your courſe another way." Yes be *a companion of them that fear the Lord, and of them that keep his precepts.* Pſal. cxix. 63. When you cannot enjoy their ſociety, let uſeful books be your companions.---As you advance in years, aim to increaſe in divine knowledge; to this purpoſe, let me entreat you to pay due attention to the directions given in this treatiſe, for hearing the word preached to edification. † Not only hear and read the Goſpel, &c. for your improvement in knowledge, but reflect upon your own concern in its all important contents, and be not eaſy till by the aids of the Spirit, you have felt it to come in power, even in ſuch power, that you can affirm with St. Paul, *That 'tis a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners, the chief of ſinners*—with ſuch power as to melt your hearts into a godly ſorrow for ſin; as to beget the ſame mind in you which was alſo in Chriſt Jeſus; and as to influence you to walk in that holy and profitable manner, in which he alſo walked, who went about doing good.———The advantages of early piety are many, and great.---" It will yield you " that true and durable delight which a flattering " world is unable to give, Prov. iii. 17. Your ex- " ample peculiarly tends to rouſe the old, and ani- " mate the young to ſeek the things that are above, " 1 Tim. iv. 12. Your pious friends will rejoice, " 3d Epiſt. of John verſe 4. God will behold you " with ſpecial approbation, Jer. ii. 2. Should you " become the heads of families, you will have the " beſt qualifications for that momentous ſtation, Pſal. " lxxviii. 4, 6. If you are ſpared to advanced life, " you are like to be bright ornaments to religion, " 1 Kings xviii. 3, 12. And great will be your re- " ward

† See page 212, &c,

" ward in the kingdom of Heaven. 1 Cor. xv. 58." On the contrary, if you delay the work of ſalvation to ſome diſtant period, " you will not only looſe a " conſiderable portion of ſolid pleaſure, but likewiſe " the habits of ſin will increaſe their ſtrength, the " cares of the world preſs upon you, and the influ- " ences of the Spirit may be with-held more than " heretofore, and thus your converſion become more " difficult. Jer. xiii. 23. 1 Cor. vii. 35. Philip. ii. " 12, 13. Or perhaps death may make you an awful " viſit in the midſt of your days, cut off your pur- " poſes, and not leave a glimpſe of hope for an eter- " nity to come."—Let me therefore importunately exhort you, my dear young friends, to devote the morning of your days, that golden ſeaſon to the ſervice of your God and Redeemer. Begin the ſolemn tranſaction in ſecret, and then approach the table of the Lord, and publickly declare yourſelves to be the diſciples of Chriſt, and that you glory in his croſs. In this ſolemn, yet pleaſant manner, do you *remember your Creator* and Savior *in the days of your youth, before the evil days come, and the years draw nigh, when you ſhall ſay, you have no pleaſure in them.*

To Adults who are candidates, &c.

Should any arrived to years of maturity (not baptized in their infancy be deſirous of chriſtian baptiſm) happen to read theſe pages,—I would beg leave to offer a few things to the ſerious attention of ſuch.—Pleaſe to conſider e. g. that as baptiſm is a profeſſion of your faith in Jeſus, or that you believe him to be the *Meſſiah* promiſed in the Old Teſtament, *the Son of God*, and the appointed *Savior of the world.*—I ſay, as you profeſs to believe thoſe important points, it is without doubt neceſſary, that you as well as chriſtian parents ſhould be acquainted with the arguments for them: Therefore I humbly recommend to you, cloſely to reflect on what has been advanced above to prove *the divine miſſion of Chriſt*,

Christ, and the truth and inspiration of the Scriptures.(y) What I now inculcate, you may see exemplified in the case of the Eunuch. Acts viii. 32—38.

Those who are about to enter themselves into the christian church by the ordinance of baptism, ought also to remember, that the baptism of water is only *the sign* (z) and the baptism of the Spirit *the thing signified*, and on which salvation depends. Therefore, when our Lord says, *Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom* of God. † Grotius and others apprehend *the water* of the Spirit to be here meant.—As if he had said, *Except a man be born of the water of the Spirit, or spiritual water*, &c.—the regenerating influences of the holy Spirit in Scripture being often compared to water.*

When you are approaching this solemn ordinance, you are moreover to bear in mind, that you hereby profess " to yield yourselves unto God, (thro' Jesus " the Mediator, with an humble dependance on the " aids of the Spirit, Matt. xxviii. 19. Ephes. ii. 18.) " and

(y) It has been observed, that faith cannot be founded on the authority of the Old and New Testament, till we are persuaded and convinced of that authority; and yet how little is this point attended to by numbers of professing christians.—— " He who has but the least occasion to acquaint himself (says " Mr. Jer. Jones) with the religious state of mankind, cannot " but with surprizing concern have remark'd, how slender the " principles are upon which men receive the Scriptures, as the " word of God. The truth is (tho' a very melancholy one) " that many persons commence religious at first, they don't know " why, and so with a blind zeal persist in a religion, which is " they don't know what; by the force of custom, &c. they re- " ceive the Scriptures as the word of God, without making any " serious enquiries after those solid reasons, which satisfacto- " rily prove their divine authority, &c."——See also what has " been said p. 228, Note (f).

(z) Tho' the baptism of water be only a sign, it appears not to have been superseded by the baptism of the spirit, for St. Peter expressly ordered those very persons to be baptized with water, who had received the Holy Ghost already. Acts x. 44, 48.

† John iii. 5. * Chap. vii. 37—40.

" and to believe the declarations of the Gospel of " Christ, Acts xvi. 31---35, you testify your desire " after the exceeding blessings of the covenant of " grace, Acts ii. 41, promise to forsake all your " sins, Mark i. 4, and to serve God in purity and " righteousness, Romans vi. 4."

Having devoted yourselves to God in baptism, keep at the utmost distance from the defilements of sin; and be perfecting holiness; knowing this, that if you are *unholy* your baptism can profit you nothing. * For as St. Peter observes, *the baptism that saves is not the putting away the filth of the flesh* by the use of water, *but the answer of a good conscience towards God. (a)* 1 Epist. iii. 21.

Let me therefore exhort you (my dear friends) to employ your hearts and heads, your hands and tongues, and every power 'in the most honorable manner for God, and the most useful for the good of men.'-----Thus approve yourselves such as are *baptized with the Holy Ghost—the members of Christ's* body—*the sons and daughters of the most High.*

A PRAYER to be used by parents before a child's baptism.

GREAT GOD! thou art our rightful Owner, sovereign Ruler, and bountiful Benefactor. We are fallen, guilty and impure creatures; exceedingly

* " Therefore when any converted to christianity, are spoken of as *being saved by being baptiz'd,* it does not signify, that baptism had in itself something efficacious to eternal salvation, but their being brought into the most certain way of salvation; and their being brought out of the darkness of their heathen state, to the light and knowledge of that Gospel, which teaches us what we must do to be saved."

(*a*) It is well known (says Doctor Doddrige) that the Jews laid a great stress upon their lustrations. The Apostle therefore very properly cautions them against such foolish dependencies. A courageous readiness in the performance of their whole duty, was absolutely necessary in order to maintain that good conscience, to which in their baptism they solemnly engaged themselves!

ly unworthy of, and unfit for communion with thee. ---But, adored be the riches of thy grace! thou haſt appointed a Mediator, thro' whom offending creatures may come unto God; and haſt alſo ſent down the holy Spirit, to ſanctify our ſouls, and render them meet for the divine preſence.---Forbid it Lord, that we ſhould treat with contempt that excellent proviſion thou haſt made for our recovery to a ſtate of purity and happineſs.---We would now give up ourſelves unto God, thro' the bleſſed Redeemer, and by the help of the ſacred Spirit: Be pleaſed to receive us, and be a Father unto us, and may we be thine obedient children. We would alſo attempt (condeſcending Jehovah!) to devote our offſpring unto thee. O that we may do it in ſincerity, with humility, ſolemnity, and thankfulneſs. In whatever we engage (agreeable to thy mind and will) may we be graciouſly accepted, thro' Jeſus Chriſt our Lord, to whom *is given all power in Heaven and in Earth.* Amen, and Amen.

A PRAYER for the uſe of parents after a child's baptiſm.

O Thou Father of lights, from whom cometh down every good gift, and every perfect gift, with whom is no variableneſs, nor the leaſt ſhadow of a change.-----We offer up our thankſgivings to thee, for that kind notice which is taken of children in the glorious Goſpel. O that thou wouldeſt be pleaſed to look with a moſt favorable eye towards our dear child, who has been lately preſented unto thee.----Whatſoever guilt or pollution may cleave to our offſpring, in conſequence of its relation to the *firſt Adam*, may all be removed by the blood of Chriſt, and the baptiſm of the holy Spirit.---If infinite wiſdom ſee it for the beſt, may the child be long ſpared. O that it may prove a comfort indeed to us, the parents; an inſtrument of promoting the happineſs of multitudes,

titudes, and eminently glorify thee both living and dying.—[*Pour thy Spirit upon all our ſeed, thy bleſſing upon our offspring that they may ſpring up as willows by the water courſes.*]

With reſpect to us parents, we pray that the ſolemn profeſſion of chriſtianity we have been making, and the voluntary engagements under which we have laid ourſelves, may ſtir us up to act a part becoming the chriſtian name and character. Aſſiſt us in teaching thy commandments diligently unto our children; abundantly ſucceed us in the diſcharge of the various duties we owe to all, who are committed to our care: and help us at all times to *behave ourſelves wiſely, and to walk within our houſe with perfect hearts.* And, grant moſt gracious God, that we, and every branch of our family, may hereafter *be accounted worthy to ſtand before* the judge, and partake of the honors, triumph, and joys of that day.—*Incline thine ear, O our God, and hear; for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies, in Jeſus Chriſt; who is the image of the inviſible God: Of* thee, *and thro'* thee, *and to* thee *are all things; to whom be glory for ever.* Amen.

A PRAYER for an Adult before Baptiſm.

[*This may be uſed by the ſerious Chriſtian at any other time, as a ſolemn form of ſelf-dedication, or covenant with God.*]

O Thou who art unchangeably holy and bleſſed, and before whom all things are naked and open. Deeply affect my mind with this truth, that thou art a preſent tho' unſeen witneſs of the ſolemn affair in which I now engage.---I am *taking hold of thy ſtrength*, that I may make peace with thee, and would fain embrace thy covenant, which is *well ordered in all things and ſure.*—I renounce the glories and vanities of the world; would regard them no more as my chief good; and deſire to part with every iniquity.—

I chuſe

I chuſe *the Father of mercies for my Father, and my higheſt and everlaſting happineſs.*—I accept *of the Son of God as mine all-ſufficient Savior.* To his holy word I would give an attentive ear; to his ſufferings, death, and interceſſion I thankfully look, as the appointed way in which to obtain forgiveneſs and reconciliation with the offended Jehovah; and this Jeſus, I wiſh to obey as Head over all things to the church.—I alſo take *the eternal Spirit for my Sanctifier, and Comforter:* His influence I would earneſtly ſeek and yield to his motions on my heart, by avoiding *the evil* he diſcovers to me, and doing *the good* he ſets before me.—Holy Majeſty of Heaven, I do now devote to thee *all that I am, and all that I poſſeſs*, beſeeching thee not to refuſe this mean offering, for tho' it be infinitely unworthy of thine acceptance, 'tis the beſt I am able to preſent thee! O do thou from henceforth number me among thy *peculiar people*, cleanſe me from my ſins in the blood of Chriſt, and let thy bleſſed Spirit ſanctify my impure nature, and impart to me *that peace of God, which paſſeth all underſtanding*; and carry on his divine work till it be brought to a ſtate of perfection.

[When I ſhall dedicate myſelf to thee in a public manner, may it be done with profound reverence, fulneſs of conſent, and great gladneſs of heart; and do thou ſmile on *the living ſacrifice*, and *lift up the light of thy countenance upon me.*]

O Lord hear, O Lord forgive, thro' Jeſus *the holy and true.*——*To whom be honor and power everlaſting.* Amen.

A PRAYER for an Adult after baptiſm,—or after the chriſtian's firſt approach to the table of the Lord.

O Thou who lookeſt down from the exaltations of thy Majeſty, *and who rideſt upon the Heavens in thine excellency.—Fury is not in thee:* Thy name, O God, thy choſen name *is love*; 'tis the beginning

 and

and end of all thy works, the glorious end thou hadſt from all eternity in view.---*There is no God like thee who keepeſt covenant and mercy, with thy* faithful *ſervants.*—I recollect it with joy, that I have renounced all former Lords, and avouched thee the Lord to be my God before many witneſſes. I have conſecrated to thee, the faculties of my mind, the members of my body, my worldly poſſeſſions, and my influence over others, to be uſed for thy glory. As I am a weak creature let the power of the moſt High be preſent to help me in the hour of temptation. *O put thy fear in my heart that I may not depart from* thee; that neither the world with all its flatteries, nor death or Hell with all their terrors may prevail upon me to break my ſacred vows.---In the name of the Lord of Hoſts may I be daily advancing towards the celeſtial ſtate, *making my boaſt in the Lord, rejoicing in thy ſalvation*, and bringing forth abundance of ſpiritual fruit, to the divine praiſe, and the benefit of mankind. In due ſeaſon, may I be joined *to the general aſſembly of the firſt born whoſe names are written in Heaven.*

Since I am bound by my religious engagements to ſeek the proſperity of Zion—I pray, that *thy bleſſing may be on all thy people.* And may great additions be made to thy churches in all places.—*O teach tranſgreſſors thy way, and may ſinners be converted unto thee.* And grant I beſeech thee that all the profeſſors of chriſtianity, may grow in knowledge, faith, love, and holineſs. *Hearken O Lord to the ſupplications of* thine unworthy *ſervant, make* me *perfect, ſtabliſh, ſtrengthen, and ſettle* me, for the ſake of *thy well-beloved Son*, and my *Savior. To God be glory for ever and ever.* Amen.

ON

ON THE LORD's SUPPER. (*a*)

THE great Father of all, who knows how much we are touched with ſenſible things, has wiſely ordered it, that we ſhould have ſome conſiderable points of religion held forth to our ſenſes, in thoſe ordinances of the Goſpel, *Baptiſm and the Lord's Supper:* And it muſt be own'd, that *theſe* are ſuch ſenſible memorials of God's grace, and our duty, as help the meditating faculties of the ſoul.

THE NATURE OF THE ORDINANCE.

IT conſiſts in receiving *bread*, which the miniſter has broken and bleſſed, (*b*) and eating it in remembrance (*c*) of the body of Chriſt broken on the croſs for us; and in taking *wine* poured out by the miniſter into the cup, and drinking it in remembrance of the blood of Jeſus which was ſhed for our ſins, Matt.

(*a*) This ordinance is ſtiled in Scripture *the Lord's Supper*, 1 Cor. xi. 20, becauſe it was appointed by Chriſt *our Lord and Maſter*, and eſtabliſhed at the cloſe of the *paſchal ſupper:* Yet tho' it was firſt inſtituted in the evening it may with propriety amongſt us be adminiſtered at noon, ſince *dinner time* being our chief meal anſwers to *the ſupper* the chief meal among the Jews. —The primitive chriſtians often communicated in the morning before day, which ſhews they did not lay any great ſtreſs upon the time.—DODDRIGE's Lect. p. 528.

(*b*) "That may in the language of ſcripture be ſaid *to be bleſſed* which is in a ſolemn manner ſet apart from a common to a "ſacred uſe, Gen. ii. 3. And a perſon may be ſaid *to bleſs it*, "who ſolemnly prays that God may attend the uſe of it with "ſuch influences from above, as may make it the occaſion of "edification to the ſoul."

(*c*) As the end for which our Lord ordained this duty was *the remembrance of himſelf*, from hence, (it has been obſerv'd) the unlearned chriſtian is furniſh'd with a ſhort and plain argument to prove the abſurdity and falſehood of the popiſh doctrine of *tranſubſtantiation*, (or that the bread and wine are actually changed into the body and blood of Chriſt, upon the prieſt's having pronounced thoſe words over the elements, *this is my body*.)—"The doing any act in *remembrance* of a perſon implies "his *bodily abſence*, and if he is *bodily preſent*, we can never be "ſaid to perform that action in order to *remember* him."

Matt. xxvi. 26--28.—*This is my body which is given*, Luke xxii. 19, or *broken for you*, 1 Cor. xi. 24. As much as to ſay, *this broken bread* repreſents *my body* to be broken on the croſs for your ſakes.---Our Lord ſpeaks of the event, as if already paſt to denote its certainty, (*d*) &c.——*And he took the cup* (*e*) i. e. a cup with wine in it—*ſaying this is my blood of the New Teſtament* or New Covenant, viz. this is the repreſentation of *my blood*, whereby the New Covenant of God with men is confirmed. 'Tis to be conſidered as a token, that the Father will beſtow ſpiritual bleſſings, particularly the forgiveneſs of ſin (thro' Chriſt Jeſus) on all worthy receivers.

The *Lord's ſupper* then, is an ordinance appointed to preſerve *the memory* of Chriſt, 1 Cor. xi. 24, and more eſpecially of his ſufferings and death; thoſe intenſe ſufferings he underwent in the garden of Gethſemane, and that diſgraceful, exceedingly painful, and lingering death of the croſs (*f*) he ſo willingly endured, Luke xii. 50. PRE-

(*d*) It is very common in Scripture, to ſpeak of what ſhould *certainly* and *quickly be*, as if it was *already done*, John xvii. 4. Epheſ. ii. 5, 6. Heb. xii. 22. Rev. xviii. 2.

(*e*) The laity among the papiſts are not permitted to drink of the ſacramental wine, tho' Chriſt expreſsly commands that his diſciples ſhould *all* drink of it: The reaſon for their treating the people thus, is becauſe the popiſh church ſaith that the bread contains the whole body of Chriſt, a notion grounded on the above-mentioned fooliſh and monſtrous doctrine of tranſubſtantiation.

(*f*) *Crucifixion* was a puniſhment which cauſed ſuch *extremity* of torture, that it was a cuſtom to give the malefactor *a mixture* to ſtupify him. This cup was offered to Chriſt, but he refuſed it, being determin'd (for wiſe reaſons) to bear the full force of his pains, Mark xv. 23. As to the *ignominy* of this kind of puniſhment, the Romans held it ſo particularly diſgraceful, that they uſually inflicted it on none but *ſlaves*, or *the worſt* of criminals. Accordingly, we read Heb. xii. 2. of the *ſhame* of the croſs. With reſpect to *the long continuance* of the intolerable pains —We find in the account given of our Lord's death, that his ſufferings on the croſs laſted the ſpace of ſix hours, Mark xv, 25, 34. —Beſides all this, there were *certain circumſtances* attending the ſufferings of Chriſt, which greatly aggravated them, Mat. xxvi. 56. Chap. 27, 39--47. See WHITTY on the Lord's ſupper.

