

THE
GOLDEN CENSER:
AN
ESSAY ON PRAYER
WITH A
SELECTION OF FORMS OF PRAYER,
DESIGNED TO AID IN THE
DEVOTIONS OF THE SANCTUARY, FAMILY, AND CLOSET
BY **THOMAS O. SUMMERS, D.D.**

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.—Rev. viii. 3.

NASHVILLE, TENN.:
SOUTHERN METHODIST PUBLISHING HOUSE. 1881.

Entered, according to Act of Congress, in the year 1859, by
J. B. M'FERRIN,
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District of Tennessee.

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PREFACE

TO THE
NINTH EDITION.

THE great lack of the devotional element in the religion of the times; the value of a manual of devotion to Christians in general, and its peculiar serviceableness to certain classes; together with repeated solicitations to issue such a work, will account for the appearance of the present volume. It is not designed to supersede any of those larger works which enrich our devotional literature, and which have been freely used in the preparation of this, but to fill a place which is not filled by others.

The Essay is brief, as the book in demand must not be large; comprehensive, discussing the essential points embraced in the subject of prayer; and free from controversy, which does not seem to be in place in a work of this class.

The Forms of Prayer are taken from approved sources, to wit, the Scriptures, Liturgies of various Churches, and the most esteemed manuals of Family and Private Devotion. For reasons which it is believed would satisfy their respective authors, an occasional change or omission has been made; but they are nearly all given in their original form. The chief difficulty in preparing this part of the work consisted in selecting a few of the best specimens from many hundreds which passed under review.

It may not be impertinent to suggest that the Essay should be read before the Forms are used, and that the best way of using the latter is to study them with great care, committing to memory as many of them as may be, especially the Scriptural and Liturgical Forms, as they will thus be made permanently available as auxiliaries to extempore prayer.

To the foregoing remarks, which were prefixed to the first edition, the author will only add, that he has seen no reason to make any changes in the work for the present edition. Its approval by competent judges strengthens the hope before expressed, that, by the Divine blessing, it will contribute somewhat to promote the more regular and more profitable performance of public, family, and closet prayer.

NASHVILLE, TENN., February 1, 1859.

ESSAY ON PRAYER.

CHAPTER I.

WHAT IS PRAYER?

SECTION I.—DEFINITION OF PRAYER.

PRAYER is the offering up of our desires to God, for things agreeable to his will, in the name of Christ, by the help of his Spirit, with confession of our sins and thankful acknowledgment of his mercies.

This implies self-examination, in order to understand what we want; consultation of the Scriptures, in order to ascertain what is the will of God concerning us; dependence on the mediation of Christ; recognition of our helplessness apart from the grace of the Holy Ghost; conviction of our guilt and depravity; and a sense of our obligation to the Author and Giver of every good and perfect gift.

The offering up of our desires to God, the exclusive object of worship, under these conditions, in acceptable prayer.

SECTION II.—THE SPIRIT OF PRAYER.

It is obvious from the foregoing definition that there may be the offering up of our desires to God, with devotional forms and postures, without prayer. The pagan in Thibet may ply his praying-machine; the Mohammedan repeat his formula with many a prostration; the Romanist may count his beads and make his crossings and genuflexions; and the Protestant may say or sing, read or extemporize, his addresses to God, and yet not pray. The spirit of prayer may all the time be wanting.

By the spirit of prayer is meant a devotional tone and temper of the mind and heart. It combines the elements of sincerity, humility, reverence, penitence, confidence, fervor, and importunity. So important are these elements that the absence of any one of them will render nugatory all our devotions.

Let sincerity, for instance, be wanting, of what avail will be our forms of prayer? "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but

their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Matt. xv. 7-10. "Give ear unto my prayer, that goeth not out of feigned lips." Ps. xvii. 1.

Let humility be wanting, and how preposterous is the pretence of prayer! The parable of the Pharisee and the publican shows that "every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke xviii. 9-14.

Let reverence be absent, and what but indignation may we expect from the Majesty of the universe, who has assured us that if we worship him acceptably; it must be "with reverence and godly fear." Heb. xii. 28, 29.

Let penitence be absent, and what a mockery is the form of prayer! It has passed into a proverb, Prayer will make a man leave off sinning, or sinning will make a man leave off prayer. It is a homely but a just remark of Jeremy Taylor, "The prayers of a wicked man are like the breath of corrupted lungs: God turns away from such unwholesome breathings." Even the heathen have their baptisms and lustrations before they approach the altar to worship their gods, thereby indicating the necessity of moral purity—at least in intention and desire—as a prerequisite to prayer. "We have been well instructed by symbols," says Philo, "that when we approach to the altars to pray or give thanks, no sinful infirmity or passion must be brought with us." "If I regard iniquity in my heart, the Lord will not hear me." Ps. lxvi. 18.