Preparation for it.

Let a man examine himself, &c. 1 Cor. xi. 28. We ſhould go to the ſacred table with *ſuitable diſpoſitions*, and our minds ſhould be ſtored with *proper materials* for meditation.

For example, we ought to approach the Lord's ſupper WITH FAITH—faith in God, in a future ſtate, Heb. xi. 6, and in Jeſus Chriſt, John xiv. 1.—*True faith in God*, is ſuch a perſuaſion of his Being and perfections, and the relations in which he ſtands to us, as our Creator, Preſerver, bountiful Benefactor, rightful Sovereign, and the gracious Reſtorer of mankind, as leads us to reverence his power, and implore its protection; to admire his wiſdom, and ſeek its guidance; to eſteem and celebrate his goodneſs and compaſſion; heartily to obey his righteous commands; and patiently ſubmit to the afflictive diſpenſations of his Providence—being deſigned for our advantage.——See, how faith wrought in Abraham, the renown'd pattern of believers, James ii. 21, 22, compared with Gen. xxii. 1, 2, 3.——*Faith in things future*, is ſuch a deep conviction of their *certainty* and *high importance*, that they affect the mind in a great degree, as if they were preſent: So that the chriſtian prefers Heaven to Earth, Coloſ. iii. 2, and his chief care is to ſecure an intereſt in celeſtial treaſures, John vi. 27. Agreeable hereto, he prays and watches againſt every thing that would be his hindrance in this reſpect, and reſolves to purſue thoſe holy paths that conduct to the inheritance of the ſaints in light, tho' he ſhould hereby expoſe himſelf to reproach, worldly loſſes, pain and tribulation.—Mark the triumphs of faith in the ancient worthies. Heb. xi. 33—40.—*Faith in Jeſus Chriſt* ‡ is

‡ For the ſake of chriſtians of lower abilities, we may remark, that *as faith in Chriſt* in the more extenſive ſignification of the term means *a belief* of the whole doctrine of the Goſpel,—now ſeeing

is an acknowledging and ſincerely receiving him under every character, in which he is repreſented to us in divine revelation. Particularly, we may conſider it as conſiſting in an affectionate regard to him as our High Prieſt, who having once offered himſelf a ſacrifice for ſin, paſſed into the Heavens, where he ever liveth to make interceſſion for us; Heb. iv. 14---16, as conſiſting alſo in a ſubjection of heart and life to the laws† of his ſpiritual kingdom, Epheſ. v. 24.———For *the attainment and increaſe* of the faith briefly deſcribed, we are attentively to obſerve the evidence offered for ſuch a faith. Rom. x. 17. We ſhould meditate on ſuch paſſages of Scripture as theſe. Heb. iii. 4.*—*In my Father's houſe are many manſions---I go to prepare a place for you*, John xiv. 2. 2 Cor. xii. 2, 3, 4. Rev.

ſeeing in this Goſpel, Jeſus hath revealed the Father to us, in the honors of his majeſty, and in the brighteſt glories of his grace, Joh. i. 18. and life and immortality are here brought to light by him, 2 Tim. i. 10, conſequently, *faith in Chriſt* includes *each* of theſe.—Of courſe when we are commanded to *believe in the Lord Jeſus*, we are in effect alſo commanded *to believe in God the Father, and in future realities.*

† Thus it appears with abundant evidence that *ſaving faith* is ſuch an aſſent to the truth of the above infinitely weighty points, as purifies the heart from the defilements of iniquity, Acts xv. 9, and renders the life and converſation holy, Gal. v. 6. James ii. 18.——Faith (as a judicious writer expreſſes it) is the ſpring, duties the ſtreams that flow from it: Or faith is the root, good works the branches: Or faith is the inward principle of a divine life, the chriſtian graces and virtues are the ſigns of a divine life. Suitable to theſe views of faith *the Goſpel* we are called upon to believe, Mark i. 15, furniſhes us with unſpeakably momentous and engaging motives to obedience; and is ſaid to be made known to all nations for the obedience of faith, Rom. xvi. 26. Should a perſon therefore ſtile himſelf *a true believer*, whilſt he lives in allowed ſin; his pretenſions would be utterly vain. Whatever "boaſt he might make of inward joys," his faith in the language of Scripture is *a dead faith*, James ii. 26, a faith that leaves him in a ſtate of condemnation. *He that believeth not on the Son*, or (as it is in the original) *he that* is diſobedient to the Son, *the wrath of God abideth on him*, John iii. 36.

* See page 87.

Rev. xxi. 2, &c.----*He is able to ſave them to the uttermoſt, that come unto God by him.* Heb. vii. 25. *He became the Author of eternal ſalvation to all that obey him.* Chap. v. 9. We are to remember, that theſe are the declarations of Jeſus the *true One*,§ and of his Apoſtles, who eſtabliſhed the truth of their doctrine by miracles.---The grace of faith is moreover to be ſought by prayer. Epheſ. ii. 8.---"O God faith is thy gift, be pleaſed to beſtow that precious gift on me." Or the chriſtian's requeſt may be "Lord increaſe my faith."

WITH REPENTANCE, Matt. ix. 3.---The word *repentance* ſignifies "an inward change of the ſtate and temper of the mind." The true penitent approves of the law of God, as holy, juſt and good. He dreads the divine diſpleaſure far more than the frowns of the moſt powerful creature, and is therefore earneſtly deſirous of obtaining forgiveneſs and reconciliation with God through the Mediator. Ingenuous grief works in his heart, becauſe he has ſinned againſt a Being of ſo great loving-kindneſs. He is filled with ſhame and confuſion before God, under a ſenſe of his utter unworthineſs; hates ſin as the great comprehenſive evil, and deteſts his former ſelf for hearkening unto the voice of temptation: And determines by the help of God's grace to root out of his heart that bitter thing. Rom. vii. 12. Ezra ix. 6. 2 Cor. vii. 9, 10, 11.---Genuine repentance extends alſo to the life: Each evil way is forſaken, and the charming fruits of righteouſneſs beautify the outer man, Iſaiah i. 16, 17. Matt. iii. 8.----As a *means* to produce this repentance, we are cloſely to view the manifold very malignant effects of ſin: View it introducing diſorder and corruption, trouble and pain into our nature; unfitting us for the noble and delightful employ of converſe with God here, and the bliſs of Heaven hereafter; and expoſing us to future laſting miſeries: View it as an affront to the divine Majeſty, infinitely hateful to his holineſs, ingratitude

§ See page, 230, &c.

gratitude to God's goodneſs, a deſpiſing of his aſtoniſhing mercy in Chriſt Jeſus, and a ſtriving againſt the benign influences of the ſacred Spirit.---Let us likewiſe give all poſſible attention to the following moving expreſſions, and powerful motives to repentance. Ezek. xxxiii. 11. 2 Pet. iii. 9. Rom. ii. 4. Chap. vi. 10, 11, 21. Acts xvii. 31. Chap. iii. 19. To theſe reflections let prayer be added. "Enable me O Lord to repent of ſin with that repentance which is unto life." Or, "Aſſiſt me in offering unto thee the ſacrifice of a broken heart and contrite ſpirit."

WITH LOVE TO GOD, Matt. xxii. 37, 38.---This ſublime affection diſpoſes a perſon to engage in the duties of religion with pleaſure; Pſal. lxxiii. 28, and to value the divine favor above all things, Pſal. iv. 6. Whilſt the chriſtian is delighted with the infinite beauties of God, he feels a ſolemn awe of the divine glories. Heb. xii. 28. It keeps him back from deliberately purſuing any evil courſe, or from proceeding in the wilful neglect of an evident command, ‡ Pſal. xcvii. 10. 1 John v. 2. In proportion as the love of God prevails in the heart, there will be a more ready compliance with the duties of ſelf-denial, and heavy afflictions will be borne with increaſed reſignation. Rom. v. 1--6.-----To *kindle this ſacred love in our breaſt*, we are ſeriouſly to conſider, that God is ſupremely great and amiable, the Source of life, and the Giver of all the happineſs that is enjoyed throughout the univerſe. Particularly, we ſhould think of the pleaſing diſplays of his goodneſs, and the riches of his grace, wherein he has abounded towards us in all his wiſdom and pru-

‡ A perſon may imagine, that he loves God, becauſe he approves of his *goodneſs and mercy*—"whereas true love to God re-"ſpects not only his *benevolence and grace*, but alſo his *purity* "*and righteouſneſs*; and foraſmuch as *the law* of God is *a tran-*"*ſcript* of his holineſs, therefore thoſe who love *God* as they "ought, love his *law*." Pſalm cxix. ver. 97.

prudence. Our thoughts ſhould eſpecially dwell on the following parts of holy writ.—*God ſo loved the world, &c.* John iii. 16.—*God commendeth his love towards us, &c.* Rom. v. 8. 1 John iv. 9, 10.—Then attempt to lift up the ſoul and ſay, 'The Lord direct my heart into the love of God.'

WITH LOVE TO THE BLESSED REDEEMER, 1 Pet. i. 8.—*Such love* as excites us to crucify the fleſh with its affections and luſts: Gal. v. 24, and willingly to do the things which he has taught us in his word, John xiv. 21.—*To inſpire us with love and gratitude to Jeſus, the image of the inviſible God*, let us muſe on thoſe divine declarations, *Tho' he was rich yet for our ſakes he became poor*, 2 Cor. viii. 9. *He gave his life a ranſom for many*, Matt. xx. 28. *Unto him who hath loved us and waſhed us in his blood, &c.* Rev. i. 5, 6.—'Pray for the holy Spirit to take of the things that are Chriſt's, and ſo apply them, that Jeſus may indeed be precious to the ſoul.'

AND WITH LOVE TO OUR FELLOW CREATURES, Matt. xxii. 39.--*That love* which conſiſts in deſiring and praying for their happineſs, 1 Tim. ii. 1, warning them of danger; imparting to them friendly advice; adminiſtering kind and meek reproof, if a man be overtaken in a fault, Heb. iii. 12, 13. Gal. vi. 1, appearing on the behalf of thoſe who are injured, whether in their reputation, perſons, or property; Iſai. i. 17. feeding the hungry, clothing the naked, viſiting the ſick, comforting the feeble-minded, Matt. xxv. 35--41. 1 Theſ. v. 14. In ſhort, embracing every opportunity of doing good to others, in regard to things temporal and eternal, and *that* with a ready mind, Rom. xii. 8.——Tho' our love be due *more eſpecially* to good men, yet 'tis to be ſhewn towards all in general, even to enemies,* Gal. vi. 10. Mark xi. 25.—*To incline us to ſuch love*, we ought to recollect, that we are the creatures of the ſame God,

 made

* See Section Xth, part the 2d, of a piece entitled, The Duty and Intereſt—by the Author.

made of one blood, Acts xvii. 26. that chriſtians are connected by ſtill more endearing bonds, Gal. iii. 28. that pure love is moſt ſtrictly commanded in Scripture, John xiii. 34. Matt. v. 44. Rom. xii. 21, and ſtrongly and charmingly enforced by the example of *God* and *Chriſt*, Matt. v. 45. Epheſ. iv. 32. Coloſ. iii. 13. Heb. ii. 9, that the exerciſe of it affords pleaſure of the nobleſt kind to the heart, and qualifies the chriſtian (in diſpoſition) for that celeſtial paradiſe which is the very element of love, Gal. v. 22. 1 Cor. xiii. 8. At the cloſe ſay, 'O help me to love my fellow chriſtians with a pure heart fervently.' 'May I love all men, not only in word, but in deed and in truth.' 'Aid me to forgive from the heart every enemy, and to do good to them who hate me.'†

A VARIETY OF DEVOUT THOUGHTS, AND SHORT EJACULATIONS, TO EMPLOY OUR MINDS IN THE CLOSET, JUST BEFORE WE GO TO THE LORD'S SUPPER, AND ALSO AT THE SACRAMENTAL TABLE.—THESE ARE TAKEN FROM THE SEVERAL ENDS OF THE ORDINANCE

† Tis very obvious from the above ſcriptural view, that *true faith, repentance, and love* will operate on the mind in ſuch a manner, as to engage the chriſtian to yield a ſincere and willing obedience to each divine command.—The young chriſtian will alſo perceive, that where one of theſe graces really exiſts (in the heart of a perſon who is brought to the knowledge of the Goſpel) the reſt will have an exiſtence. The connection between them is neceſſary—*Faith* lays a foundation for *repentance*, or an ingenuous ſorrow for ſin, and a turning from it unto God. Heb. vi. 1. For if a ſenſe of the common goodneſs of the Deity leads to repentance (as the Apoſtle remarks) much more does a firm belief of the mercy of God diſplayed through Chriſt Jeſus, and extending not only to the forgiveneſs of ſin, but even to the conferring of eternal life. Jude ver. 21. *Love* too is the effect of *faith:* Since the Goſpel, or the word of faith (as we have ſeen) ſupplies us with the weightieſt and moſt winning reaſons for our exerciſing love to God, the Savior, and one another, *that love* which renders obedience peculiarly eaſy and pleaſant 1 Tim. i. 5.—Beholding *faith* in this light accounts for the very honorable mention made of this grace, and the great ſtreſs laid upon it, in the oracles of truth. Habakkuk ii. 4. 2 Pet. i. 1. Mark xvi. 16. Acts xvi. 31.

NANCE SPECIFIED IN THE DIVINE WORD, AND THE NAMES GIVEN TO IT, WHICH WE HAVE BRIEFLY ILLUSTRATED.—WHAT SHALL BE OFFERED, MAY BE HELPFUL AT LEAST TO THE YOUNG CHRISTIAN (PARTICULARLY AT THE TIME OF RECEIVING ‡) IF THE COMMUNICANT ENDEAVORS BEFORE-HAND, TO LAY UP IN MEMORY SUCH OF THE MATERIALS, AS HE FINDS BEST ADAPTED TO HIS OWN STATE AND FRAME.

In this ordinance, we have a view of the death of Christ, as a sacrifice for sin. (*a*) Isaiah liii. 5. John i. 29. Rom. iii. 25. 2 Cor. v. 21. *For he hath made him*

‡ Some ministers during the distribution of the elements speak but little, that their fellow worshippers may pursue the course of their own meditations without interruption.

(*a*) Does sin render the creature liable to bodily pains, anguish of mind, everlasting banishment from the blissful presence of God, and the curse of the Almighty?—Jesus after a life of perfect obedience, endured the deepest distress of mind, Mark xiv. 34, excruciating pains of body; the withdrawment of the usual manifestations of his Father's smiles; and was made a curse, Matt. xxvii. 34--40. Gal. iii. 13. Now these sufferings of *one* so completely holy, and of such transcendent dignity, 1 Pet. ii. 22. Heb. i. 3, born with wonderful resignation, fervor of zeal for his Father's glory, and glowing love and compassion towards mankind, merited for himself the highest mediatorial honors and felicity, and were likewise sufficiently efficacious to make way for the display of the abundant mercy and favor of God to penitent sinners, in consistence with the harmony of the divine attributes, and the honor of God's government, Heb. xii. 2. Rom. vi. 23. Therefore the death of Christ may be termed a proper sacrifice for sin, as the end of sacrifices was to remove the cause of the divine displeasure, and to restore friendship between God and man.—This scheme of salvation wherein the Son of God carried his obedience to that marvellous pitch, and with which the Father shewed himself so well pleased, as to bestow exceeding great glory and blessedness on the myriads of the human race for his sake, Rev. vii. 9, 14, 15. may be likewise designed as a means to promote the cause of goodness and piety among all orders of intelligent beings, who are acquainted with it. Indeed there may be many reasons in the divine counsels, for the appointment of the Redeemer to such labors and sufferings, *reasons* kept secret from us on this side the grave. So that we may say of the redemption of man, 'that it is a scheme of the most adorable love dispensed by the most con-

him to be ſin, that is, a ſin-offering *for us*, even that Jeſus *who knew no ſin*. Gal. iii. 13. Heb. ix. 26. Chap. x. 12. 1 Pet. ii. 24. Chap. iii. 18. *

O MY SOUL, now turn aſide, and behold that great ſight, God in Chriſt reconciling the world unto himſelf! Behold that wonderful object, a crucified Savior.—Did he who is ſtiled the Son of God, to denote his dignity, and the Lamb of God, to ſignify his innocence—did he die to take away the guilt of ſin?—How great muſt that guilt be which required ſuch an atonement!

'Let me learn from hence to abhor, and depart from ſin, as that which is exceedingly ſinful.'

'Lord, aſſiſt me to crucify the fleſh, with its affections and luſts.'

'Aid me in laying aſide the ſin that moſt eaſily beſets me.' 'Let

conſummate wiſdom.'—To convince us of the obligations we are under both to the Father and Son in regard to the eſtabliſhed method of ſalvation, let it be conſidered, that the humiliation and extreme ſufferings of Chriſt were voluntary, 1 Tim. ii. 6. that had he not interpoſed in ſuch a manner on our behalf, it may have been inconſiſtent with the nature of the divine government thus to have ſaved and bleſt the poſterity of Adam. Rom. viii. 3, 4. We are to reflect alſo, that God the Father may according to ſtrict juſtice have left men to fall into that ſtate of final ruin which is the natural conſequence of ſin: But inſtead of this he has provided a Savior for us, even his *own dear Son*, Gal. iv. 4. for whom he prepared a body, and communicated to him the Spirit above meaſure, to qualify him for the office of Mediator. Heb. x. 5. Iſaiah lxi. 1. John iii. 34, The gift of eternal life is ſaid to proceed from the Father, in and through the Son, 1 John iv. 9, and our Lord has declared that the Father loves him more eſpecially becauſe of his readineſs to die for ſinners, John x. 15, 17.—'O that every heart may be fired with the warmeſt admiration and gratitude towards God and the Lamb, for this glorious and raviſhing diſplay of love!' Rev. vii. 9, 10.

* The following texts (like the above) if imprinted on the mind may be of excellent uſe to feed the flame of devotion on ſacramental occaſions—Pſal. xl. 6, 9,—Iſaiah xlix. 6—Mat. i. 21—John iii. 14, 18—Chap. vi. 33, 51, 53—Acts iv. 12—Rom. iv. 25—Chap. v. 8—2 Cor. v. 18, 19—Gal. ii. 20—Chap. iv. 4, 5—Coloſ. i. 19, 20—1 Timothy i. 15—Tit. ii. 11, 15—Heb. v. 8, 9—Chap. xii. 22, 23, 24—1 Pet i. 10, 11, 12—Rev. iii. 20.

'Let no iniquity have dominion over me.'

'As Chriſt died for ſin, may I die unto ſin.'

WERE the ſufferings of my Savior ſo very bitter in the garden, and upon the croſs?—— This may ſerve to convince me of the certainty, and dreadfulneſs of the future puniſhment of the ungodly. For if ſo much was done *to the green tree*, (to him that was righteous and innocent, and ſo like green wood not fit for fuel for the fire) *what ſhall be done to the dry*—to thoſe who by impenitency in a ſinful courſe, render themſelves veſſels of wrath fitted for deſtruction, as much fitted for it, as dry wood is to burn.

'Tremble therefore, O my ſoul, at the thought of continuing in ſin, becauſe grace abounds.'

'Hark! how awful as well as affectionate is the voice, that ſounds from yonder croſs—Flee from the wrath to come.'

HATH God indeed given up his Son to death, on the behalf of ſinners? O what a lively hope of pardon does this afford the humble penitent, Rom. viii. 32.—Am I mourning for ſin, do I ſtrive, watch and pray againſt all iniquity, and yet ready to fear that my ſins are *too many*, or *too aggravated* to be forgiven? Here is ſomething to ſcatter my doubts, and aſſure me that God is ready to pardon, nay, that there is with him plenteous redemption. - Behold Jeſus according to the wiſe and gracious propoſal of the Father, putting away ſin by the ſacrifice of himſelf.—And now addreſs thine offended, injured, heavenly Parent, in ſuch language as this:

'I acknowledge my ſin unto thee; verily I am guilty.'

'Father I have ſinned againſt Heaven, and in thy ſight.'

'I am aſhamed, yea, even confounded becauſe of my tranſgreſſions.'

'God be merciful to me a ſinner.'

'Waſh

'Wash me throughly from mine iniquity, and cleanse me from my sin.'

'Having a great high Priest, that is passed into the Heavens, Jesus the Son of God, I come boldly unto the throne of grace, that I may obtain mercy, and find grace to help in time of need.'

'Say unto my soul, I am thy salvation.'

'I have blotted out as a thick cloud thy transgressions.—Sing, O Heavens; for the Lord hath done it.'

This sacred institution gives me also the best view of the bright and lovely example(b) of Christ. 1 Pet. ii. 21.

CONTEMPLATE, O my soul, the astonishing humility and obedience of Jesus; his glowing zeal for his Father's glory, and ardent concern for the eternal welfare of men.—Who (says the Apostle) being in the form of God---took upon him the form of a servant---became obedient unto death, even the death of the cross.

'Let this mind be in me, which was in Christ Jesus.'

OBSERVE the eminent patience, and resignation of the Lord Jesus—'Twas in the hour of the powers of darkness(c)—when the horrors of the

(b) "One powerful means of holiness, which the Gospel has prescribed, is, that we should propose to ourselves the best examples, and follow them: Heb. vi. 12. But because the examples of the best of men have many imperfections, we are therefore more particularly directed to the example of our divine Master, 1 Cor. xi. 1, who has given us a perfect living copy of all those graces and duties, that are pleasing to God and commanded in his word. We are therefore to peruse the history of his sacred life, and diligently observe his carriage, and closely apply it to ourselves.—Thus and thus my Savior acted, and thus he suffered.—To set the example of Christ before us, and imitate it, is, says one of the ancients, *to eat and drink of him*; for as meat and drink taken into the body nourish, so good examples admitted into the mind wonderfully strengthen it.—'Tis our Lord's own injunction. John xiii. 15."

(c) Dr. SCOTT and Mr. FLEMING both imagine that Christ now struggled with the spirits of darkness, who (says the former) exercised all their force and malice, to persecute and distract his innocent soul. Matt. xxvi. 37. Mark xiv. 33.

the crofs were juft before him, and the agony of his mind had brought upon him a bloody fweat—*then, then* it was the dear Redeemer uttered thofe memorable words---' Father, not my will, but thine be done.'

' Thus under the heavieft affliction, may I manifeft entire fubmiffion, like my divine Mafter.'‡

' O that I might fay in fincerity--It is the Lord, let him do what feemeth good in his fight.'

MARK the great meeknefs of the Son of God towards his adverfaries—towards his murderers†---When he was reviled, he reviled not again, 1 Pet. ii. 23. "Father forgive them, cries the dying Redeemer."

' So may I fhew all meeknefs unto all men.'

' I charge thee O my foul, by the moft amiable example of thy Lord, to blefs them that curfe thee, to pray for them who defpitefully ufe thee, always to overcome evil with good.'

LET me take a further furvey of the glorious pattern of Jefus, the Author of mine high and heavenly calling---Behold him moft fervent in prayer, Luke xxii. 44; cheerful in his obedience, John iv. 34; unwearied in doing good, Acts x. 38; heavenly minded, John viii. 23; paffing through a feries of felf-denial, Mark iii. 20, 21;* fympathizing, John xi. 35; fpeaking of the faults of his friends in

‡ When the general of an army lies on the *fame* hard ground, drinks of the *fame* cold ftream, carries the *fame* weight of armour with the loweft centinel, can any of his foldiers repine at what they endure?——O let the poor afflicted chriftian (in order to hufh every complaint, and to be contented with his lot) look at his divine Commander, raifing poverty from contempt by affuming it for his own condition, and ennobling adverfity by fharing it with us. BLAIR.

† Submiffion to God under great affliction, and forgivenefs of our enemies are (as one obferves) two of the moft difficult duties; now thefe were admirably exemplified in the fuffering Redeemer; we learn them *here* in a manner that we cannot learn them *elfewhere*.

* See page 176, note (r).

in the gentleſt terms, Matt. xxvi. 41; and putting the moſt favorable conſtruction on the conduct of his foes---" They know not what they do."

'May I reſemble this beſt of friends, in all thoſe admirable and charming virtues and graces, which ſhone forth in what he ſaid, in what he did, and in what he ſuffered.'

'Bleſſed God! help me ſo to put on the Lord Jeſus Chriſt.'

'Beholding in this ordinance, as in a glaſs, the glory of the Lord, even his glorious holineſs, may I be changed into the ſame image, from glory to glory, by the Spirit of the Lord---by his aſſiſting influences, and be a ſhining light in the world.'

The ſufferings and death of Chriſt, here ſhewn forth, afford the ſtrongeſt teſtimony to the truth of his doctrine. Accordingly he is called, Rev. i. 5, *The faithful witneſs, or martyr.*

THOUGH Jeſus by his divine knowledge was perfectly acquainted with the treachery of Judas's heart, and the agreement between him and the chief prieſts and ſcribes, *(d)* yet inſtead of concerting meaſures for his own preſervation, he goes to the garden of Gethſemane as uſual, where he might be eaſily found, and apprehended *(e)*---When Chriſt appeared before the high prieſt (being ſolemnly adjured to ſay upon oath who he was) he did not ſhun to make that true declaration, which he knew would expoſe him to death. *(f)* And when he was brought before Pontius Pilate, inſtead of uſing any kind of means to deliver himſelf, at the expence of truth—He tells him, that he was a King. *(g)* *This* (we may ſuppoſe) is that good confeſſion, to which the

(d) John xiii. 21, 26, 27. *(e)* Chap. xviii. 2. *(f)* Matt. xxvi. 63—67.

(g) Com. John xviii. 37. Chap. xix. 12—23. and Luke xxiii. 4. from whence it appears, that our Lord's boldly owning himſelf to be a King, was ſuch a confeſſion, as would induce the Roman governor to put him to death, tho' he believed him to be an innocent perſon.

the Apoſtle Paul refers, 1 Tim vi. 13.---Thus Jeſus voluntarily ſubmitted to death, as a ſolemn and affecting proof, that he was ſuch a one as he had before profeſſed himſelf to be, and that his doctrine was from Heaven.

'When I reflect on theſe things, when I review my Redeemer's death, the miraculous circumſtances that attended it,† the glorious event that ſoon followed, Matt. xxviii. 1--7. I am naturally led to cry out---Jeſus is indeed the Son of God, the King of Iſrael---that illuſtrious perſon, in whom it was foretold the Gentiles ſhould truſt.---On him, I reſt mine immortal all---On that Jeſus, who even in the depth of his humiliation appeared mighty to ſave: For obſerve the godlike manner in which he addreſſed the penitent malefactor,---To day ſhalt thou be with me in Paradiſe. And now he is exalted to the right hand of power, who can doubt that he is able to ſave to the uttermoſt.---As his *ability* ſo his *willingneſs* is not to be queſtioned. Hear thoſe words full of grace and truth, which he ſpeaks from his celeſtial throne.---Whoſoever will, let him take of the waters of life [*ſpiritual bleſſings*] freely.

JESUS, by readily laying down his life, rather than renounce his former pretenſions, and doctrine, hath ſet a pattern to his people of adhereing conſtantly to the truth, whatever it may coſt them. Numbers of the firſt chriſtians followed the footſteps of the Lamb of God, in this reſpect. And ſo indeed did thoſe in Queen *Mary*'s days who yielded their bodies to the flames, rather than betray or forſake the truth.

'Here let me conſider a little --is it not neceſſary that ſomething of this ſame ſpirit of the martyrs ſhould be in every ſincere chriſtian? Therefore, O my ſoul, if thou art at any time tempted (thro' fear of man) to conceal what thou apprehendeſt to be the truth---as a means to overcome the temptation, look ſtedfaſtly towards thoſe excellent perſons---above all

 look

† See page 230.

look unto Jesus----God grant that this may be the deliberate language of my heart---I am ready not to be bound only, but also to die for the name of the Lord Jesus, sooner than deny the truth, than apostatize from his Gospel.'

By coming to the Lord's table, we publickly declare our fellowship with Christ, 1 Cor. x. 16; *we converse with him by the exercise of faith, and express our ardent wishes to partake of those choice benefits, which Jesus hath procured, particularly by his great sufferings and death.*

JESUS is spiritually present at this sacred feast---Behold the majesty and love that unite in him: His eyes are as a flaming fire; his countenance is as the Sun shineth in its strength; he holdeth in his right hand seven stars: And yet, he also appears like a lamb that has been slain.---Be all attention, for he is about to speak---Him that cometh unto me, I will in no wise cast out.

'To whom Lord should we go but unto thee, for thou hast the words of eternal life.'

HE speaks again---Eat O friends, and drink O beloved.

'Most gladly do we accept thy gracious invitation, O thou Son of the Blessed; for thy flesh received by faith is meat indeed to the soul, and thy blood is drink indeed.'

THE divine Redeemer speaketh yet once more---To him that overcometh will I give to eat of the hidden manna, and lead him unto living fountains of water; he shall wear the brightness of the morning star, and sit with me on my throne.

'Dear and adorable Jesus! how exceedingly cheering are thy words, sweeter than honey or the honey comb---Thus encouraged, I will draw near and make known unto thee the fervent desires of my heart.'

'Glorious Immanuel in whom dwelleth all the fulness of the Godhead bodily, be thou mine Advocate with the Father, to introduce me into the divine favor.'

'Holy

'Holy One of God, make me pure, as thou art pure.'

'O thou in whom are hid all the treaſures of wiſdom and knowledge! out of thy fulneſs, may I receive every needful ſupply.'

'Great Captain of ſalvation, when danger is nigh, may thy ſtrength aid my weakneſs.'

'O thou who haſt power to ſubdue all things to thyſelf, enable me to triumph over the laſt enemy death.'

'When abſent from the body, may I be preſent with the Lord.'

'Bleſſed Jeſus, who art the reſurrection and the life, in thee may I have life, yea may I have it more abundantly, even everlaſting life.'

Are we not to look upon the ordinance too as a pledge of Chriſt's ſecond appearance, and by engaging therein, do we not openly avow our firm belief of that intereſting event? 1 Cor. xi. 26. (*h*)

BEHOLD he cometh with clouds, and every eye ſhall ſee him---he cometh in his own glory, and the glory of his Father, with his mighty angels, to reward every man according to his works, Rev. i. 7. Matt. xvi. 27. Chap. xxv. 31. 2 Theſ. i. 7.

'The Lord grant that I might find mercy of the Lord in that day.'

NOW the Judge appears on a great white throne---the Heavens paſs away with a tremendous noiſe, and the elements melt with fervent heat; the Earth and all things therein are burnt up.

'Seeing O my ſoul thou lookeſt for ſuch things--be diligent that thou mayeſt be found of him in peace, without ſpot and blameleſs.'

THIS exceedingly awful, is yet a moſt delightful ſubject to the thoughts of the watchful chriſ-

(*h*) The Apoſtle in the above text acquaints us not only with the *deſign*, but likewiſe the *perpetuity* of the ordinance, as appointed to be a ſtanding memorial of the Redeemer's ſufferings till the end of the world.

chriſtian, the ardent lover of his Savior, the good and faithful ſervant, for he is well aſſured, that the Redeemer comes to be glorified in his ſaints.

'Come Lord Jeſus (cries ſuch a chriſtian) come quickly.'

'*Tis a profeſſion of brotherly love as thoſe who keep the chriſtian paſſover, eat of the ſame bread,* (*i*) 1 Cor. x. 17.---"*To have the ſame Redeemer, the ſame ſacred ſymbols by which we declare our common zeal for his divine perſon, our common intereſt in him, and our common relation to one another---what an incentive and help muſt it be to chriſtians mutually to ſtudy, and promote each other's welfare.*"

"O MY SOUL let thy moſt ardent wiſhes, thy moſt importunate prayers, thy moſt unwearied endeavors be for the peace and unity of the chriſtian church. And reſolve that no prejudice, no provocation ſhall ever alienate thine affections from any of thoſe, who are fellow members of the ſame body with thee---Continually bear in mind thy Maſter's new command, John xiii. 34, 35."

'Follow after charity or love.'

'The Lord make me to abound in love towards fellow chriſtians, and towards all men.'

"HOW great the happineſs of brethren dwelling together in unity and love---The Pſalmiſt compares it to ſuch things as are moſt refreſhing to the heart of man; to the fragrancy of the richeſt odours, and to the reviving influence of ſoft heavenly dews." It is like the precious ointment poured on the head of Aaron; and like the dew of Hermon, even the dew that deſcendeth on the mountains of Zion, where the Lord commandeth the bleſſing even life for evermore.

'Above all things then may we have fervent charity among ourſelves.'

'As

(*i*) Elzner has ſhewn, that eating together in a religious manner, hath been in almoſt all ancient nations a token of mutual friendſhip.

'As Christ hath loved us, and laid down his life for us, so may we love one another---be ready to lay down our lives for the brethren.' (*k*)

One name anciently applied to this holy institution, is the sacrament; which signifies an oath; for so the Romans call'd the oath that soldiers took to be true to their Generals, and our law uses the word sacrament in the same sense.—The communicant most solemnly devotes himself to the service of God and Christ; promises faithfully to maintain the warfare against sin (*l*) *and satan.*

'I am thine, and thee will I serve.'

'I avouch the Lord this day to be my God.'

'Thou hast redeemed me with the precious blood of Christ; therefore I would glorify thee with my body, and with my spirit which are thine.'

'I engage before God and man, to act the part of a good soldier of Jesus Christ.'

'May the Spirit of grace help mine infirmities.'

'O preserve me by thy mighty power, thro' faith unto salvation.'

It has been also termed the Eucharist, which means the thanksgiving, the solemn thanksgiving: 'Tis so called, because Christ when he instituted this part of worship, gave thanks. Matt. xxvi. 27. *And besides, in this ordinance, we commemorate the unspeakable mercy of God, in sending his Son into the world, even to die for sinners,* 1 John iv. 10. *and the matchless love of Christ, who gave himself a ransom for all,* 1 Tim. ii. 6.---*Now it*

(*k*) That is, when the life and happiness of *many* is concerned, we ought to be willing to sacrifice *our own*. If *one* only were to be rescued on such terms, the argument would in a great measure fail, unless that *one* were of so great importance, that in dying for him, we died for many. DODDRIDGE.

(*l*) PLINY, an Heathen Governor, writing to Trajan the Emperor of Rome about the christians gives this account of them, which he had received from some apostates.—"That they were wont to assemble on a stated day, before it was light (being then under persecution) and to sing a hymn to Christ, as a God; binding themselves by *a sacrament*, not to commit any wickedness, and to make good their engagements, &c."——Lib. 10. Epist. 97.

it is evident enough, that these are things which deserve the highest expressions of thankfulness and joy.

CONTEMPLATE O my soul the love of thine heavenly Father---How free, Ephes. iv. 32, how great, Chap. ii. 4--6. 1 John v. 11, and how extensive, John iii. 16. Rev. xxii. 17.

'Blessed be God the Father of mercies, and the God of all comfort for the gift of his Son, and for eternal life in and through him.'

'Although the fig-tree shall not blossom, neither fruit be on the vines, &c. [the outward means of support be taken from me] yet, I will rejoice in the Lord, I will joy in the God of my salvation.'

'Thanks be to God who causeth me to triumph in Christ.'

'To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.'

'Bless the Lord ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word: Bless the Lord all his works, in all places of his dominion: Bless the Lord O my soul, from this time forth and for evermore.'

LET me also meditate on the grace of Christ Jesus---Behold him leaving the bosom of the Father, and descending to the lowest condition among men: Think of the painful labors he encountered, John xxi. 25, and the bitter pangs he felt for the sake of sinners.---O the breadth, and length, and depth, and height of the love of Christ, Ephes. iii. 18, 19.

'Hosanna, blessed is he that cometh in the name of the Lord.'

'Whom having not seen I love.'

'I count all things but dung, that I may win Christ, and be found in him.'

'Worthy art thou, O Prince of peace, to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood.'

'Fain

'Fain would I join with the ten thouſand times ten thouſand and thouſands of thouſands, in 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.'

O MY SOUL, remember that a grand end of this diſplay of the love of God and Chriſt, was to make me more holy and uſeful, Tit. ii. 14. For love begets love, 1 John iv. 19. And where love is implanted in the heart, 'tis the chief ſpring of action; makes ſuch a perſon moſt ſolicitous to pleaſe and ſerve the object beloved. Therefore, redeeming love (being the chief diſplay of divine love) Rom. viii. 32, is the ſtrongeſt motive to obedience, that was ever given to mankind.---The Apoſtle Paul and the primitive chriſtians felt the force of this motive.---O that I might feel it alſo; may it ſweetly conſtrain me to live to his honor, who died for my ſalvation, 2 Cor. v. 14, 15.

'Shed abroad thy love in my heart, that thy commands may not be grievous, but very delightful to me.'

'May I eſteem thy precepts as gold, yea more than much fine gold.'

'Love the Lord, all ye his ſaints, and run the way of his commandments.'