Let confidence be wanting, we insult the munificent Sovereign whose throne of grace we professedly approach. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6. "Let not that man think that he shall receive any thing of the Lord" who does not "ask in faith." James i. 6, 7. We can never succeed unless we "lift up holy hands, without wrath and doubting." 1 Tim. ii. 8.

Let fervor be wanting, and "Rise odors sweet from incense uninflamed?" If so, why then did Jacob wrestle, and David "cry aloud," and Jesus agonize in prayer? Were they and other Scripture saints enthusiasts? Nay, verily; they knew very well that God would not be found of them unless they sought him with all their heart.

Let importunity be wanting, and the defect will mar our sacrifice. We must ask, seek, knock—plead again and again, like Paul and our great Exemplar; wrestle, like Jacob, till the day breaketh; supplicate, like the Syrophenician woman; persevere, like the importunate widow—so that the blessings which will not be given at our simple request may be yielded up to our importunity. We

must, of course, keep as remote as possible from the absurd and impious notion that we succeed by wearying out the Most High, in a literal sense, with our importunity. Our prayers can no more overcome his omnipotence than they can inform his omniscience, or persuade his benevolence. Yet he will have us, for our benefit, tell him our wants, and that too with a fervid importunity. "For God," says St. Gregory, "will be requested, urged, conquered, as it were, by importunity." Some, who are not altogether indifferent to the importance of prayer, content themselves with making a civil request, or perhaps praying by proxy, like Simon Magus, who, when Peter advised him to "pray God" for pardon, politely replied, "Pray ye to the Lord for me."

"Pleads he in earnest? Look upon his face:
His eyes do drop no tears, his prayers are in jest:
His words come from his mouth, ours from our breast:
He prays but faintly, and would be denied,
We pray with heart, and soul, and all beside."

The spirit of prayer is imparted and kept alive by the Holy Ghost, concurring with our endeavors, according to the Scripture, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications." Zech. xii. 10.

The indulgence of worldly lusts, as opposed to the spirit of prayer, will make all our devotions abortive. "For so have I seen," says the English Chrysostom, "a lark rising from his bed of grass, and soaring upward, singing as he rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than it could recover by the libration and frequent weighing of his wings; till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion from an angel, as he passed sometimes through the air, about his ministries here below: so is the prayer of a good man; when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity, his duty met with infirmities of a man, and anger was its instrument, and the instrument became stronger than the prime agent, and raised a tempest, and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words went up toward a cloud, and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose the prayer, and he must recover it when his anger is removed, and his

spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven upon the wings of the holy Dove, and dwells with God, till it returns, like the useful bee, loaded with a blessing and the dew of heaven."

SECTION III.—THE FORM OF PRAYER.

Although the spirit of prayer may exist without being bodied forth in any outward form, when circumstances do not admit of the latter, yet it may be doubted if it can subsist in the soul without such external expression, when opportunities for it are presented.

By the form of prayer is meant such words, accompanied with such postures, as express, as far as may be, the essential elements of prayer.

We may, indeed, attach so much importance to the form as to lose sight of the spirit; but then, on the other hand, we may use the form so as not abusing it, making it the means of keeping the spirit alive within us, fanning the flame of devotion, and causing our communion with God to be more intimate and delightful. However important it may be, in certain circumstances, to lie passive in the hands of God; to remain in quiescent contemplations of his perfections; letting our desires silently feast upon his resources of grace and of glory—the teachings of Scripture and the healthful experience of Christians show that our bodily senses and organs, as well as spiritual faculties, are to be employed in this service. The form in which this may be done to the greatest advantage will appear when we consider the manner in which the duty of prayer is to be performed.

CHAPTER II.

HOW SHOULD WE PRAY

SECTION I.—THE PARTS OF PRAYER.

FROM what has been said in regard to the essential nature of prayer, it is not difficult to ascertain what are the parts of prayer. When with the aid of the Holy Ghost we put ourselves in the way of the performance of this duty, we shall be inspired with such sentiments and emotions as will develop themselves in exercises of invocation, adoration, confession, petition, intercession, consecration, thanksgiving, and blessing, according to the prevalent state of our minds, or the outward circumstances in which we may be placed. These exercises are technically called the Parts of Prayer, and we cannot dispense with one of them. To aid the memory they are summed up by Dr. Watts in one comprehensive stanza:

"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."

A slight examination of these several points will show that they are all of importance in our approaches to the throne of grace.

For example, What is more natural than calling upon God by some of the titles by which he has been graciously pleased to make himself known to us in his word? These titles express either his essential Godhead, or some quality of his nature, the particular attribute suggesting, or being suggested by, the character of our petition—*e.g.*, God and Lord, the only wise God, the Almighty, Jehovah, the Merciful, Our Father in heaven. Of such forms of invocation the Scriptures afford us abundant examples.

And what more natural than the adoration of that exalted nature and those glorious perfections? How can we help sanctifying the Lord God of hosts, and making him our fear and our dread, when we come into the presence of his awful majesty?

As we are poor miserable sinners—our misery calling for pity, and our sin imploring grace—how can we avoid confessing our sin, and ill-desert, and wretchedness, and helplessness, as the groundwork of all our petitions? How does David confess his wickedness and depravity, particularly in his seven

penitential psalms, (Ps. vi., xxxii., xxxviii., li., cii., cxxx., cxliii.) So Daniel, (Dan. ix.) So the publican, (Luke xviii.) So all who successfully approach the mercy-seat. "I acknowledged my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Ps. xxxii. 5. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 8, 9. This confession should be the result of self-examination, conviction of sin, contrition, and self-abhorrence. It should be general, and it should—especially in the closet—be particular also.

Feeling and acknowledging ourselves "wretched, and miserable, and poor, and blind, and naked," we shall not be at a loss for the subject-matter of petition when we come before God. Our petitions, like our confessions, will be both general and particular. We shall pray for wisdom, righteousness, sanctification, and redemption; and we shall also descend to all the details and varieties of our wants, especially in the closet. And here there is but one limitation; we are to ask those things only that are agreeable to the will of God. But within this restriction, what a range!—what a scope for both deprecation and supplication! We are authorized to pray for every thing requisite and necessary, as well for the body as the soul, for time and eternity, for daily bread as well as for pardoning mercy. Whenever the bestowment of temporal things will not prejudice our spiritual interests, we may be sure they will be given in answer to prayer. No petition proper for the Holy Ghost to inspire in us, and for the great Mediator to offer for us, will be rejected by the Father. It would be preposterous and profane to proceed on a different principle in our devotions.

Possessing a social nature, we are permitted, nay, commanded, to exercise our social feelings in our approaches to God. This is suggested by the plural style of the Lord's Prayer, "Our Father, who art in heaven." Intercession is a natural sequence of petition: we are to love our neighbor as we love ourselves; therefore, as we pray for ourselves, we are also to pray for our neighbor. We are commanded to pray one for another, and even for our enemies: we are to pray for the King Messiah, (Ps. lxxii.) that is, for the spread of his kingdom, and the salvation of the whole world. Our Lord has set us the example of intercession, and the apostles have copied that beautiful example. It is observable that Paul solicits an interest in the prayers of his brethren in every epistle, except that to the Galatians: he did not ask them to pray for him, as they had apparently left off praying for themselves. The reflex influence of intercessory prayer is most beneficial, tending, perhaps more than any thing else, to promote charity, mercy, and peace. And whatever difficulties there may be in regard to the philosophy

of its direct influence, we are assured that in this respect also it "availeth much." See 1 Sam. xii. 23: Luke xxiii. 34: John xvii.: Acts vii. 60: Eph. iii. 14-21; vi. 18-20: Jas. v. 14-18.

The dedication of ourselves to God, at first view, does not seem to be one of the parts of prayer. But let this be wanting and it is obvious there is nothing genuine in all the rest. Prayer is a sacrifice; and it involves something more than the service of our lips, even the devotion of our lives. Every time we offer acceptable prayer to God, this consecration is implied; why then may it not be expressed? It is virtually embraced in this duty; why not formally? The Psalms—divine models of devotion—abound in acts of consecration: "Thou art my King, O God." Ps. xlv. 4. "Thy vows are upon me, O God." lvi. 12. "O Lord, I am thy servant." cxvi. 16. "Stablish thy word unto thy servant, who is devoted to thy fear." "I am thine: save me." cxix. 38, 94. We cannot too frequently—we cannot too solemnly—recognize God's right in us, founded in creation, redemption, preservation, and covenant engagements. These should be ratified in every address to the throne of grace.

Thanksgiving, even when it is presented in a strictly eucharistic form, is one of the parts of prayer. It is a virtual request that God would accept the free-will offerings of our mouth; that he would take notice, so to speak, that we are not unmindful of his favors. Were we indifferent to our obligations, there would be an obvious impropriety in multiplying them; we should show ourselves unworthy of them; there would be an incongruity in their bestowment upon us. To some extent, indeed,

—"God is paid when man receives—
T' enjoy is to obey."

But there cannot be the full enjoyment of any blessing, unless God be identified with it: it must be referred to him—to his grace as the originating, to his glory as the final cause thereof. The connection between gratitude and gratification is so intimate, that the terms which designate them, in more than one language, come from one and the same root. Joy and thanksgiving are united in eternal wedlock. If prayer is honored with the answer of peace, what is more natural, more reasonable, than a responsive expression of gratitude for the blessing received? We are accordingly commanded to "offer unto God thanksgiving," and "in every thing, by prayer and supplication, with thanksgiving, to make our requests known unto God." "Nothing doth so innocently provoke new graces as gratitude."