When taking the ſacramental bread, the chriſtian may ſecretly uſe words to this effect:

'I praiſe thee, O my God, for all thy benefits, but in particular for that true bread which cometh down from Heaven.'

'Abundantly bleſs this proviſion to my ſpiritual nouriſhment and growth in grace'

'Or thus---Whilſt my body partakes of that natural bread which repreſents Jeſus the bread of life, O aid my ſpirit ſo to feed upon him by faith, that I may not die eternally, but live for ever.'

When about to receive the cup the communicant may ſay in his heart:

'This

'This is the cup of bleſſing (*m*)---Thanks be to God for Jeſus Chriſt the mercy of mercies.'

'May the blood of Chriſt (of which this wine is a repreſentation) cleanſe me from all ſin.'

Or thus,---'Grant me redemption thro' the blood of Jeſus, the forgiveneſs of ſins, according to the riches of thy grace.'

At the concluſion of the Ordinance.

'I have now profeſſed to receive Chriſt Jeſus, as my Lord; let it be my main care to walk ſo as to pleaſe him.'

'I have ſworn, and muſt perform it, that I will keep thy righteous precepts.'

'Lord help me to cleave unto thee with full purpoſe of heart.'

'Strengthen me with might by thy Spirit in the inner man, that I may be faithful unto death.'

'Hallelujah---The glory of this great ſalvation be aſcribed unto God who ſitteth upon the throne, and unto the Lamb. *Amen* and *Amen*.'

Miscellaneous hints humbly addressed to Professors.

Tho' we have had rapturous flights of the imagination and ſtrong workings of the paſſions, whilſt at the Lord's table, we are not to judge of the benefit we derive from the ordinance by *theſe*, but by other evidences. (*n*)———'Tis a thing of very ill conſequence, for any to fancy that they are obliged to greater ſtrictneſs the next day, or the following week after a ſacrament, than they are when it hath been longer paſt, if they think the more ſtrict they are

(*m*) The *ſacramental cup* may be called the cup of bleſſing, as being an appointed means to bring to our remembrance *paſt*, and a pledge of our participating *future* bleſſings.

(*n*) True chriſtians may be affected in very different degrees by meditation on the work of redemption: The reaſon is, becauſe the *affections* or *paſſions* are ſeated partly in the body; and conſequently depend in a great meaſure upon the conſtitution or

are *before* and *after* a ſacramental ſeaſon, the leſs care of their behaviour they are obliged to in the time between; for ſurely the behaviour ſhould be *afterwards* the ſame as it ought to be *before*, and at all other ſeaſons, that is uniformly holy."

or temperament of the body: † Accordingly ſome are of ſo even and uniform a temper, that they ſeem ſcarce to have any paſſions at all: Now theſe may experience but little warmth of mind in hearing the word; or at the table of the Lord. Some on the other hand, are moved at ſmall matters, and ſoon put into a ferment; *Theſe latter* it is probable may be more ſenſibly affected under ordinances than the *former*; and yet not excel them in real conformity to Chriſt; nay, it may be, not equal them, but may have greater failings. When therefore we have Jeſus evidently ſet forth as crucified before our eyes, are we conſiderably affected for the preſent, and ſeem to admire him, but go away and forget what manner of perſon he was, and what reaſon we have to love him? However we may flatter ourſelves, theſe are not ſo much the operations of *grace* as of *nature*. The profeſſor who is aſſiſted by this ordinance to ſee the great evil of ſin, and the love of Chriſt in delivering from it, and to perceive the many forcible engagements (to all holineſs of converſation) that are here ſet before him—ſo as to be more in love with his duty, to have his pious reſolutions more eſtabliſhed, the tenderneſs of his conſcience increaſed, and to be brought more under the influence of the doctrines and precepts of the Goſpel in all his actions—this is he who may be ſaid, to enjoy a good opportunity, to receive moſt worthily, and to grow in grace, whether he *has* or *has*

† "There are other circumſtances indeed which may contribute to the *lively working of the affections* on the ſubject of redeeming love. For inſtance, when divine light ſhines in upon the mind of a great ſinner, and he becomes a true convert; as there is joy in heaven for ſuch a one, ſo his own heart muſt needs be tranſported with peculiar gratitude and pleaſure, Luke vii. 47. It is eaſier for *the young* (ordinarily) to exerciſe warm affections, than for *the aged*; becauſe the paſſions depend much upon the animal ſpirits, which fail in thoſe who are in years—We might mention more things of the like kind, which influence the affections, but theſe may be ſufficient to convince us, that 'tis ſafer to derive our hopes from a good conſcience witneſſing to the ſimplicity and godly ſincerity of our converſation, than from ſome occaſional emotion of the paſſions."

This is what we are to be concerned for, and not to truſt to *occaſional heats and ſtarts* in religion."—1 Pet. i. 15. Guard

has not the happineſs* of warm and melting affections. Of courſe, watchful and diligent chriſtians (of a *cooler* or *calmer* diſpoſition) ſhould not be diſheartened, when they hear others ſpeak of their *tranſports*, eſpecially if they are ignorant, or not of a ſtrict converſation.

Having ſaid theſe things for the ſatisfaction of ſome ſerious humble profeſſors, would next obſerve, that 'tis undoubtedly the duty of every chriſtian to *endeavor* to have the devout affections raiſed to the higheſt pitch, when he is going to the Lord's ſupper: For this purpoſe, there muſt be a good acquaintance with the Scripture account of our Savior's paſſion, the deſign and end of it, Luke xxiv. 32. We ſhould labor and pray for compoſure of mind; fix on ſome one ſuitable paſſage of ſacred writ‡ and purſue the charming ſubject with cloſeneſs and intenſeneſs of thought; whilſt we are thus muſing, we may hope that the holy Spirit will deſcend, and a ſacred fire be kindled, in our breaſts: yes, we may hope to participate that true ſpirit of ardent devotion, as ſhall moderate our deſires towards things ſeen, make us more concerned for the advancement of the kingdom of Chriſt, and inſpire us with vigor and alacrity in the ways of righteouſneſs.—Therefore, the reaſon why ſome profeſſing chriſtians feel no more of this ardor and delight in religious exerciſes may be owing to their inattention, the weakneſs of their faith, and the imperfection of their characters. Suffer me further to remark, that tho' perſons of cold natural tempers, who are but little moved by any of the common occurrences of life, may poſſeſs the true ſpirit of devotion, notwithſtanding they are ſtrangers to *raptures* in religion, yet thoſe who find themſelves greatly affected with what relates to their *temporal* affairs, whilſt they are hardly moved at all by ſubjects *heavenly* and *divine*—have ground to conclude, that they are entirely deſtitute of the ſpirit of devotion, and that their love of the world exceeds their love to God and the bleſſed Redeemer. Vide. Whitty's Sermons and Grove on the Lord's Supper.

* "Tho' *quick paſſions* may ſometimes be of great uſe, yet at other times they may be as great a diſadvantage: We have this exemplified in St. Peter—pleaſe to conſult the following paſſages, Mat. xiv. 28, 30. Chap. xvi. 16—24. Chap. xxvi. 33, 69, 70, &c. Upon the whole, a more *ſedate temper* ſeems more eaſy to the chriſtian himſelf, more amiable to others, and (generally ſpeaking) the fitteſt for acts of devotion; and this appears to have been the temper of that *diſciple John whom Jeſus loved*, or for whom he had a particular regard. John xxi. 20, 24."——— The liableneſs of profeſſors to be miſtaken in the point we have been conſidering, may apologize for the length of this note.

‡ See page 260 note *.

Guard against hard thoughts of God.(*o*)—Be it far from us to entertain such notions of the *divine Sovereignty* (*p*) as we are unable to reconcile with *divine justice and love* But let us suppose that God in dealing with his creatures "is governed by the eternal rules of wisdom, equity, and goodness." And tho' in certain cases it may not be apparent to us, yet where it is least so at present, if we saw things in

(*o*) Is pain and trouble the common portion of the human race? This is not to be imputed to any defect in *the goodness* of God, but to *sin* in man—"Angels, who are perfectly holy (we have reason to believe) are subject to no disagreeable sensations.

Do we see some of the most excellent of the earth laboring under the greatest sufferings and reproach? Let us consider the end of the Lord. They are cast into the furnace of affliction to purify their souls more and more. They are abased, that in due time they may be exalted: They sow in tears, that they might reap in joy.

Do we hear, or read of lovely babes perishing in the furious flames, or cut off by the sword of a cruel tyrant? Let us recollect, that Providence may suffer these events to take place, as a means to free the minds of parents from an inordinate and dangerous attachment to earthly enjoyments, and to lead them to seek heavenly and immortal bliss; and that with respect to the infants themselves (as Doctor Doddrige observes in the case of the infants at Bethlehem) the agonies of a few moments might transmit them to the abodes of peace and joy.

(*p*) The afore-named pious writer, in a note on Rom. ix. 13. *Jacob have I loved, and Esau have I hated*‡ thus expresseth himself.—It is certain the apostle does not here speak of the eternal state of Jacob and Esau (whatever some may suppose deducible from what he says) nor does he indeed so much speak of their *persons* as of their *posterity*, since it is plainly to *the posterity* that both the prophecies which he quotes in support of his argument, refer Gen. xxv. 23. Malachi i. 2, 3. *God's laying waste the heritage of the Edomites for the dragons of the wilderness*, is so different a thing from his appointing the person of Esau to eternal misery, by a mere act of sovereignty, without regard to any thing done, or to be done by him to deserve it, that I will rather submit to any censure from my fellow servants than deal so freely with my Maker, as to conclude the one from the other.—We have here an instance of the importance of attending to a direction already given (p. 211) viz. to compare scripture with scripture in order to know the true meaning of a particular passage.

‡ See Duty and Inter. p. 140, note (*o*)

in their connection, we may obſerve the above-mentioned attributes moſt illuſtriouſly diſplayed, Job xlii. 12. James v. 11.

Lay not ſuch a ſtreſs on any ſuppoſed paſt attainments in the chriſtian life, as to grow ſecure or negligent, upon an apprehenſion that all is ſafe and well. 1 Cor. ix. 24, &c. Heb. iv. 1. Doubtleſs, we ſhould give an earneſt heed leſt we take conviction for converſion, allowed ſins for chriſtian infirmities, and a warm fluſh of the fancy *(q)* for the witneſſings of the holy Spirit. If

(q) We believe, that God doth ſuggeſt unſpeakable comforts to good men; but then it is to be conſidered, that this is a gift he ſeldom beſtows, unleſs in extraordinary caſes, when 'tis neceſſary to encourage us to ſome great work, or to ſupport us under ſome very heavy ſuffering. And tho' ſuch immediate ſuggeſtions of the ſpirit of God may ſerve to good purpoſes at ſuch ſeaſons, yet they are by no means to be built upon as the foundation of our ordinary ſtanding aſſurance. For ſo long as there is an evil ſpirit without, and a diſordered fancy within us, that can imitate theſe divine whiſpers, we are in danger of miſtaking an injection of Satan, and the deliriums of the imagination, for the teſtimony of the holy Spirit; and by this means may be often lulled into falſe confidences.—Scott's Chriſtian Life. Says the excellent Mr. Jennings, having been to hear a lecture, when I came home and was retired, reſolving to enter upon a narrow ſearch of my heart and ways, I had on a ſudden ſuch a flaſh of joy darted in as took me off from the duty of examination, and poſſeſſed me with a ſtrong confidence, that there was a thorough work of grace already. But when the flaſh was over, and I entered again upon ſerious reflections, there was a ſecond flaſh of joy after the former manner. But as ſoon as it was paſt, I began to ſuſpect that both theſe were the deluſions of Satan, 2 Cor. xi. 14. becauſe they tended to take me off from a neceſſary duty. Returning to the work and ſearching my heart about the reality of my converſion, I had reaſon to fear, that at this time I was in an unconverted ſtate.—Therefore, whatever immediate ſuggeſtions of the ſpirit, we may apprehend that we have been favored with, ſtill let us examine ourſelves by that written word, which contains the unerring dictates of the divine Spirit, and learn from thence whether we have the marks of ſalvation. This is the way to be preſerved from ſelf-deceit, and to attain to that ſolid joy in the Holy Ghoſt, which is intimately connected with an holy temper and conduct: Rom. xiv. 17. Phil. iv. 8, 9. Pleaſe to turn to p. 102, of the Treatiſe before you. Let me add

If you are troubled with blaſphemous thoughts, 'tis the advice of the good old divine Mr. Greenham, that you ſhould not *fear* but *abhor* them. And when ſome chriſtians were miſerably afflicted with apprehenſions that they had committed the unpardonable ſin againſt the Holy Ghoſt, he uſed to tell them, that if they would not have committed it, it was certain that they had not fallen into it.†

In ſearching after truth, beware of the influence of common prejudices. For example, we are not to infer that a doctrine is true, becauſe 'tis profeſſed by numbers; (*r*) or has been eſpouſed by great and good men; (*s*) or makes a ſtrong impreſſion

add in this place, that profeſſors ſhould not be ready to ſpeak comfort to themſelves, on account of ſome ſcripture promiſe, that is ſuddenly brought to their remembrance, till they have ſeriouſly inquired, whether they are ſuch perſons as *the word of promiſe* ſuppoſes. He who obeys *the precept* may take comfort from *the promiſe*.

† See p. 74 of the Duty and Intereſt, by the Author.

(*r*) Were *the multitudes* who profeſs a doctrine an argument for its truth, ſuch an argument may be urged by Mahometans, for the deluſions of that impoſtor have a greater ſpread at the preſent time than the Goſpel of Chriſt (which indeed may be eaſily accounted for, as I have ſhewn elſewhere, ſee Duty and Intereſt, p. 88, note (§).—Popularity (as a late Author obſerves) is not to be aſcribed to the *truth* of mens particular ſentiments, but to other cauſes; eſpecially to an happy manner of addreſſing a popular auditory, with reſpect to which ſome men of all ſentiments are formed defective, and the beſt of men are ſometimes moſt ſo.—Again, 'tis manifeſt, that we are not to reckon a doctrine *falſe* becauſe 'tis embraced by few. Even the perſonal miniſtry of our bleſſed Lord (comparatively ſpeaking) was attended with ſmall ſucceſs, John iii. 32.—Strong prejudices, cuſtom, worldly intereſt, &c. may prevent the ſpread of the truth for a while, whereas afterwards it may flouriſh greatly. Conſult Iſaiah xlix. 4—7.

(*s*) We ſhould remember that the beſt of men are liable to error; accordingly hiſtory acquaints us, that thoſe who have given equal proofs of zeal in the ſervice of God and Chriſt, have conſiderably varied in their ſentiments. This was particularly the caſe as to thoſe celebrated reformers Luther and Melancton on *the one part*, and Œcolampadius and Zuinglius *on the other*.

ſion on the imagination: (*t*) or becauſe of the vehemence and poſitivity of the ſpeaker. (*u*) I ſay, we are not to eſteem a doctrine *true* or *falſe* merely on the account of either of theſe things.

To come to the knowledge of the truth, we ſhould aim to diveſt ourſelves of every kind of prejudice "lay aſide anger, pride, &c. and repair to that fountain whoſe ſtreams all confeſs to be pure. Now this fountain is not *the confeſſion of faith* of any particular denomination of chriſtians, but only *the word of God*, which is infallibly true. For tho' various perſons and parties ſince the Apoſtles days, have been ready to claim infallibility, none beſides the Apoſtles and Prophets (who indeed gave abundant proof of a divine miſſion) can juſtly make the following them, or their doctrine, the ſtandard of truth.

(*t*) Surpriſing impreſſions have been made on the minds of men by principles that are now univerſally condemned. So that were we to judge of truth by this criterion, and neglect the dictates of reaſon (as enlightened by the word of God) ungrounded fears, or deluſive hopes may be raiſed in the breaſt; indeed there is no knowing whither ſuch impreſſions will carry us; or what they may ſtir us up to do. For hereby we lay ourſelves open to the power of all ſorts of deluſions, and provoke our gracious Father to give us up to theſe moſt formidable evils, as a juſt judgment upon us for refuſing to make uſe of the *candle of the Lord*.—See Flavel, Vol. IV. p. 204, 260, and Turner's Letters, p. 172.

(*u*) The confident manner in which ſuch perſons expreſs themſelves (about points (it may be) concerning which the wiſeſt and holieſt of men have entertained different opinions) inſtead of being an argument for the truth of what they affirm, only indicates the warmth of their tempers, and that they have not read, or cloſely thought on the ſubject; and conſequently are unacquainted with the difficulties attending it. Therefore we ſee that ſome of theſe perſons, when their youthful heat begins to abate, and they have maintained a freedom of intercourſe with thoſe of different ſentiments become more moderate, nay even embrace the oppoſite tenets.——We who ſuſtain the miniſterial character ſhould bear in mind, that no miniſter is authoritatively to impoſe his own ſentiments upon his hearers, ſince an Apoſtle ſays—*Not that we have dominion over your faith, but are helpers of your joy.* 2 Cor. i. 24.

truth. The apoſtolic doctrine, as contained in the Scriptures, and *that alone* is to be the rule of faith.(*w*) 1 John iv. 6.

Examine the ſacred Oracles with diligence, patience,(*x*) and impartiality;(*y*) in your reaſonings(*z*) with others about the meaning of a paſſage of Scripture be calm; and be earneſt with God in prayer for

(*w*) Thoſe worthy perſons who ſuffered for conſcience ſake in the year 1147, would admit of no teſtimonies for the proof of the doctrines of religion, but only out of the Scriptures, and therefore were called apoſtolics. Gillies Vol. I. p. 31.

Mr. Fox (the famous Author of the Book of Martyrs) refuſed ſubſcribing to any thing but the bible.

Saith the great Mr. Chillingworth—I ſee plainly that there are Popes againſt Popes, Councils againſt Councils, ſome Fathers againſt other Fathers, the ſame Fathers againſt themſelves, a conſent of Fathers of one age, againſt a conſent of Fathers of another age.—In a word, there is no ſufficient certainty, but of Scripture only, for any conſidering man to build upon. *This* therefore, and *this* only I have reaſon to believe: *This* I will profeſs; according to *this* I will live; and for *this* if there be occaſion, I will not only willingly, but even gladly looſe my life.

That we may be led to keep cloſe to the word of God, would recommend the frequent recollection of ſuch paſſages as theſe, Galat. i. 8. 2 Tim. iii. 15, &c. Rev. xxii. 18, 19.

(*x*) It is more for our eaſe, to take for granted, that the ſentiments in which we have been educated are true. But *this* does not correſpond with the advice of St. Paul.—*Prove all things, &c.* 1 Theſ. v. 21.—What pains were taken by ſome in the days of perſecution *to know the holy Scriptures*, Gillies Vol. I. p. 76.