And is not praise, as well as thanksgiving, an essential part of our devotions? "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O thou Most High: to show forth thy loving-kindness in the morning, and thy faithfulness every night." Ps. xcii. 1, 2. The old word *eulogy*, which, like all other words, has been degraded by use, is singularly expressive: as applied to the subject in hand, it means *to speak well* of the name of God. This may be done without fulsome adulation, or empty compliment, as if God, like man, were possessed of vanity which we might desire to gratify, It is rather "the glory due unto his holy Name," and it would consequently be unjust to withhold it. It is a means of impressing our own hearts with a sense of the excellence of God, so that we may be led to copy all his imitable perfections; and it is also a most available means of inducing others to conceive rightly of his character, to submit to his authority, and to seek his favor. It is good, it is pleasant, it is comely (Ps. cxlvii. 1) to praise the Lord with holy songs; but we can praise him also when we are on our knees petitioning his throne, either by the simple indulgence of lively emotions in the remembrance of his holiness, or their vocal expression in the most exalted style which we may be able to command. Above this act of devotion there is nothing to which we may aspire.

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers:
My days of praise shall ne'er be past
While life, and thought, and being last,
Or immortality endures."

SECTION II.—THE MODES OF PRAYER.

As prayer is essentially a spiritual exercise, that which is called *mental* prayer has been properly recommended. This is the voluntary entertainment of devotional thought, sentiment, and emotion; the lifting up of the soul to God; silent communion with the Father of spirits; telegraphic communication with the invisible world. This mode of prayer may be had in requisition when circumstances preclude the outward exercises of devotion, or when these are incapable of expressing the intense desires of the soul, when we can scarcely

—"groan to him who reads the heart,
Th' unutterable prayer."

But there are seasons when we cannot maintain continuous thought, but we can ejaculate a pious desire, darting it forth from a devotional heart with such

force as to insure its entering into the ears of the Lord of Sabaoth. In the midst of the most engrossing cares we may breathe the petition, "Lord, help me?" "Save, Lord, or I perish!" "Hold thou me up, and I shall be safe." "Hallelujah!" "Blessed be the name of the Lord!" "Glory to God in the highest!" These, like arrows from a well-strung bow, may leave the heart of the humble Christian, and in a moment enter the heaven of his faith and hope..

But when there is opportunity we should have the form as well as the spirit of devotion: there should be decent respect shown to outward observance. We should assume the lowly posture of petitioners, according to the exhortation of the Psalmist, "O come, let us worship and bow down: let us kneel before the Lord our maker," Ps. xcvi. 6, and after the example of Elijah, Daniel, St. Paul, and other ancient saints, as well as that of the great Exemplar himself. These all bowed their knees unto the Father of our Lord Jesus Christ, in token of their humility, reverence, and godly fear. The Jews, indeed, of our Lord's time, sometimes prayed standing; and so, on certain occasions, did the Christians after the apostolic age; and so, indeed, may we; but both Scripture and reason suggest that kneeling is the more excellent way.

In public, social, and family prayer, there is, of course, a vocal utterance of our petitions; and it were well, perhaps, if there were also in our closets. This would intensify our thoughts and feelings. As we think in words, the utterance of them would give them emphasis. It would tend to preserve us from wandering thoughts—the great bane of the closet. Pagans and papists use images to incite and sustain their devotions: we may use words, vocal utterances, for a like design—only there is this difference: the former are expressly forbidden in the Scripture as idolatrous, while the latter are enjoined by positive precepts, and recommended by the holiest examples. "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously, so will we render the calves of our lips." Hos. xiv. 2. Here the words of petition are prescribed, and the words of thanksgiving implied. So also the Lord's Prayer, which is both a model and a form: to be used as a guide in framing our own language, "After this manner, therefore, pray ye, Our Father"—and to be used in its own precise language, "When ye pray, say, Our Father," etc. Comp. Matt. vi., Luke xi. The words of devotion used by the Old Testament saints—Abraham, (Gen. xviii.,) Jacob, (Gen. xxviii., xlviii.,) Moses, (Deut. xxxiii.,) Aaron, and his sons, (Num. vi.,) David, (Psalms, *passim*,) Daniel, (Dan. ix.,) Ezra, (Ez. ix.,) Nehemiah, (Neh. ix.,) and others; and also of New Testament saints, the Virgin Mary, Zacharias, (Luke ii.,) the eleven apostles, (Acts i.,) St. Paul, (Epistles, *passim*, especially Eph. iii.,) and our Lord himself, whose sacrificial prayer, (John xvii.,) and the prayer of his agony, thrice

repeated, (Matt. xxvi.,) are recorded as examples of oral devotion, earnest, fervent, and importunate.

SECTION III.—CONCOMITANTS AND AIDS TO PRAYER.

Devout meditation is the handmaid of prayer. It tends to abstract our thoughts from the world, and enables us to survey the subject-matter of petition, intercession, thanksgiving, and praise. It sustains so near a relation to prayer, that the one may sometimes be placed for the other. Thus in Gen. xxiv. 63, we read in the text, "Isaac went out to *meditate* in the field at the eventide;" and in the margin, Isaac went out *to pray*. So in Psalm v., "Give ear to my words, O Lord, consider my meditations. Harken unto the voice of my cry, my King and my God, for unto thee will I pray." It was when he *was musing* the fire burned, and he broke forth into the language of prayer. Ps. xxxix. 3, 4. When meditating on the work of God he breaks forth, very naturally, into the praise of God. Ps. lxxvii. "My meditation of him shall be sweet: I will be glad in the Lord—bless thou the Lord, O my soul." Ps. civ. 34, 35. He accordingly prays that not only the words of his mouth, but also the meditation of his heart, may be acceptable in the sight of God. Ps. xix. 14.

Self-examination, if it be not a branch of meditation, is of equal importance in our approaches to the throne of grace. Paul recommends it to the Corinthians, (2 Cor. xiii. 5,) and especially before partaking of the Lord's Supper. 1 Cor. xi. 28. The Psalmist considers it of so much consequence that he desires the Lord to conduct the process himself; and, indeed, it is only by aid of the Divine scrutiny that we can attend to this duty with success. "Examine me, O Lord, and prove me: try my reins and my heart." How naturally this exercise merges into prayer may be seen by another passage: "Search me, O God, and know my heart: try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Ps. xxvi. 2; cxxxix. 23, 24. By this introversion, this exploring of ourselves, we find out our peculiar sins and infirmities, temptations and wants, which constitute the *materiel* of prayer. We also thus ascertain the extent of our indebtedness to Divine grace—at least, we acquire some knowledge thereof—the groundwork of thanksgiving and praise. If self-knowledge was considered so important by the heathen that they inscribed the famous sentence, "Know thyself," on the front of the temple of Apollo, to be read by all his worshippers, surely it ought not to be considered of less importance to us when we engage in the worship of "the King eternal, immortal, invisible, the only wise God." If we would not "offer the sacrifice of fools," we must regard the counsel of the wise man, "Be not rash with thy mouth, and let

not thy heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few." Eccl. v. 1, 2.

It is scarcely necessary to say that the reading of the Scriptures is a valuable ally of devotion. The two duties have a bearing on each other. Thus, when we open the Bible to read, we ought to pray, "Open thou mine eyes that I may behold wondrous things out of thy law." Ps. cxix. 18. And when we are reading, we ought to mark, learn, and inwardly digest every passage which may be brought into our devotions. Indeed, it would be a profitable exercise to collect, collate, and commit to memory the principal devotional passages of Scripture, to be a magazine or repository of suitable language, from which we may draw on all occasions of prayer. It may much increase our confidence to know that we are asking for things which we need, according to the will of God, in the words which the Holy Ghost teacheth, the very language which thousands before us have used successfully as the vehicle of their thought and emotion at the throne of grace. This use of the word of God will both restrict and enlarge our devotions: it will restrain us from fanaticism and kindred evils which simulate the worship of the Most High, while it will extend our desires to take in "all the fulness of God."

Human compositions, prepared as aids to devotion, may be used with great advantage. The forms of the English liturgy stand foremost in this category. Many of those admirable prayers are expressed in the language of Scripture, and are exceedingly good to the use of edifying. Being provided with suitable words of prayer, the mind can bring all its powers to bear upon the more strictly devotional work of stirring up the affections, in which principally consists the spirit of prayer. There has been too much stiffness in rejecting, as well as too much strictness in using, written or printed forms of prayer and praise. Some denounce extemporaneous devotion as unbecoming in an approach to the Majesty of the universe; for them every thing must be prepared beforehand, and if they have not their book they can neither sing nor pray. Others will tolerate nothing of the sort—not even the use of David's Psalter; or, if that, nothing beside the Psalter, and that in the most literal translation possible. The true course lies between those extremes. We may avail ourselves of prepared forms as aids to devotion. It will be all the better if they are lodged in our memories, so that we may with the greater readiness use them as the clothing of our ideas and emotions, in connection with words of our own, which will be spontaneously suggested to our minds. We humbly conceive that in this way, which is recommended by many churches,—the Methodist churches in particular,—we may most effectually use this means of grace, praying with the Spirit and with the understanding also. We suppose the noblest faculties of the

mind, as well as the best affections of the heart, are none too good for this exercise. "For though God does not command us to set off our prayers with dress and artifice, to flourish it in trope and metaphor, to beg our daily bread in blank verse, or to show any thing of the poet in our devotions but indigence and want"—to borrow the sarcasm of the Juvenal of the English pulpit—"though God is far from requiring such things of us in our prayers, yet he requires that we should manage them with sense and reason. Fineness is not expected, but decency is; and though we cannot declaim as orators, yet he will have us to speak like men, and tender him the results of that understanding and judgment that essentially constitute a rational nature." "It is the simplicity of the heart, and not of the head, that is the best inditer of our petitions. That which proceeds from the latter is undoubtedly the sacrifice of fools; and God is never more weary of sacrifice than when a fool is the priest, and folly the oblation." See Mal. i. 8, 14.