Truth (ſays Mr. Flavel) lies deep, like the rich veins of gold; if therefore we would get the treaſure, we muſt (as the inſpired writer expreſſes it) not only *beg*, but *dig* for this end.—Prov. ii. 3, 4.

(*y*) Pay an equal attention to all Scripture, I mean to thoſe parts that ſeem to *oppoſe*, as to thoſe which *accord* with your preſent ſentiments; elſe how can it ever be expected, that a right knowledge of the mind and will of God ſhould be attained.

(*z*) Let me take ſome notice here of the uſe of reaſon in the matters of religion,—" What we are ſure God ſpeaks be it ever ſo incomprehenſible to human reaſon, reaſon has nothing to do but to attend and ſubmit. Yet notwithſtanding this conceſſion, reaſon acts in character, when it humbly endeavors to find out God's mind expreſſed in Scripture words, and examines *human* forms

for the teachings of his Spirit.†---Thus acting, we may hope to be ſecured from every deſtructive error, and to be led into every truth neceſſary to the faithful diſcharge of our duty at preſent, and to our perfect and immortal happineſs hereafter. Suitable to this ſentiment are, Matt. vii. 7. John vii. 17. James i. 5.

Thoſe who have voluntarily joined themſelves to a religious ſociety, ſhould conſider what are the duties they owe the paſtor of it,(*a*) and their fellow-members,(*b*) and diſcharge them with becoming attention

forms of expreſſion by *ſacred* ones."—Much to the ſame purpoſe are the words of Mr. Hervey—I declare, I look upon my religion to be reaſon in its higheſt refinement. My reaſon ſays, admit nothing without ſatisfactory proofs, and when any thing is revealed by God, receive it as an oracle. I cannot but think that every part of our religion (tho' abſolutely undiſcoverable by reaſon) is, when diſcover'd and underſtood, perfectly rational, as it comports with the attributes of the Godhead, ſuits the ſtate of man, and is admirably adapted to diſplay the divine glory, and redreſs human miſery.

† See Page 212.

(*a*) Certain of the duties of church members towards their paſtors are—Cordially to receive and ſubmit to their adminiſtrations in doctrine and diſcipline, ſo far as is conſiſtent with true chriſtian liberty, and the due preſervation of the rights of conſcience, and private judgment, James i. 21, 22. Heb. xiii. 7, 17.—To pray heartily for them, 2 Theſ. iii. 1, 2. (See p. 207.) ---To provide for their temporal ſupport and maintenance, 1 Cor. ix. 7, 13, 14. Gal. vi. 6.—If they have more paſtors or teachers than one, they ſhould take heed of undue diſtinctions, and dividing into parties in favor of one to the prejudice of the other. 1 Cor. i. 10, 12.

(*b*) The duties of church members one towards another are—To meet together for ſocial prayer and free converſe on religious ſubjects * Mal. iii. 16. Acts i. 14. Heb. x. 24, 25.—To cultivate

* "Stated religious conferences in particular ſhould be managed with great caution and prudence, or elſe inſtead of anſwering valuable purpoſes, they will ſerve only to expoſe the weakneſs of ſome, cheriſh the ſpiritual pride of others, bring ſtrife and contention into the church, and thereby religion itſelf into contempt. And even ſocial prayer, tho' a more manifeſt and neceſſary duty, and what ſhould be encouraged more than it is, is not without its inconveniences, and dangers, if not properly conducted."

attention and diligence. In the profecution of this work, we fhould abhor the thought of adopting any unworthy methods, to weaken other facred intereftS, with a view to increafe the particular church to which we are united: Therefore if we perceive one of another fociety expreffing diflike to his prefent connections, on account of fome frivolous affair (where confcience is not concerned) inftead of ftriving to make a profelyte of fuch an individual, we ought rather do all we can to remove the prejudice, and to promote a reconciliation. This is what a regard to the general caufe of Chrift requires at our hands. Phil. i. 18.—If a perfon is difpofed to withdraw himfelf from that church with which he now holds communion—before he proceeds, he fhould weigh the matter well, confider whether the reafon for fuch a feparation be fufficiently important to lead him to take a ftep that may endanger the tranquility of the church; he fhould advife with thofe who are moft capable of giving him direction; ufe every proper mean to get his judgment rightly informed, and efpecially feek wifdom from above. And then,

 if

vate peace and harmony, avoiding whifperings and backbitings, Rom. xiv. 19. 2 Cor. xii. 20. Mutually to give and take reproof in the fpirit of meekneft, Matt. xviii. 15, 17. Gal vi. 1. To keep their places in the church as long as a good confcience, and as far as providential circumftances will permit, James iv. 7. *Submit yourfelves to God,* or as the expreffion in the original exactly fignifies *keep the rank,* even that rank which God has affigned you, Hearing a variety begets at leaft a weak fondnefs for novelty, and an unfteady conduct in religion, (fee p. 221.) However in cities and great towns where there are feveral churches, and where the members of thofe churches may happen to live at a confiderable diftance from the place, where the church to which they belong ufually meets, it cannot be unlawful for them to attend the common duties of public worfhip occafionally nearer home; tho' a diftinguifhing regard fhould be paid to the particular fociety with which they have connected themfelves, in order to prevent that confufion and even ruin to the very exiftence of particular churches, which muft be the confequence of indifcriminate and unconnected affemblies. Mr. Turner's Compendium of focial Religion, p. 128, &c.

if he is convinced that 'tis not an itch for novelty, or any other low end, but the preſerving a good conſcience that induces him to withdraw, let him leave that chriſtian ſociety in the moſt peaceable and orderly manner. Rom. xiv. 5. 1 Cor. x. 32. Epheſ. iv. 3.

To prevent our judging and condemning thoſe who differ from us in their religious ſentiments, we ought to reflect, that many things which divide the chriſtian world are controverſies about *words* more than *ideas*—that at beſt we ſee thro' a glaſs darkly, and therefore are liable to cenſure ſuch as do indeed hold the truth as it is in Jeſus.—That the grand principle of proteſtantiſm is the right of private judgment *(c)* that ſincere chriſtians may be of different opinions owing to the diverſity of their conſtitutions, capacities, educations, connections, or the like *(d)* ſo that after our utmoſt pains, we may not all be of one mind even in things that are eſteemed of moment—that we are ſolemnly forbid to cenſure others. *(e)* Rom. xiv. 4, 10.—that the Scriptures

(c) Yet while proteſtants acknowledge in words (ſays a writer of the preſent day) that the ſcriptures are the rule of faith, and alone ſufficient to make men wiſe unto ſalvation—inſtead of the ſcriptures, parties would ſlip in their own explications, bind their deciſions upon others as an infallible ſtandard, and oblige them to ſee with their eyes. And what is this but popery under another name? It is the moſt pernicious part of it, having heretofore occaſioned violent perſecutions, horrible maſſacres ſo diametrically oppoſite to the Goſpel, Luke ix. 54, 55, 56.

(d) Therefore (as Mr. Philip Henry uſed to ſay) we may as ſoon expect all the clocks in a town to ſtrike together, as to ſee all good people of one mind in every thing on this ſide Heaven.

(e) 'Tis to be remembered, that we are ſpeaking only of matters of *opinion*, and not of *practice*. We may (as one obſerves) ſafely ſay of ſuch as live a wicked ungodly life, that they cannot inherit the Kingdom of God without true repentance, becauſe the ſcripture has expreſsly aſſerted the ſame; but in matters of opinion, there are ſo many allowances to be frequently made, for the ſtrength of early prejudices, and the want of advantages for being better informed, that 'tis the hardeſt thing in the world for

tures moſt ſtrictly inculcate unanimity and charity, 1 Cor. i. 10. *(f)* Phil. ii. 1, 2. Yea do they not rank a tur-

for us to ſay upon good grounds, that a perſon's miſtake is inconſiſtent with the ſincerity of his heart; or that he is in ſuch a fundamental ‡ error, as will certainly exclude him from the benefits of ſalvation. In this let no man be forward to judge another, rather let the judgment be left to God.

(f) Now I beſeech you brethren,—that you be perfectly joined together in the ſame mind, and in the ſame judgment. The Apoſtle could not here mean *unity of opinion*, becauſe he does not urge any argument to reduce them to ſuch an agreement; nor ſo much as declare what that one opinion was in which he would have them agree: The words muſt therefore expreſs that *peaceful and unanimous temper* which chriſtians of different opinions may, and ought to maintain towards each other, and which will do a much greater honor to the Goſpel than the moſt perfect uniformity in ſentiment that can be imagined. Doddridge.

‡ It may not be improper to take ſome notice in this place of what is termed *a fundamental article of faith*—Whatever is a fundamental (it has been ſaid) muſt not only be a truth, and revealed by God, but muſt be a truth ſo far revealed to the perſon to whom tis ſuppoſed to be a fundamental, as that he is utterly inexcuſable, and can't poſſibly miſs diſcerning it, if he be ſincere: Conſequently that may be a fundamental to one man (or a truth neceſſary to be believed in order to his ſalvation) that is not ſo to another, who is differently circumſtanced. For example, what may be a fundamental with reference to us proteſtants, who by the good providence of God have the free uſe of our Bibles, might not be ſo to our anceſtors before the reformation, when the Bible was locked up from them &c. Further, that may not be a fundamental to the ſame man at one time, which may become ſo at another, even as ſoon as he hath had the means of conviction offered him. See the caſe of Nathaniel, who (tho' our Lord declares him to be an Iſraelite indeed, in whom there was no guile) yet being led away with the common prejudice of the Jews, would not at firſt admit that Jeſus of Nazareth was the promiſed Meſſiah; but having ſtrictly ſearched into the matter, he received ſuch ſatisfaction, that addreſſing himſelf to Jeſus, he ſays, *Rabbi, thou art the Son of God, thou art the King of Iſrael*, Joh. i. 43—51. See likewiſe the caſe of the Apoſtles relative to that great doctrine the reſurrection of Chriſt, Luke xxiv. 11, 34, &c.

a turbulent, disputing *(g)* and uncharitable spirit among the worst of crimes. Gal. v. 20. 1 Tim. vi. 4, 5. It may also be remarked, that a bigoted temper causes us to overlook the real excellencies of our dissenting fellow-christians, and dissuades us from following them, even in those parts of their conduct where we may do it with a safe conscience and possibly to no small advantage. *(h)*

Methinks for such reasons as the above, we should be very cautious how we venture to call others (who may see some points in a different light from us) I say we should be exceedingly cautious how we venture to speak of them as *strangers to the Gospel.* *(i)* as *denying the Lord that bought them.* 2 Pet. ii. 1. Or how we apply to them that passage we meet with in St.

(g) Whereas friendly debate may serve to promote the interest of truth, religious controversies warmly agitated are productive of considerable evils: These swell the heart with pride; estrange the minds of christians from each other; give rise sometimes to shocking expressions, and are most contrary to the power and spirit of practical religion and godliness, 2 Tim. ii. 14, 16, 23, 24, 25.

(h) It must hurt a truly candid and judicious christian, to hear a person say, I disapprove of *so and so*, because 'tis practised by such a party. Doubtless the inquiry should be, whether the particular practice is *good in itself*, if so, then let it be imitated from what quarter soever it comes. Were this rule adhered to, every one may see, that our differences would lessen, our mutual affection be increased, and the christian church attain to greater degrees of purity and perfection.

(i) In like manner, it should be far, very far from any of us of the sacred character, who are all equally fallible, to charge our brethren of an unblameable conversation and useful life with not preaching the Gospel, because their views of it differ from our own.—Truly the Gospel is not confined to this, or that party of men.—Tis possible that they who monopolize the Gospel to themselves may be furthest from the spirit of it, and most mistaken, where most positive. No Judge of heresy (says the eminent Doctor Owen) since the Apostles Days, but hath been obnoxious to error in that judgment; and those that have been forwardest to assume a judicature, and power of discerning between truth and error, so as to have others regulated thereby, have erred most foully. Owen's Collect. Serm. p. 227.

St. John, 2d Epiſt. verſe 10. *If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither bid him God ſpeed.(k)* Nay, ſo far ſhould we be from treating them in this manner, that if they profeſs to love our Lord Jeſus Chriſt, and are giving this teſtimony of the ſincerity of their affection, viz. walking in all his commandments and ordinances—we ſhould embrace them with heart and hand, admit them (when deſired) into the communion of the church *(l)* and readily unite with them in thoſe ſchemes that are adapted to advance the common intereſt of our great Maſter. For do they not appear to bear ſuch marks of real diſcipleſhip, as are laid down by Chriſt himſelf, and his Apoſtles after him. Matt. vii. 17, 20. John xiv. 23. Chap. xv. 14. Epheſ. vi. 24. Rom. x. 9? Let us not therefore be diſſatisfied with theſe plain evidences, and demand others, reſpecting which we are more liable to be deceived: Since in this caſe, we may be found to have condemned ſome whom Chriſt approves, and who are the living members of his myſtical body.—An obſervation made by the worthy Mr. Philip Henry, and another by the pious Dr. Doddridge are very deſerving the attentive regard of

(*k*) As the words of the Apoſtles, Peter and John, quoted above, are to be conſidered as referring to apoſtates, or to thoſe who endeavored to propagate doctrines utterly inconſiſtent with the known doctrines of the Goſpel, juſt to anſwer worldly ends, how does this in the leaſt countenance our treating with coldneſs and neglect, ſuch, who tho' they do not agree in ſentiment with us, yet acknowledge Jeſus to be the Meſſiah, the Savior of the world, the only Mediator betwixt God and man, profeſs an high eſteem for him, and conſcientiouſly keep his commands; and who (for ought we know) have been as diligent and ſerious in ſearching after the truth, and as fervent in prayer for divine teachings as ourſelves.

(*l*) Where can we read that the primitive chriſtians, notwithſtanding ſome very wide differences among them, upon points they thought of the higheſt conſequence, Acts xv. 1, 2, &c. were ever encouraged by the Apoſtles to ſeparate from each other, but rather they taught the Jews and Gentiles to bear with and receive one another, Rom. xv. 1, 7. Chap. xvi. 17. Turner.

of professors.—"It is not so much our difference of opinion that doth us the mischief, but the mismanagement of that difference."—"Love is the first and greatest of our Lord's commands; and after all the clamor that has been made about notions and forms, he who practises and teaches love best, shall be the greatest in the kingdom of Heaven."

—If we would honor our blessed Lord in the eyes of the world, we ought like the pious Psalmist to *take heed to our ways, that we offend not with our tongues.* Vain and foolish, or censorious *(m)* and unkind language, is a dreadful disgrace to the christian profession; and whatever favorable thoughts such may entertain of themselves, an inspired Writer has declared, that he who governs not his tongue is destitute of the Spirit of true piety, is a self-deceiver, James i. 26. Let us then aim in our discourse both to please, and edify those with whom we converse, *(n)* Ephes. iv. 29. Colos. iv. 6.—It becomes us to guard against that lightness in our behavior, which makes a person appear weak and little, and to shew that christian gravity which the Apostle recommends, Philip iv. 8. *Whatsoever things are honest* or (as the word imports) *grave, think on these things.*—Follow after humility *(o)* even that humility, which

(m) There is a jewish proverb to this effect—An evil tongue kills three, him that speaks, him that hears, and him of whom he speaks.—'Tis mentioned in the life of Doctor Mather, a fellow of the Royal Society, that he made it a rule to speak evil of no man, unless it was to answer some good purpose; as for instance, to keep others from being imposed upon by such a one's artifice, or for a warning to those who may be in danger of the same crime, and then insist upon *the crime* without mentioning *the name* of the offender, unless (I say) there was an apparent necessity for so doing. Tit. iii. 2.

(n) See page 183 of this Treatise.

(o) The more *humble,* the more ready we shall be in the case of offences and injuries, to apply ourselves first for peace. It argues (as the excellent Mr. Hugh Owen long since observed) pride, and more love to ourselves than to Jesus Christ and his ways,

which renders the chriſtian lovely in the ſight of God and man, Pſal. cxxxviii. 6, and leads to the heights of celeſtial glory. Matt. xxiii. 12.(*p*) *He that ſhall humble himſelf ſhall be exalted.* How beautifully was that humble temper, which Jeſus inculcated in his preaching, diſplayed in his own conduct, particularly when he waſhed his diſciples feet,(*q*) John xiii. 5.—Contentment with that ſituation, in which the providence of God has placed us (tho' it may be low and mean) is a grace very ornamental to the chriſtian character. 'Tis the apoſtolic charge, 1 Cor. vii. 24. *Brethren let every man wherein he is called, therein abide with God*, i. e. "let every one who is converted to chriſtianity, in conſequence of the call of God by the Goſpel of Chriſt, patiently, and contentedly

ways, and religion ſuffers, when profeſſors inſtead of complying with that divine command Matt. xviii. 15.—ſay, 'Its they offended, and not I, they ſhould come to me, and not I to them.' Turn to page 257, Note * and page 263, Note †——The ſame humble mind will lead us not to aggravate what ſeems to be amiſs in others; and if a good ſenſe can be put upon what another ſays, and does, never to take it in a bad one: and particularly to make the moſt candid excuſes in any caſe, wherein we think ourſelves to have been treated unkindly. It has been eſteemed a juſt and beautiful obſervation of Archbiſhop Tillotſon, that the gentle rebuke our Lord gives his diſciples, and the kind apology he makes for them, Matt. xxvi. 40, 41. are very remarkable; and the more ſo, as his mind was then diſcompoſed with ſorrow; ſo that he muſt have a deeper and tenderer ſenſe of the unkindneſs of his friends.

(*p*) No one ſentence of our Lord's is ſo frequently repeated as this, which occurs at leaſt ten times in the Evangeliſts.

(*q*) In ſo doing Jeſus performed one of the loweſt offices of menial attendants: This was ſo to a proverb, ſee 1. Sam. xxv. 41. Hereby he intended to inſtruct his diſciples, in every age, (not that they ſhould practiſe juſt the ſame thing, becauſe in many places and circumſtances, it would be rather an inconvenience than a kindneſs, to do it for our friends) but that we ought to regard both the neceſſary preſervation and mutual comfort of each other, and where thoſe ends are to be anſwered, we ſhould with pleaſure purſue the humbleſt offices of duty and love towards thoſe in the loweſt ſtations. Doddridge.

tentedly continue in his ſtation,(*r*) out of regard to him, who has appointed it, if he cannot change it to his advantage by ſuch methods as God approves." And he ſays verſe 21. *Art thou called being a ſervant* or (as the original ſignifies) *a ſlave, care not for it.*(*s*) The contented thankful (*t*) chriſtian will of courſe manifeſt that cheerfulneſs in his common deportment, which does no ſmall credit to the cauſe of religion, and is quite conſiſtent with the gravity enforced above. 1 Theſ. v. 16.

Let

(*r*) As perhaps we have ſometimes heard even profeſſors ſpeaking in a ſtrain that favors too much of envying others, in higher ſtations, and as if they were not properly ſenſible, that different circumſtances of life are permitted, and directed by God, to bring about ends worthy the perfections of his nature, and conducive to the general welfare of mankind.—We would beg ſuch to conſider (as a late writer has judiciouſly remarked) that in the variety of conditions and capacities, that runs thro' all the nations of the earth, there is an evident excellence. Many uſeful and important duties and comforts ariſe out of them, which could never take place was there an abſolute equality of circumſtances and abilities.—Let the chriſtian (whoſe outward condition is low) further reflect, that whatever are the inconveniences and diſadvantages of ſuch a condition, God would never have allotted that condition to his particular ſhare, had not God known that all circumſtances conſidered, it would be fitteſt for him; that God foreſaw that plenty and abundance would have been very hurtful to him, and that ſtraits and indigences would be inſtrumental to prepare him for better things.—2. Cor. iv. 17. The neceſſitous chriſtian ſhould too recollect with great pleaſure, that his preſent indigent ſtate is not only for his own perſonal benefit, but alſo ſubſervient to promote the future happineſs of thoſe in a ſuperior ſtation, who know his wants and are inclined from a right principle to miniſter to the relief of them. 1 Tim. vi. 17, 18, 19.

(*s*) If liberty itſelf (as one hath finely noted on this text) *that liberty* which is the firſt of all temporal bleſſings, be not of ſo great importance, as that a man bleſſed with the high hopes and glorious conſolations of chriſtianity ſhould make himſelf very ſolicitous about it, how much leſs is there in thoſe comparatively trifling diſtinctions, on which many lay ſo diſproportionate, ſo extravagant a ſtreſs.

(*t*) See the reaſons for thankfulneſs page 57 &c. of the Treatiſe before you.—To encourage to the work of thanksgiving, Mr. Henry was wont to ſay—new mercies call for new returns of praiſe, and then thoſe new returns will fetch in new mercies.

Let us likewise, Sirs, act the part of zealous christians. Our zeal should discover itself in endeavoring to advance (according to our various abilities) the knowledge, holiness, and salvation of relations, friends, and others, as well as in exerting ourselves for their good in a temporal view,(*u*) Thus we are to *strive together for the faith of the Gospel*, Phil. i. 27. Or as another Apostle expresses it, to *contend earnestly for the faith*(*v*) *which was once delivered to the saints*,

(*u*) 'Tis observed in the life of Mr. Henry, that whenever he gave an alms for the body, he usually gave with it a spiritual alms, some word of reproof, instruction, or comfort, as suited the occasion.—Such opportunities should in an especial manner be embraced, if the party applying for assistance be one, who has made a profession of religion, but has acted inconsistently with it. I say, these cases deserve peculiar notice, not only for their own sakes, but likewise because of the great influence of their evil example on others; even a very close admonition at such a time, instead of irritating, may have a good effect. *Rebuke them sharply*, saith the Apostle, *that they may be sound in the faith*, Tit. i. 13. or, (as the context explains it) that they may renounce their corrupt practices condemned by the Gospel, the unerring rule of faith; and particularly that they may cease from the infamous and most pernicious sin of lying, see ver. 12. and lead holy lives, as became the professors of *sound* and wholsome *doctrine*, that doctrine of holiness, that excellent spiritual food which being received into the heart tends to promote the health, vigor, beauty and happiness of the soul, Chap. ii. 1, 2, 3, &c.

(*v*) By the term *faith* is here meant the word of faith*, or the Gospel, which contains the doctrines delivered by Christ and his Apostles, respecting what we are to believe, and to do. This Gospel as expressed *not in the words which man's wisdom teacheth, but* in the words *which the holy Ghost teacheth*, I say, this pure Gospel, is the great thing, the interest of which we should strive to advance, both at home and abroad, by exhorting our fellow creatures daily to consult it, John v. 39; exemplifying its holy precepts in our own lives and conversation, 1 Pet. iii. 1; devoting of our substance to religious uses, Prov. iii. 9; by a readiness (if needs be) to suffer in the defence of the truth, Phil. i. 12, 13, 14, and by exciting others according to their abilities, to engage in doing good, and to continue therein, Gal. vi. 9. Adding to all this our prayers to God, to prosper our attempts, to cause his kingdom of grace to increase, till it fills the whole earth,

* Parallel texts Acts vi. 7. Gal. i. 23.

Jude verſe 3. 'In conducting our zeal (having examined the word of God to determine what is right, and ought to be done) let prudence and diſcretion guide us, that our deſign may not be defeated, nor our good, evil ſpoken of.'—In order that our hearts may glow with chriſtian zeal,(*w*) let us pay an attentive regard to former hints;* conſider the many noble patterns of divine zeal that have appeared in our world; more eſpecially let our eyes be fixed on the

earth, 2 Theſſ. iii. 1. And as directed above, we ſhould not only *ſtrive* but *ſtrive earneſtly* to promote the knowledge and practice of the Goſpel; for 'tis an affair that deſerves intenſeneſs of mind, and the exerting every nerve, ſince we have ſuch unanſwerable evidence† that the Goſpel is a revelation from Heaven (ſee page 229, &c.) and as it is the greateſt bleſſing that was ever beſtowed on the children of men.—With regard to our own explications of ſcripture, which are the reſult of diligent reading, cloſe meditation, and fervent addreſſes to God, we are on all proper occaſions in the ſpirit of meekneſs, and love, Epheſ. iv. 15, to declare them, and produce our arguments for them. Yet at the ſame time, requeſting our hearers, in imitation of the primitive chriſtians to ſearch the ſcriptures for themſelves, to ſee whether thoſe things are ſo, or not, Acts xvii. 11: and if in conſequence of ſuch an examination, they profeſs conſcientiouſly to differ from us, we ought (as urged before) calmly and impartially to attend to what they have to ſay in favor of their opinions, and treat them with that affection, which is due to fellow chriſtians.

(*w*) *Some* ſhew affection and give encouragement to thoſe who uſe their own diſtinguiſhing modes and acts of worſhip, while they look ſhy upon thoſe who from conſcience towards God, think and act otherwiſe. But is this chriſtian zeal? Such perſons ſhould ſeriouſly inquire, whether it be not ſelf-love in another form; whether hereby they are not reſpecting and defending themſelves and their own party rather than Chriſt and his cauſe? Phil. ii. 21.—*Others* are warm and eager in defending and propagating their own ſentiments on controverſial points; they cenſure and condemn all who do not hold theſe, and repreſent them it may be as enemies to the truth. Now here, does not the diſciple of the meek and loving Savior appear to be loſt in the bitterneſs of the diſputer of this world? What ſaith St. James Chap. iii. 14. *If you have bitter envying* or *zeal* (as the word ſignifies) *and ſtrife in your hearts, glory not*; do not call this grace, and zeal for God. Orton on chriſtian zeal.

* See page 187, &c.

† Duty and Intereſt, p. 91, note (*k*)

the Lord Jesus Christ, who *put on righteousness as a breast-plate, and was clad with zeal as a cloke*; who resigned for a while *the glory he had with his Father before the foundation of the world*, and dwelt in mortal flesh, willingly submitted to toil, hunger, and thirst, to the contradiction and revilings of sinners, whilst pursuing his Father's honor and the salvation of men: And oh what zeal fired his heart, when to complete the work that was given him to do, he meekly yielded to a death, disgraceful to the last degree, and painful beyond conception. (*x*) Now it is described as a great end for which Christ gave himself for us, viz. *that he might purify unto himself a peculiar people zealous of good works.* Tit. ii. 14.—Moreover, we should earnestly seek the influences of the Holy Ghost, "To shew the necessity of this, observe the conduct of the Apostles before, and after the ascension of Christ. *Before* it, they were all contending who should be greatest, and enjoy the chief honor and profit in that temporal kingdom, which they supposed their Master was about to establish. But *after* the descent of the Spirit upon them, when they received larger communications of his enlightening and sanctifying influences, as well as of his extraordinary gifts, they declined no labors, nor sufferings for Christ's sake, but rejoiced that they were counted worthy to suffer shame, reproach and death in his cause. Let us therefore pray, that the influences of this Spirit may be communicated to us, and to all around, to purify the earthly mind, to

(*x*) Accordingly we are told, the Romans were wont to express their idea of *pain* by a word borrowed from crucifixion.

☞ These Scriptures, chiefly relating to the duty of christians one towards another, and towards mankind in general deserve to be often, and attentively considered.—Psal. xv. 1—4. Prov. vi. 16—20. Micah vi. 8. Matt. v. 9. Chap. vii. 1—6. Chap. xi. 29. Rom. xii. 16—19. 1 Cor. x. 12. Galat. v. 19—26. Ephes. iv. 1—3. Philip ii. 3. Chap. iv. 5. 1 Tim. v. 13, 14. Chap. vi. 1—6. Tit. iii. 8, 14. James iii. 17, 18. Chap. iv. 11, 12. 2 Pet. i. 4—12.

to inflame the cold affections, to make each one *zealously affected always in a good thing*. Gal. iv. 18. 'O that we may shine with all the radiant graces of a christian evidently meetening for glory,' and so shew forth the praises of him who hath called us into the fellowship of his Son Jesus Christ.

THE PRINCIPAL EXCUSES FOR NEGLECTING THE LORD'S SUPPER BRIEFLY ANSWERED, AND AN EARNEST EXHORTATION TO CHRISTIANS TO COME TO THE SACRED TABLE.

'Tis indeed greatly to be deplored, that such multitudes who wear the christian name, should live in the habitual neglect of this divine institution. Was a pagan (who had ever heard, or read Luke xxii. 19, 20,) to be present at our public worship on sacramental sabbaths, and see one and another, the aged as well as the young, leaving the society as soon as this distinguishing ordinance was about to be administered, would he not be likely to conclude that those persons were the professors of some other religion?

Among the various things which prevent an attendance on the Lord's supper, one seems to be an apprehension, that those who do not communicate are not obliged to that circumspection and care in their behavior, and discourse, that those are who do communicate.

Shall return an answer here in the words of a pious Author, "Do not they know that whatever blessing they enjoy, temporal or spiritual, their obligation to serve and glorify God is thereby rendered the greater? Are they not under stronger obligations to a holy life for being christians than if they were heathens? Protestants than if they had been trained up in the darkness of popery? But if it was in their choice would they therefore change conditions with Papists or Heathens? Whether they are communicants or not, they are obliged by their profession of christianity to an observation of the

self

ſelf ſame duties, and to an abſtinence from the ſame ſins, as they value the favor of their God, and their Savior. Beſides, it is not only *actually receiving* the Lord's ſupper, but their being *invited* to receive it that they are to give an account of; nor is their privilege *the leſs* becauſe they neglect to make any advantage of it; on the contrary, ſo much *the greater* is their guilt and folly.

The plea of others may be—they have ſo much worldly buſineſs upon their hands, that they cannot ſpare ſufficient time for examining themſelves in private previous to their partaking the ſacrament; or are ſo ſituated, that 'tis out of their power to give a ſtated attendance on preparatory ſermons; beſides they diligently obſerve the other duties of public worſhip, and therefore hope that God will not be ſtrict to mark this omiſſion, eſpecially as it is ſo common a caſe.

We reply, "that if being engaged in a multiplicity of buſineſs is not the effect of choice but neceſſity, and you would willingly, if you could, ſhake off this and every other incumbrance, you have no reaſon for baniſhing yourſelves from any ordinance of the Goſpel.—Employ what time you can command, and may find to be of uſe, for the putting your heart into a ſuitable frame, for waiting upon the Lord, and you may hope to be graciouſly accepted." *(a)*

As

(a) It hath been well obſerved, that the examination St. Paul recommended to the Corinthians, 1 Epiſt. Chap. xi. 28, before they partook of the Lord's ſupper, was entirely owing to this, that ſome of the corinthian chriſtians had gone aſide in their practice from the inſtitution of Chriſt. The examination therefore propoſed by the Apoſtle appears to have been—that chriſtians ſhould conſider, what they were going to perform, and ſee that their hearts were engaged therein. The preſent remark ought to be remembered, that ſo no believer (who has approved himſelf to his own conſcience in theſe particulars) may make it a pretence for his paſſing by a ſacramental opportunity, that he has not had time for a long examination into his whole

paſt

As for preparatory ſermons, we know that theſe are not commanded in Scripture, and therefore are not neceſſarily connected with the Lord's ſupper; of courſe, the want of opportunity for hearing them, is no ſort of excuſe for abſenting ourſelves from the Lord's table.(*b*) And with reſpect to a cloſe and regular

paſt conduct. This does not in the leaſt imply, that chriſtians may not wiſely chuſe to ſpend a longer time in ſerious conſideration and prayer, juſt before their coming to the holy communion, if they have leiſure, and think it of more advantage to them to do it upon this occaſion than upon any other. But then, we are not to confine ſelf-examination to ſacramental ſeaſons, for this is a duty proper for every ſeaſon of our time, and every part of our life. Turn to page 184.

(*b*) For chriſtians ſtatedly to ſet apart an hour or two of their common time to meet together for reading and hearing, or religious conference and prayer, tends conſiderably to their mutual ſpiritual edification, Prov. xxvii. 17. Heb. x. 25. And it is to be lamented that both rich and poor are ſo backward in this reſpect. The poor perhaps may think themſelves excuſed, becauſe of the ſtraitneſs of their circumſtances: But tho' we own that attendance on ſeveral ſocial meetings, in the courſe of the week, may break in upon the neceſſary concerns of life, and hereby the good ways of God be diſcredited,—yet certainly the ſmall portion of time juſt mentioned, can make no great difference in a worldly view, nay 'tis not an unlikely method for furthering our temporal† as well as ſpiritual intereſt.—Nevertheleſs, ſays an aged miniſter of eminent piety, it may be queſtioned, whether the cuſtom of many chriſtian churches to obſerve days of faſting and preparation, and to attend ſermons and prayers previous to receiving the Lord's ſupper, and with a particular view to that ſervice

† The Rev. Mr. Brand meeting a poor man, that was wont to attend his lectures, but had for ſome time abſented—he inquired of him the reaſon? The poor man replied, it was not for want of inclination, but that he could not ſpare the time; his whole week-days earnings hardly ſupplying the neceſſities of his family. Mr. Brand told him, that rather than his ſoul ſhould ſuffer loſs, he would allow him ſix-pence a week, which the man acknowledged was more than he could earn in the time omitted from his labor. This man had at laſt let his allowance run into a longer arrear than ordinary, which Mr. Brand queſtioning him about, he thanked him for his laſt ſupply, acknowledging he now found God ſo to bleſs his labors, that he had no further need of that aid.

regular performance of the reſt of the duties of religion—how can that leſſen our obligation to obey in the preſent inſtance? James ii. 10.—-Aſk yourſelves then "If you believe the Lord's ſupper to be a duty that Chriſt has enjoined his diſciples in every age of the church, can you be ſafe in the neglect of it?" A Jew who refuſed to keep the paſſover, tho' only the memorial of a temporal deliverance, was to be cut off from the people of Iſrael. Numb. ix. 13. And is there nothing for thoſe to fear, who neglect the chriſtian paſſover, that memorial of an unſpeakably greater deliverance, and who go on with unconcern in this omiſſion, taking it as it were for granted without due examination, that 'tis a matter of little moment?—Neither will it render your conduct excuſable, to plead the examples of multitudes, no not even of thoſe who on other accounts are worthy of imitation. If ſuch live in the omiſſion of a duty that is evidently appointed by divine authority, *here* we are to leave them, and follow the word and example of Chriſt.

Many are afraid that they are unmeet for the holy communion, and therefore abſtain from it.

We anſwer, ſome aſſert, that the Lord's ſupper (like other ordinances) ſhould be open even to the moſt immoral, as a means of reclaiming them. But ſays Mr. Turner this is to ſet up a fellowſhip betwixt Chriſt

vice be worthy of imitation; ſince theſe things are not enjoined in the Goſpel of Chriſt, and no ſuch cuſtom was ever found in the primitive churches. Let thoſe therefore, who chuſe to obſerve ſuch preparatory ſeaſons, lay no more ſtreſs on them than in reaſon they ought, and never cenſure or deſpiſe their fellow chriſtians who are of a different judgment; ſeeing their non-obſervance of ſuch public preparatory exerciſes may proceed from conſcientious motives, viz. a fear of acting, as if they were wiſe above what is written; or of being chargeable with ſuperſtition (as Dr. Doddridge obſerves) by ſeeming to ſet the Lord's ſupper at a vaſt diſtance from all other ordinances; or leſt they ſhould be the means of giving young perſons terrifying ideas of the ſacrament, and diſcourage them from joining in it. *Here* let both parties bear in mind the apoſtolic direction. Rom. xiv. 2, 6.

Chriſt and Belial, contrary to the deſign of our chriſtian vocation, and may prove deſtructive of church diſcipline, and indeed appears to be quite inconſiſtent with 1 Cor. v. 11. Our advice to ſuch is, to proſtrate themſelves before God in private, confeſſing their ſins, and earneſtly imploring forgiveneſs and renewing grace thro' Jeſus Chriſt, and to have no longer fellowſhip with the unfruitful works of darkneſs, but rather reprove them; and then approach the ſacred ordinance. And let me beſeech you, ſirs, to uſe all ſpeed, for you are not only unfit for celebrating the Lord's ſupper, but muſt be ſenſible, that you are unfit for death; that was death to ſeize you the next minute (which is no impoſſible caſe) you would be plunged into a ſtate not to be ſeriouſly thought of without horror.—Yet ſtill, be it far from us to affirm, that none are to come to the table of the Lord except thoſe, who have very few doubts of their being already ſanctified, and pardoned. If any live ſo as not to diſcredit a chriſtian profeſſion, if they feel ſome deſires after Chriſt, and the infinite bleſſings of ſalvation, if they are forming reſolutions againſt every iniquity, and in favor of every divine precept, if they pray and ſtrive to keep thoſe reſolutions, let them be no longer terrified from an attendance on the Lord's table thro' a miſapplication of the words of St. Paul, 1 Cor. xi. 29. (*c*) but let them

(*c*) For the ſatisfaction of tender minds, we ſhall conſider the whole paſſage—The Corinthians ſeem to have retained but a very imperfect idea of the directions formerly given them by St. Paul, concerning the manner in which the Lord's ſupper was to be celebrated, and the great deſign of it. Therefore, when they met together profeſſedly to attend on this ordinance, they treated the Lord's ſupper as *a common meal*, and each perſon appears to have brought his own ſeparate proviſion, which was the cuſtom of the Greeks at their *ſocial ſuppers*; and theſe Corinthians perhaps might think it ſufficient to mingle a few thoughts of *the death of Chriſt* with their eating and drinking.—Whereas, chriſtians were not to come to the Lord's table to ſatisfy *their hunger and thirſt*, but only to partake of ſome *ſmall portion* of the bread

them come, O let them come and publickly commemorate the death of their dear Redeemer, as a moſt powerful means to increaſe their good deſires, and confirm their good reſolutions.