But all our efforts to pray will be abortive unless we secure the influences of the Holy Ghost. The first inclination to pray comes from his grace, and it ought to be seconded on our part, not only by offering the prayer to which we are prompted by his inspiration, but also by soliciting of him larger supplies of his gracious influences. The inhabitants of the town of Man-soul, in Bunyan's "Holy War," did well to call upon the Lord High Secretary to frame their petition to the King Immanuel, that it might obtain, as it did, a gracious acceptance. "The Spirit," says Paul, "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 which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. viii. 26, 27. Not that he makes intercession for us in heaven—to do that is the peculiar province of Christ as our Advocate—Paraclete—with the Father, but the Holy Ghost, that other Paraclete, maketh intercession in us, by showing us our wants and the Divine fulness and benevolence; prompting and exciting us to devotion, sustaining us in its performance, and opposing all unfriendly influences. Not that the Holy Ghost does our praying for us—the idea is absurd—nor that he works necessarily within us to force us to pray: that is equally erroneous. But he operates upon our moral nature, initiating thought and emotion toward God, continuing his influences upon us in proportion to our concurrence with his gracious operations. It is thus that we are to pray in the Holy Ghost. Jude 20. Without our co-operation he cannot proceed in the premises: without his aid we nothing good can do.

"We cannot think a gracious thought,
We cannot feel a good desire,
Till thou who call'dst a world from naught
The power into our hearts inspire;
And then we in the Spirit groan,
And then we give thee back thine own."

It is thus the Spirit helpeth our infirmities. We have infirmities of memory: the Spirit helpeth them by suggesting such thoughts as are proper to be embodied in petitions. We have infirmities of judgment: the Spirit helpeth them by restraining us from improper addresses to the throne of grace. We have infirmities of will: the Spirit helpeth them by working with us that we may have a good will, and continuing to work with us when we have it, so that we may be able to control our thoughts and fix our attention on the great Object and on the subject-matter of prayer. We have infirmities of feeling: the Spirit helpeth them by enabling us to bear up under the pressures of life, exciting pure and warm desires after holiness and heaven, and by curbing the sallies of fanatical emotion. It is only when the Holy Ghost moves upon our hearts, and we respond to his operations, that we can with propriety be said to pray.

CHAPTER III.

WHEN SHOULD WE PRAY?

SECTION I.—SEASONS FOR PRIVATE PRAYER.

THAT there should be regular seasons of prayer seems reasonable, and is certainly scriptural. "Seven times a day," says David, "do I praise thee, because of thy righteous judgments." Ps. cxix. 164. In another place (Ps. lv. 17) he says, "Evening, and morning, and at noon will I pray, and cry aloud, and he shall hear my voice." So Daniel was accustomed to kneel upon his knees in his chamber three times a day, to pray and give thanks before his God. Dan. vi. 10. There is, if we may so speak, a natural propriety in thus thrice a day formally addressing the throne of grace. Three times a day we are accustomed to feed our bodies; and this very act may suggest to us that our souls need similar attention. "Man shall not live by bread alone." Matt. iv. 4. Without adopting the artificial divisions of the day, known as the canonical hours, we do not feel free to omit the three seasons for private devotion, morning, noon and evening.

What Christian can neglect the closet in the morning, when he arises from his bed? All nature seems to invite us to lift up our hearts unto God. When we rise from our beds, it is like a resurrection from the dead; and it seems almost impossible for a pious mind not to view it in a devotional light.

"Glory to thee who safe hast kept,
And hast refreshed me while I slept:
Grant, Lord, when I from death shall wake,
I may of endless life partake."

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." Ps. v. 3. "I will sing of thy power; yea, I will sing of thy mercy in the morning." Ps. lix. 16. Compare Ps. lxiii. 1; lxxxviii. 13; xcii. 1, 2; cxxx. 6.