Not merely *one*, but *ſeveral* conſiderations may be urged to prevail with the ſerious chriſtian againſt delaying to become a gueſt at the Goſpel-Feaſt. The duty to which you are invited is plain and very expreſs, Matt. xxvi. 26, 27.—'Tis no burdenſome rite, but compliance with it is eaſy—yea, the command is

bread and wine, ver. 22, 34, and on ſuch an occaſion, inſtead of providing every one for himſelf *different portions*, they were to eat of the *ſame loaf of bread*, in token of their being members of the ſame ſpiritual body, and of the love which ſhould prevail among them, 1 Cor. x. 17. Neither were they to content themſelves with *a few ſlight thoughts* of a ſuffering Redeemer, but to have their minds devoutly employed thro' *the whole ſervice*, 1 Cor. xi. 24. Now then the Corinthians could not be ſaid to *eat the Lord's ſupper*, ver. 20, tho' there had been nothing more in their conduct than we have already noticed. But it is evident, that they were even chargeable with *confuſion, intemperance, and unkindneſs* one towards another; the rich providing plentifully for themſelves, and ſparing nothing of their abundance to the poor, ver. 21: So that they eat and drank *unworthily* in the moſt notorious manner,* and were eminently *guilty of the body and blood of the Lord*, i. e. of affronting Chriſt himſelf, by profaning that which is intended to repreſent his body and blood, ver. 27. And yet this heinous ſin was by no means unpardonable. 'Tis true, the Apoſtle ſays, ver. 29. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body*, or not eating the bread, &c. that is intended to repreſent Chriſt's death more reverently than common bread. But let it be obſerved, that the context ſhews beyond all manner of doubt, that the word tranſlated *damnation* ſhould have been rendered *judgment*, i. e, *temporal judgment*, ver. 30. *For this cauſe many are weak and ſickly among*

* We might indeed be ſaid to eat and drink *unworthily*, however outwardly decent in the act of communicating, if we eat the bread and drink the wine with minds *inattentive* to the great objects repreſented by them.—And do not they alſo eat and drink unworthily, who receive the ſacrament to qualify themſelves for ſome civil office, i. e. with a view to their temporal advantage, and not to their ſpiritual improvement?

pleaſant; how truly pleaſant to contemplate the ſtupendous condeſcenſion and love of our heavenly Father, and the Redeemer diſplayed towards the unworthy children of men.—'Tis an ordinance highly beneficial. Looking unto Jeſus, melts the heart into deep ſorrow for ſin; gives ſtrength to faith; enlivens the believer's hope; adds vigor and delight to obedience; raiſes the mind to heavenly realities; in a word, looking unto Jeſus, is adapted to make all the chriſtian graces *grow exceedingly* (*d*) therefore a neglect

among you, &c. Bodily diſeaſes were inflicted on ſome of theſe chriſtians, as a judgment for their unworthy communicating. The Apoſtle adds, ver. 32, *We are judged* or (as he immediately explains it) *we are corrected* that we *may not be condemned*; which plainly ſhews the judgments ſpoken of may be fatherly chaſtiſements.—Now what is there in the caſe we have been conſidering, that ſhould raiſe dread of the Lord's ſupper in the breaſts of thoſe who have a knowledge of the ordinance, approach it reverently, and aim to keep this ſacred feaſt in ſincerity and truth. 1 Cor. v. 8.—We acknowledge that unworthy receiving as any other ſin does indeed expoſe us to condemnation, ſhould God be extreme to mark it; but ſtill, it no more excludes a perſon from mercy than irreverent behavior under any other ordinance does.—They who neglect the Lord's ſupper becauſe liable to partake of it improperly, have equal reaſon for the neglect of all religious duties; and tho' chriſtians chiefly fear the conſequences of *communicating*, yet, to ſay the leaſt, there is as much reaſon to fear the conſequences of *neglecting to communicate*.——To conclude this note, eating and drinking unworthily (ſays Dr. Guyse,) relates not to the unworthineſs of the *perſons* that come to the Lord's ſupper, but to their unworthy *manner* of receiving it; and plainly refers to the uncharitable and ſcandalous behavior of the Corinthians at the ordinance:—nay to remove diſcouragement ſtill further from the mind of the humble chriſtian, let it be remembered, that even the Corinthians were not forbid by St. Paul from coming to the Lord's ſupper again; on the contrary, 'twas ſtill ſuppoſed to be their duty, and they were required to come to it in a ſerious and chriſtian manner, ver. 28, 33, 34.——See on this ſubject Doddrige's Fam. Expoſ. Mr. Toller on the Lord's ſupper, &c.

(d) We here ſee the advantage of frequent communions, and the anſwer to the common objection againſt them.—The *advantage* (as we have ſhewn above) is, that theſe frequent communions tend to promote our progreſs in the chriſtian life: The *objection*

a neglect of this sacred institution may deprive you of much edification, and present comfort, and also occasion distressing thoughts in a dying hour.---Many instances of this kind have been known.

As the subject we are discussing is of no small moment, I cannot forbear pursuing it further, and addressing myself in particular to youth,† i. e. to those young persons who are *sober-minded*, Titus ii. 6, and with an heart-felt concern are inquiring the way to the celestial Zion.---The Jewish Authors inform us, that at twelve or thirteen years old, the Jews made their first appearance at the passover; which may be also infered from Luke ii. 41. 42. Since this sacred festival nearly answers to the Lord's supper, 1 Cor. v. 7, 8, is not here an argument why you should give an early attendance on the christian passover?—Youth is the season of temptation: Now, when you are strongly pressed to omit duty, or commit sin, the recollection of your sacramental engagements may be found an admirable means, to vanquish the tempter.---This solemn profession of religion, this mark of your devotedness to the service of Christ will redound to your honor; render you more honorable than your brethren, 1 Chron. iv. 9, 10. We read of one, who abandoning the pleasures and splendor of his own court, retired and assumed the name of *Christodulus*, or *a servant of Christ*, accounting the glory of that name did outshine not only *that* of his other illustrious titles, but of the imperial diadem too.—By paying a regard to the command, the *dying*

tion against them is, that communions if frequent will lose their solemnity.---We should think it very odd reasoning should we hear men take up a resolution not to worship God all the week long in their families, or closets, to the end that the duties of God's worship may be the more solemn, when performed in his own House, and on his own day. Let us not therefore of choice take up with very rare communions, or where circumstances will admit of it be against having them more frequently.—The primitive christians communicated every Lord's day.—Mr. Grove

† See page 28, 243, &c.

ing command of Jesus, besides your own improvement in religion, your conduct (as hinted at before) may happily influence those of the same age, and such likewise as are more advanced in life: And may you not naturally suppose, that your presence at this holy ordinance will afford joy to the pious on Earth; yea, will give joy to the angels of God.

Ye hearts with youthful vigor warm,
  In smiling crouds draw near,
And turn from every mortal charm,
  A Savior's voice to hear.

Eternal wisdom has prepar'd
  A soul reviving feast,
And bids your longing appetites
  The rich provision taste.

All things are ready; come away,
  Nor weak excuses frame,
Haste to your places at the feast,
  And bless the Founder's name.

A PRAYER to be used before partaking of the Lord's Supper.

O Thou all-holy, all-glorious, and all-good and gracious God—I am indeed less than the least of thy mercies; infinitely unworthy to go to the table of the Lord, and draw so near to thy sacred Majesty. Yet as thou hast been pleased to command me thus to do, I would not neglect so plain a duty, so great a privilege—O give me a spiritual appetite to the plentiful and choice provision of thine House. May I feel a most earnest desire to eat of the christian passover.—And when I am present at the holy ordinance, and have Christ as crucified set before mine *eyes*, may my *heart* be sincerely, and deeply affected. Whilst I behold Jesus sealing the truth of

of his teſtimony with his blood, may my faith be confirmed in him, as one whom the Father hath ſent to ſave ſinners. Viewing him as a perfect pattern of patience and forgiveneſs, and of every heavenly grace, may I partake of his image. And may the contemplation of Jeſus as wounded for my tranſgreſſions, and bruiſed for mine iniquities, lead me to loathe, and carefully avoid every way of ſin, and to practiſe, and delight in holineſs.---O that the unfeigned language of my heart (when leaving the ſacred table) may be—"*God forbid that I ſhould glory, ſave in the croſs of* my *Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.* —All which I humbly entreat thro' the merits of Him, *who is the brightneſs of* thy *glory, and the expreſs image of* thy *perſon*; and who hath *loved* his people, *and waſhed* them *from* their *ſins in his own blood, and hath made* them *kings and prieſts unto God even his Father*; *to him be glory and dominion for ever and ever.* *Amen.*

THANKSGIVING and PRAYER to be uſed in the cloſet after partaking of the Lord's Supper.

O Almighty God, the Poſſeſſor of Heaven and Earth, from whom all creatures derive whatever excellencies or advantages they enjoy. I will rejoice in thy goodneſs, I will adore thee for thy manifold works.—Above all, I will magnify thy Name, in that thou haſt not with-held thy Son, thine only Son, but given him to be *the propitiation for the ſins of the whole world.*----Bleſſed be God for my ſhare in this higheſt expreſſion of thy love and bounty.---O how infinitely indebted alſo am I to Jeſus, the Captain of ſalvation, in *dying* that I might *live* in a ſtate of true and immortal joy.—Having been permitted this day to ſit down at the ſacramental table, and to *eat of wiſdom's bread, and drink of the wine which* ſhe has *mingled*, may I admire more than

than ever the wonders of redeeming grace.—May I approve myſelf a friend to the croſs of Chriſt, by ſacrificing the deareſt luſt, and love him fervently, *who loved me, and gave himſelf for me.* And may I have ſuch a grateful ſenſe of thy tender mercies diſplayed in Jeſus, that it might be as my meat and drink to do the will of my heavenly Father.—The Lord kindle in my breaſt a bright and ſteady flame of love towards my fellow-chriſtians; may I cheerfully communicate to the ſupply of their wants, and ſtrive to promote peace and union among them. And may this be done in lively and joyful expectation of the Savior's ſecond appearance.—Forgive, gracious God, what the eyes of thy ſpotleſs purity ſaw amiſs in me, while waiting upon thee. O that the ſufferings and death of Chriſt (which I have been commemorating) may atone for all my tranſgreſſions. Wherever I am, may I not forget that I have ſolemnly devoted myſelf afreſh to thy ſervice. God of all grace, help mine infirmities, preſerve thy ſervant in every circumſtance of danger, who deſires to truſt in thee.—Teach me to ſet an high value upon ſacramental ſeaſons, and conſtantly to improve by them; and in thy good time may I be called to celebrate *the marriage ſupper of the Lamb* in thy Temple above.—Aſſiſt every one who has profeſſedly received Chriſt Jeſus the Lord, to *walk in love.* And O that the Redeemer might take to himſelf his mighty power, and reign triumphantly through the Earth, that millions and millions may ſhout for joy, on account of his great ſalvation.—Graciouſly accept of me, and of all my poor attempts to ſerve thee, for thy mercies ſake in and and thro' thy well-beloved Son, whom thou haſt appointed to be the Savior, even of the chief of ſinners. *Bleſſing, and honor, and glory, and power be unto him that ſitteth upon the throne, and unto the Lamb for ever and ever. Amen.*

The

The PRAYER of a person in sickness.

THY Name, O Lord, endureth for ever; and thy memorial throughout all generations. Thou even thou art he *who killeth, and maketh alive, who woundeth, and healeth, neither is there any that can deliver out of thine hands.* Therefore, I come unto thee; O look down upon me in this season of distress, tho' my multiplied and aggravated sins have rendered me infinitely undeserving thy favorable notice, and exposed me to final condemnation and misery.—Blessed God, may it be in mercy to my soul, that I am now chastened of thee. May I learn such things by means of the present affliction, as may issue in my everlasting benefit.—-Whilst thy stroke is upon me, keep me from repining at thy dealings, and enable me to be all patience and resignation to thy will. Yea, make me so sensible of thy kind designs, in this visitation, that I may not only be *contented,* but *thankful.* Thus may I be an instrument of greatly glorifying thee in the hour of adversity.---With submission to infinite wisdom, I beseech thee to rebuke the distemper, and cause the cup of affliction to pass away from me; and to this purpose direct to suitable means, and command a blessing upon them. And when restored to health, may I live all the day long in thy fear, and to thy praise.—Or if thou hast determined that this sickness shall be unto death; do thou thoroughly fit me for the solemn event. Forbid it Lord, that I should be called to appear before thine awful bar in an unpardoned and unholy condition. But, I importunately beseech thee, to cleanse me from my sins with the invaluable blood of Jesus, and array my soul in the beautiful garments of holiness. Vouchsafe me a comfortable passage out of time, and safely conduct me to the realms of everlasting light, love, and joy. And I entreat thee also, to follow my dear friends with thy gracious goodness, both in life, and at death.—With all sincerity and

and earneſtneſs, I offer thoſe requeſts unto thee (O moſt merciful Father) thro' Jeſus my worthy Interceſſor, who hath *the Keys of death, and of the unſeen world.* Amen and Amen.

THANKSGIVING for recovery from ſickneſs, or for deliverance from any trouble, or danger.

O My God and my Father: None can increaſe, none can leſſen thine eſſential glories and excellencies. Thou art thine own Heaven, thine own happineſs. How *pure and diſintereſted* is thy goodneſs and love! And O how *great* is thy goodneſs, how *rich and numberleſs* thy mercies towards the works of thine hands.—Whilſt the inferior creatures are partaking of thy bounties, praiſed be God for the *diſtinguiſhing* temporal bleſſings thou art conferring on the human race. But far ſublimer praiſes are due to thee, for ſending thy dearly beloved Son to teach men the moſt weighty and raviſhing truths, to redeem from the worſt of enemies, and to make the poſterity of Adam like the Angels in Heaven. O what ineſtimable benefits are theſe! and how ſurpriſing the grace which offers them to thoſe, who have in innumerable inſtances overlooked and abuſed them! —Of this grace I am a partaker. On me, even on me, a worthleſs worm, thou haſt beſtowed thouſands and thouſands of invaluable favors.—Very lately thou haſt peculiarly interpoſed on my behalf: Yes, O Lord, when the ſorrows of death compaſſed me, thou didſt redeem my life from deſtruction; thou didſt ſend me effectual aid in the time of need; and 'tis owing to ſuch help obtained of God, that I continue to this hour.—Surely it becomes me to be glad and joy in thee, my adorable Redeemer! I therefore earneſtly implore, that the ſeaſonable deliverance received may be ſo imprinted upon my mind, that I may *never forget, never ſlight, never miſimprove it.* May the high praiſes of my God fill my heart,

heart, and employ my tongue thro' the remainder of my days.---May every power of my nature, and all my talents be joyfully consecrated to thee; when my voice is expiring in death, may I still attempt thy praises. And O may I reach the celestial Canaan, and resound the praises of my Maker and Savior with those myriads of pure and happy Beings, who stand around thy throne.----Let Heaven and Earth, let all the creation unite in the most exalted and everlasting strains of blessing and praise.----Thus would I *give thanks always for all things unto God even the Father, in the name of* my *Lord Jesus Christ, who came into the world* that sinners *might have life and that* they *might have it more abundantly.* Amen.

CHAPTER VI.

ON SINGING THE DIVINE PRAISES.

THIS sacred exercise is enforced by various scriptural precepts, and examples, 1 Chron. xvi. 23. 2 Chron. v. 12; and among others *that* of our divine Lord, Matt. xxvi. 30. "'Tis the noblest and highest employment of the soul, wherein we make the nearest approach to the blessed inhabitants of the heavenly world," Psalm l. 23. Rev. v. 9.—When we perform this duty, we should closely attend to *the signification and importance* of what we sing, Psalm xlvii. 7. And the person who fixes upon the hymn, or psalm in social worship, should aim to chuse such as is easy to be understood, and in which serious christians of different sentiments may conscientiously join.----As *the understanding* so *the heart* is to be engaged in the service, Ephes. v. 19. If we utter a devout breathing after any spiritual good thing, un-

leſs our deſires go with the words, are we not uttering *a falſehood and mocking God?*—We ſhould diſcharge the duty with *ſuitable affections:* When celebrating the inconceivable perfections of Jehovah, we ſhould do it with the deepeſt reverence, Rev. iv. 10, 11, and whilſt recounting the numerous and great benefits which flow from the divine loving-kindneſs, glowing gratitude ſhould fire our ſpirits, and holy joy (*a*) accompany the ſong of praiſe, Pſalm xcv. 2.----Since *the harmony of the voice* is an help to the devotion of the mind, thoſe who are capable of it ſhould learn to ſing, 2 Chron. xxiii. 13. And thoſe who have but an indifferent ear for muſic ſhould be careful not to interrupt the melody; "particularly they ſhould not run into an unſeemly noiſineſs; nor begin before the reſt; nor drawl out notes to a tedious length, when the reſt have done." ——Reſpecting *the poſture of the body* in ſinging, ſome think *ſtanding* moſt ſuitable, 1 Chron. xxiii. 30. whilſt others conſider *ſitting* (*b*) as not improper.—We would further obſerve that this is a duty not to be confin'd to a *few* but to be perform'd by *all*, (*c*) Pſalm

(*a*) "There ſeems to be a glaring impropriety in ſinging penitential and mournful pſalms and hymns, containing confeſſions of ſin, humiliation and ſorrow before God, prayers for pardon, and complaints under afflictions. St. James evidently preſcribes a contrary practice. *Is any among you afflicted? let him pray. Is any merry, or cheerful? let him ſing pſalms.* Chap. v. 13.—It appears from the hiſtory of the Old Teſtament, that the only pſalms uſed in the ſervice of the Jewiſh tabernacle, and temple were the language of praiſe and thankſgiving."

(*b*) A certain perſon on this point expreſſes himſelf thus—Singing is an ordinance wherein we ſpeak *concerning* God, rather than *to* him; accordingly it is called *a publiſhing the name of the Lord*, Deut. xxxii. 3. *A teaching and admoniſhing one another*, Coloſ. iii. 16. Hence the practice in our ſeveral congregations of ſitting.—Hence alſo we ſee the miſtake of thoſe, who affirm that all we ſing muſt be applicable to ourſelves.