The primitive Christians were exemplary in the discharge of this duty. Cyprian says, "We are up betimes in the morning, that by our daily devotions the memory of our Lord's resurrection may be preserved and celebrated among us." Athanasius: "Let the sun when it riseth see the Psalter or thy Prayer-book in thy hands." Basil: "Before we do any thing else, be we careful to celebrate the first-fruits of the day, and the very beginnings of our holy thoughts, to the service of God." "Let not the day, when it cometh, find us sleeping in our beds, but awake and up and ready at our prayers, according to his custom whose eyes

prevented the night-watches." Chrysostom: "It behooveth us, therefore, to rise before the sun be up, and so to order our time that the course of our prayers may equal and answer the course of the day. For tell me, with what face can we behold the sun, unless we first worship Him that hath made so glorious a light for us?" Ambrose: "Who blusheth not to hear the birds every morning, how sweetly and solemnly they sing out their praises unto God, and is so dull himself as not to do the like?" Jerome: "Let there be one of good life and sound religion set over thy daughter, who by continual example may both teach and allure her to rise up betimes to prayer, and to sing the morning hymns to the glorious praise of God." "Let him not prosper who seeks to feed his body before he hath refreshed his soul, or doth any thing before he hath offered up his prayers and praises, with all devotion, to Almighty God." Apostolical Constitutions: "Let every Christian begin his day's work with devotion—praying first and giving thanks to God for his renewing of the morning light."

No one need be at a loss for the material of devotion when he rises from his bed. The blessings experienced during the night will inspire the contemplative mind with gratitude. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." Lam. iii. 22, 23. "I laid me down and slept; I awaked, for the Lord sustained me." Ps. iii. 5. The wonders of creation revealed by the opening light of day are well adapted to call forth songs of praise, in imitation of the choristers of nature. The buoyancy of spirit which we feel after the repose of the night is favorable to this delightful exercise. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Eccl. xi. 7. Who can gaze upon the glorious orb of day, as he rolls up the eastern horizon, without praising that infinite Being of whom the great luminary is but the shadow? The duties, trials, and blessings of the day upon which we are entering may well draw forth our hearts in supplication for ourselves and intercession for others. How appropriate that petition in the *Te Deum*, "Vouchsafe, O Lord, to keep us this day without sin;" and that of Bishop Ken:

"Direct, control, suggest, this day,
All I design, or do, or say,
That all my powers, with all their might,
In thy sole glory may unite."

When we go out into the world with an atmosphere of devotion around us, there is good hope that we shall pass through the day without contracting evil from the pernicious elements with which we must necessarily come in contact.

The importance of visiting the closet at the noontide, though overlooked by many, will be obvious enough to every one who will carefully consider the subject. The world has its anxieties and fascinations, and these will distract and ensnare us, if we do not break in upon them with exercises of devotion. Mental and ejaculatory prayer, indeed, will aid greatly in keeping us in the fear of God all the day long. But will not a noontide prayer in the closet cool our breathless ardors? will it not refresh our jaded spirits, and enable us to go on our way rejoicing? David, and Daniel, and Peter, must have thought so; for they chose this as a special hour of prayer. Ps. lv. 17: Dan. vi. 10: Acts x. 9.

"The sixth hour," the hour of noon, says Tertullian, "has been always accounted a solemn time for devotion and prayer." Cyprian says, "For many reasons is the sixth hour of prayer observed by devout Christians, as being a time which has been specially consecrated and advanced thereunto both in the Old and New Testament." So Basil: "When we pray at the sixth hour, we imitate that holy saint who said, And at noon-tide will I call upon thee. There is an arrow that flieth abroad, and a devil that destroyeth in the noon-day: fit it is we should then seek and take heed to be delivered from them."

That we should close up the day with devotion seems to be almost a dictate of nature. The heathen considered it every man's duty to engage in religious worship in the evening as well as in the morning. "The evening," says Jerome, "is a common and usual time of prayer with all men." Accordingly, under the Law, the evening no less than the morning sacrifice was to be presented on the altar. Num. xxviii. 2, 4. Isaac went out to meditate, or to pray, in the evening; Gen. xxiv. 63; and David, his distinguished descendant, says, Ps. cxli. 2, "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." See Ps. lv. 17.

"Let your devout prayers," say the Clementine Constitutions, "be made also in the evening with thanksgiving unto God, who hath given you the night wherein to rest from your daily labors." So Basil: "When thou lookest upon the heavens, and beholdest the beauty of the stars, adore Him that in his wisdom made them all for thee. When the day is ended, and the night approacheth, fall down and worship Him who made both the day and the night to give thee joy and rest."

Who can look back on the blessings of the day without being moved with gratitude to Him who maketh "the outgoings of the morning and evening to rejoice?" Ps. lxxv. 8. Who can look upon the declining day, the gorgeous reflections of the setting sun, the hosts of heaven, as they come trooping out in bright squadrons in the sky, without exclaiming with the devotional Psalmist,

"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the son of man, that thou visitest him?" Ps. viii. 3, 4. Who can resign himself to sleep, the emblem of death, and to his bed, the type of his grave, without saying with the same Psalmist, "I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety;" Ps. iv. 8; and with Bishop Ken:

"Keep me, O keep me, King of kings,
Under thine own almighty wings!"

SECTION II.—SEASONS FOR FAMILY PRAYER.