(*c*) Here ſome devout chriſtians object, that in the churches to which they belong, the profeſſed ſingers have introduced ſuch a large variety of tunes, and are frequently introducing new *ones*, and ſome of them ſo full of *repetitions and flouriſhes*, that it

Pſalm lxviii. 22. Pſal. cl. 6, and as before intimated, every one ſhould be ſollicitous to perform it *in the beſt manner*, remembering that the moſt glorious praiſes we can give God are incomparably ſhort of what is due to his infinite perfections.—Should a little emmet (ſays Dr. WATTS) that feels the Sun-beams lift up its head and ſay, "O Sun thou art warm" a creeping inſect that knows little or nothing of the nature, the glory, the vaſt circumference, and the wonderful properties of this prodigious world of fire: Yet this deſpicable emmet gives praiſe to the Sun, much more than we can do to our God, much more than angels can do, more than all created nature can do; becauſe there is ſome proportion between the praiſes of this creeping worm, and the glories of the Sun; they are both finite: But the glories of our God are infinite; therefore no creative praiſe bears any proportion. 'Tis only the voice that built the Heavens and the Earth can tell what God *is*, and what God has *done*, and that can pay him *ſufficient praiſe*.

MORN-

it is impoſſible for them to learn them; ſo that they cannot join as they would wiſh to do in this part of worſhip.—The ingenious Dr. GREGORY hath obſerved, that *ſimplicity* in melody is abſolutely neceſſary in all muſic intended to reach the heart.——See Mr. ORTON, and The Morning Exerciſes on ſinging the praiſes of God.

☞ Let me remind *ſingers* of the apprehended evil of learning to ſing after divine ſervice on a Lord's day. Does not this break in upon the time which ſhould be employ'd in ſecret meditation? And does not the converſation which generally takes place on thoſe occaſions tend to wear off any ſerious impreſſions which might have been made on the mind by the ſermon juſt preached? —Would likewiſe adviſe ſuch when they meet together on common days, to improve in ſinging—as their minds are peculiarly taken up with the tune, not to uſe words *very devotional*, but rather to uſe pſalms on ſome *moral virtue*, as *juſtice*, *kindneſs*, *meekneſs*, &c.—Neither can I forbear mentioning a word to thoſe, who at a particular ſeaſon of the year go about from houſe to houſe *drinking*, and *ſinging*. There is ſomething very ſhocking in the idea of perſons in the midſt of their intemperance engaging in anthems of praiſe.—And are not thoſe partakers of the ſin, who countenance the practice?

MORNING AND EVENING HYMNS, EQUALLY SUITABLE FOR THE FAMILY AND THE CLOSET.*

FOR THE LORD'S DAY MORNING.—Long Metre. 1.

The excellency of the Word.

1. WHEN Israel through the desert pass'd,
A fiery pillar went before,
To guide them through the dreary waste,
And lessen the fatigues they bore.

2. Such is thy glorious Word, O God,
'Tis for our light and guidance giv'n;
It sheds a lustre all abroad,
And points the path to bliss and Heav'n.

3. It fills the soul with sweet delight,
And quickens its inactive pow'rs,
It sets our wand'ring footsteps right,
Displays thy love, and kindles ours.

4. Its promises rejoice the heart,
Its doctrines are divinely true;
Knowledge and pleasure it imparts,
It comforts, and instructs us too.

5. Ye British Isles bless'd with this Word,
Ye saints who feel its saving pow'r,
Unite your tongues to praise the Lord,
And his distinguish'd grace adore.

THE LORD'S DAY MORNING.—Common Metre. 2.

1. THIS is the Day the Lord hath made,
He calls it all his own;
Let Heav'n rejoice, let Earth be glad,
And praise surround the Throne.

2. To-day he rose and left the dead,
And Satan's Empire fell;
To-day the saints his triumphs spread,
And all his wonders tell.

* See page 168 note (c).

3. Hoſanna to th' anointed King,
To David's holy Son!
Help us, O Lord; deſcend and bring
Salvation from thy throne.

4. Hoſanna in the higheſt ſtrains
The church on Earth can raiſe;
The higheſt Heav'ns in which he reigns,
Shall give him nobler praiſe. W.

Lord's Day Evening.—Long Meaſ. 3.

1. SWEET is the work, my God, my King,
To praiſe thy name, give thanks and ſing;
To ſhew thy love by morning-light,
And talk of all thy truth at night.

2. My heart ſhall triumph in the Lord,
And bleſs his works, and bleſs his word;
Thy works of grace how bright they ſhine!
How deep thy counſels! how divine!

3. Lo! I ſhall ſhare a glorious part,
When grace hath well refin'd my heart,
And freſh ſupplies of joy are ſhed
Like holy oil to cheer my head.

4. Then ſhall I ſee, and hear, and know
All I deſir'd, or wiſh'd below;
And every pow'r find ſweet employ.
In that eternal world of joy. W.

Lord's Day Evening.—Common Metre. 4.

1. FREQUENT the day of God returns
To ſhed its quickening beams;
And yet how ſlow devotion burns!
How languid are its flames!

2. Increaſe, O Lord, my faith and hope,
And fit me to aſcend,
Where the Aſſembly ne'er breaks up,
The Sabbath ne'er ſhall end.

3. Where I ſhall breathe in heavenly air,
With heavenly luſtre ſhine;
Before the throne of God appear,
And feaſt on love divine.

4. Where I, in high ſeraphic ſtrains,
Shall all my powers employ;
Delighted range th' etherial plains,
And take my fill of joy. B.

A Morning Hymn.—Long Meaſ. 5.

1. GOD of the morning at whoſe voice
The cheerful Sun makes haſte to riſe,
And like a giant doth rejoice
To run his journey thro' the ſkies;

2. From the fair chambers of the Eaſt
The circuit of his race begins,
And without wearineſs or reſt,
Round the whole Earth he flies and ſhines:

3. Oh like the Sun may I fulfil
Th' appointed duties of the day,
With ready mind and active will
March on, and keep the heav'nly way.

4. Give me thy counſel for my guide,
And then receive me to thy bliſs;
May each deſire and hope beſide
Be faint and cold compar'd with this. W.

A Morning Hymn.—Common Meaſ. 6.

1. ONCE more my ſoul the riſing day
Salutes thy waking eyes;
Once more my voice thy tribute pay
To him that rules the ſkies.

2. Night unto night his name repeats,
The day renews the ſound,
Wide as the Heavens on which he ſits,
To turn the ſeaſons round.

3. 'Tis He ſupports my mortal frame,
My tongue ſhall ſpeak his praiſe;
My ſins would rouſe his wrath to flame,
And yet his wrath delays.

4. Great God, O let my heart be thine,
Whilſt I enjoy the light;
Then ſhall my Sun in ſmiles decline,
And bring a peaceful night. W.

An Evening Hymn.—Long Meaſ. 7.

1. SLEEP, downy ſleep, come cloſe mine eyes,
Tir'd with beholding vanities:
Welcome ſweet ſleep, that drives away
The toils, and follies of the day.

2. On thy ſoft boſom will I lie,
Forget the world and learn to die.
O Iſrael's watchful Shepherd ſpread
Thine Angel-tents around my bed.

3. Clouds and thick darkneſs veil thy throne,
Its awful glories all unknown;
O dart from thence one cheering ray,
And turn my mid-night into day.

4. Thus when the morn in crimſon dreſs'd,
Breaks from the chambers of the Eaſt,
My grateful ſongs of praiſe ſhall riſe,
Like fragrant incenſe to the ſkies.

F.

An Evening Hymn.—Common Metre. 8.

1. O Lord, my God, how wond'rous great
Is thine exalted Name!
The glories of the heav'nly ſtate
Let men and babes proclaim.

2. When I behold thy works on high,
The Moon that rules the night,
And ſtars that well adorn the ſky,
Thoſe moving worlds of light.

3. Lord, what is man, or all his race,
Who dwells ſo far below,
That thou ſhould'ſt viſit him with grace
And love his nature ſo?

4. That thy beloved Son ſhould bear
Like me a mortal form,
Made lower than the Angels are,
To ſave a dying worm?

5. Let him be crown'd with majeſty
Who bow'd his head to death;
And be his honors founded high
By all things that have breath.

W.

A Morning or Evening Hymn.

Common Metre. 9.

1. HOSANNA with a cheerful ſound,
To God's upholding hand;
Ten thouſand ſnares attend me round,
And yet ſecure I ſtand.

2. That was a moſt amazing pow'r
That rais'd me with a word,
And ev'ry day, and ev'ry hour,
I lean upon the Lord.

3. My breath is forfeited by ſin
To God's moſt holy law;
I own thy Grace, immortal King,
In ev'ry gaſp I draw.

4. God is my Sun, whoſe daily light
My joy and ſafety brings;
My feeble fleſh lies ſafe at night
Beneath his ſhadowy wings. W.

A Morning or Evening Hymn.

Common Metre. 10.

1. THRICE happy ſouls who born from Heav'n,
While yet they ſojourn here,
Who all their days with God begin,
And ſpend them in his fear!

2. So may mine eyes with holy zeal
Prevent the dawning day;
And turn the ſacred Scriptures o'er
And praiſe thy name and pray.

3. Midſt hourly cares may love preſent
Its incenſe to thy throne;
And while the world mine hands employs,
Mine heart be thine alone.

4. As ſanctified to nobleſt ends
Be each refreſhment ſought;
And by each various providence
Some wiſe inſtruction brought.

5. When

5. When to laborious duties call'd,
Or by temptations try'd,
I'll ſeek the ſhelter of thy wings,
And in thy ſtrength confide.

6. At night I lean my weary head
On thy paternal breaſt;
And ſafely folded in thine arms,
Reſign my pow'rs to reſt. D.

A Morning or Evening Hymn.

Common Metre. 11.

1. SHINE on my ſoul eternal God,
With rays of beauty ſhine:
O let thy favor crown my days,
And all their round be thine.

2. Did I not raiſe my hands to thee,
My hands might toil in vain;
Small joy ſucceſs itſelf could give,
If thou thy love reſtrain.

3. With thee let ev'ry week begin,
With thee each Day be ſpent,
For thee each fleeting hour improv'd,
Since each by thee is lent.

4. Thus cheer me thro' this deſart road,
'Till all my labors ceaſe;
And Heav'n refreſh my weary ſoul
With everlaſting peace. D.

A Morning or Evening Hymn.

Long Metre. 12.

1. MY God how endleſs is thy love!
Thy gifts are ev'ry evening new;
And morning mercies from above
Gently diſtil like early dew.

2. Thou ſpread'ſt the curtains of the night,
Great Guardian of my ſleeping hours;
Thy ſov'reign word reſtores the light,
And quickens all my drowſy pow'rs.

3. I yield my powers to thy command;
To thee I conſecrate my days;
Perpetual bleſſings from thine hand
Demand perpetual ſongs of praiſe. W.

A Morning or Evening Hymn.

Common Metre. 13.

1. INDULGENT Father! how divine!
How bright thy bounties are!
Through Nature's ample round they ſhine,
Thy goodneſs to declare.

2. But in the nobler work of grace,
What ſweeter mercy ſmiles,
In my benign Redeemer's face,
And ev'ry fear beguiles.

3. Such wonders, Lord! while I ſurvey,
To thee my thanks ſhall riſe,
When morning uſhers in the day,
Or ev'ning veils the ſkies.

4. When glimm'ring life reſigns its flame,
Thy praiſe ſhall tune my breath;
The ſweet remembrance of thy name
Shall gild the ſhades of death.

5. But oh! how bleſt my ſong ſhall riſe,
When freed from feeble clay;
And all thy glories meet mine eyes,
In one eternal day.

A Morning or Evening Hymn.

Common Metre. 14.

1. THE glories of my Maker God
My joyful tongue ſhall ſing;
And call the nations to adore
Their Former and their King.

2. 'Twas his right hand that ſhap'd my clay,
And wrought this wond'rous frame;
But from his own celeſtial breath,
My nobler ſpirit came.

3. I bring my mortal pow'rs to God,
And worſhip with my tongue;
I claim ſome kindred with the ſkies,
And join the heav'nly ſongs.

4. Let beaſts which in the paſtures feed,
Or in the deſarts lie,
Fiſhes that move within the ſeas,
And fowls beneath the ſky.

5. Let rocks, and woods, and fires, and ſeas,
Their various tribute bring;
And one united anthem raiſe
To God all nature's King.

6. Ye planets to his honor ſhine,
As thro' your orbs you run;
Praiſe him in your eternal courſe
Around the ſteady Sun.

7. The glory of my Maker's name
The wide creation fills,
And his unbounded grandeur flies
Beyond the heav'nly hills. W.

A Morning or Evening Hymn.

Long Metre. 15.

1. FATHER of men thy care we bleſs,
Which crowns our families with peace:
From thee they ſprung, and by thy hand
Their root and branches are ſuſtain'd.

2. To God moſt worthy to be prais'd,
Be our domeſtic altars rais'd;
Who Lord of Heav'n ſcorns not to dwell
With ſaints in their obſcureſt cell.

3. To thee may each united houſe,
Morning and night preſent its vows:
Our ſervants there, and riſing race
Be taught thy precepts, and thy grace.

4. O may each future age proclaim
The honors of thy glorious name;
While pleas'd and thankful we remove
To join the family above.

† *This* and the *next* the reader will perceive are particularly adapted to family worſhip.

A Morning or Evening Hymn.

Short Metre. 16.

1. BLEST are the ſons of peace,
Whoſe hearts and hopes are one,
Whoſe kind deſigns to ſerve and pleaſe
Thro' all their actions run.

2. Bleſt is the pious houſe
Where zeal and friendſhip meet,
Their ſongs of praiſe, their mingled vows
Make their communion ſweet.

3. Thus on the heav'nly hills
The ſaints are bleſt above,
Where joy like morning-dew diſtils
And all the air is love. W.

OCCASIONAL HYMNS.

For those who practise Infant Baptism.

Common Metre. 17.

1. SEE Iſrael's gentle Shepherd ſtand
With all-engaging charms,
Hark! how he calls the tender lambs,
And folds them in his arms.†

2. Permit them to approach, he cries,
Nor ſcorn their humble name,
For 'twas to bleſs ſuch ſouls as theſe
The Lord of angels came.

3. We bring them Lord in thankful hands,
And yield them up to thee,
May we ourſelves indeed be thine,
Thine let our off-ſpring be.

4. Ye little flock with pleaſure hear,
Ye children ſeek his face,
And fly with tranſport to receive
The bleſſings of his grace. D.

† Mark x. 14. Luke xviii. 15, &c.

A Practical Improvement of Adult Baptism.*

Common Metre. 18.

1. ATTEND ye children of your God;
Ye heirs of glory hear;
For accents so divine as these,
Might charm the dullest ear.

2. Baptiz'd into your Savior's death,
Your souls to sin must die;
With Christ your Lord ye live anew,
With Christ ascend on high.

3. Rise from these earthly trifles, rise
On wings of faith and love;
Your choicest, brightest treasure lies,
And be your hearts, above.

4. But Earth and sin will drag us down
When we attempt to fly;
Lord, send thy strong attractive force
To raise and fix us high. D.

A Sacramental Hymn.---Com. Metre. 19.

1. COME, let us join the rapturous songs
Of angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one.

2. "Worthy the Lamb that dy'd," they cry,
"To be exalted thus,
"Worthy the Lamb," our lips reply,
For he was slain for us.

3. The whole creation join in one
To bless the sacred name
Of Him that sits upon the throne,
And to adore the Lamb. W.

A Sacramental Hymn.---Com. Metre. 20.

1. SALVATION! O melodious sound
To wretched dying men!
Salvation, which from God proceeds,
And leads to God again!

* Colos. iii. 1.

2. Rescu'd from Hell's eternal gloom,
   And sin's most hateful chain:
Rais'd to a paradise of bliss,
   Where love and glory reign!

3. But O! may a degen'rate soul,
   Sinful and weak as mine,
Presume to raise a trembling eye
   To blessings so divine?

4. The lustre of so bright a bliss
   My feeble heart o'er-bears;
And unbelief almost perverts
   The promise into tears.

5. O Lord, my God, no voice but thine
   These languid hopes can raise:
Speak thy salvation to my soul,
   And turn its doubts to praise.

6. O Lord, my God, this broken voice
   Transported shall proclaim,
And call on all th' angelic harps
   To sound thy gracious name. D.

Praise for Deliverance from Sickness.

Long Metre. 21.

1. I Will extol thee, Lord, on high,
   At thy command diseases fly;
Who but a God can speak, and save
From the dark borders of the grave?

2. Sing to the Lord, ye saints of his,
And tell how large his goodness is;
Let all your pow'rs rejoice and bless
While you record his holiness.

3. His anger but a moment stays;
His love is life and length of days;
Tho' grief and tears the night employ,
The morning-star restores the joy. W.

A Hymn for New-Year's-Day.---L. Metre. 22.

1. ETERNAL God, I bless thy name;
The same thy power, thy grace the same;
The tokens of thy friendly care
Open, and crown, and close the year.

2. I 'midst ten thousand dangers stand,
Supported by thy guardian hand;
And see, when I survey thy ways
Ten thousand monuments of praise.

3. Thus far thy arm has led me on;
Thus far I make thy mercy known;
And while I tread this desart land,
New mercies shall new songs demand.

4. My grateful songs on Jordan's shore,
Shall raise one sacred pillar more;
Then bear, in thy bright courts above
Inscriptions* of immortal love.

A Hymn for the Fifth of November.

Long Metre. 23.

1. HAD not the Lord, may Isr'el say,
Had not the Lord maintain'd our side,
When men, to make our lives a prey,
Rose like the swelling of the tide.

2. The swelling tide had stopt our breath,
So fiercely did the waters roll,
We had been swallow'd deep in death;
Proud waters had o'er-whelm'd our soul.

3. For ever blessed be the Lord,
Who broke the fowler's deadly snare,
Who sav'd us from the murd'ring sword,
And made our lives and souls his care!

4. Our help is in Jehovah's Name,
Who form'd the Earth and built the Skies;
He who upholds that wond'rous frame;
Guards his own church with watchful eyes.

* Rev. iii. 12.

THE HAPPY NATION.---Long Metre. 24.

1. HAPPY the city where their ſons
Like pillars round a palace ſet,
And daughters bright as poliſh'd ſtones
Give ſtrength and beauty to the ſtate.

2. Happy the country where the ſheep,
Cattle, and corn have large increaſe;
Where men ſecurely work or ſleep,
Nor ſons of plunder break the peace.

3. Happy the nation thus endow'd;
But more divinely bleſt are thoſe
On whom the all-ſufficient God
Himſelf with all his grace beſtows.

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