As the family is the institution of Heaven—for "He setteth the solitary in families"—there are family blessings for which we are to offer supplications and thanksgivings. And if we would not inherit the curse of the Lord, pronounced on the families that call not on his name, (Jer. x. 25,) we must see to it that the morning and evening lamb be offered regularly on our domestic altars.

Not only the direct, but also the indirect blessings received in answer to family prayer are great, and greatly to be prized. The authority of the head of the family will be much more respected if he maintain his proper character as the anointed prophet and priest of his household. He is their authorized teacher, and it is his duty to read to them out of the book of the Lord. He is their leader at the throne of grace, and it is his duty to aid them in their petitions and thanksgivings. And when this is the case, their affection and reverence toward him will be strengthened, discipline will be more easily maintained, domestic strifes will be prevented, and under that roof-tree there will be a family of love.

Nor let it be supposed that it is the duty of the head of the family alone to maintain this institution: every member is bound to contribute his share: the least as well as the greatest, children, servants, all who abide in the house. Every one should be present at the reading of God's word: all should unite in the hymn of praise and in the humble petition.

The lessons should be taken alternately from the Old and New Testaments: they should be brief, judiciously selected, and read with devotional feeling. Hymns, in like manner, should be chosen with care, and sung with a proper spirit. The prayers should not be too general: they should vary according to times and circumstances, and never be irreverently brief or fatiguingly long.

The best time for morning-prayer is immediately before breakfast, and for evening-prayer immediately after tea, before the family is scattered and the younger members are sleepy.

Of course, before and after each meal "grace" should be said: the "grace before meat" should have the form of petition; that "after meat" the form of thanksgiving. They should be pronounced with solemnity, so as to interest every one at the table.

It scarcely need be added, these devotions should never be intermitted on account of the presence of visitants; but rather let your guests know that they have an interest in your prayers at the altar, as well as your hospitalities at the table. The beneficial results of a due attention to these family duties, no tongue can describe.

SECTION III.—SEASONS FOR SOCIAL AND PUBLIC PRAYER

Living in society, and sharing in public blessings, we should meet together for public worship. Constituting as we do, or ought to do, a part of Christ's family on the earth, we should "not forsake the assembling of ourselves together" with our fellow Christians—those with whom we have immediate fellowship—as often as convenient, for the purpose of social prayer. And they who are eligible to the office of leading in those devotions should cultivate the gift of extemporaneous prayer to the greatest extent, that the words they utter may be good to the use of edifying, adapted to minister grace to the hearers, and to aid them in the expression of their thoughts and feelings at the mercy-seat.

"Although the gospel teaches," says Olshausen, "that God is to be worshipped in spirit, it yet requires an outward form of worship. The Redeemer designed to found a visible Church, which necessarily presupposes an external service of God (*cultus*.) Worship accordingly exists in the Christian Church not merely for the sake of the weak, but also for the most advanced. The worship of the Church is designed for a perpetual thank-offering of believers. 1 Pet. ii. 5: Heb. xiii. 15. This element of adoration, with spurious objectiveness, has acquired in the Catholic Church an undue prominence, while in the Reformed Church, with spurious subjectiveness, the preacher and his discourse have too much supplanted the element of adoration. The middle course is the right one, and it requires the two to be so distributed that the minister may stand forth, not only in his subjectiveness as a teacher, but also as a true *liturgus*, that is, as the organ through which the adoration of the Church receives expression."

He who conducts the devotions of the sanctuary should tax all his powers to perform this service in an acceptable and fruitful manner. Justin Martyr tells us that the president in the primitive assemblies of Christians prayed with his utmost ability; and well may this be the case, as the edification and salvation of so many persons, as well as the glory of God, are involved in the due performance of this service. He ought to pray for "all sorts and conditions of men," and for every thing "requisite and necessary as well for the body as the soul," 1 Tim. ii. 1-3; yet he ought not, by vain repetitions or diffuse eloquence, to be prolix in the performance of this service. "I would rather make short prayers," says Dr. Donne, "than extend them, though God can neither be surprised nor besieged; for long prayers have more of the man, as ambition of eloquence and a complacency in the work, and more of the devil by often distractions."

Nor let any one suppose that this is a work which belongs exclusively to the minister—that others are concerned in nothing but the sermon. This is a pernicious mistake. It is "common prayer" which the minister offers; and every one in the community is, or ought to be, as much interested in it as the minister himself. "We come together before God," says Tertullian, "being, as it were, banded together, besieging him with our prayers. This force is pleasing to God."

There is not a prayer offered in the sanctuary, though the Council of Trent excepts the Lord's Prayer, to which the people should not say, Amen. According to a primitive and laudable custom, this should be done in an audible voice. "The songs of the temple" are not to be sung as solos and duetts, or by proxy; but all the congregation should unite in the service. "Let the people praise thee, O God: let all the people praise thee." "And all the people shall say, Amen." "How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" Ps. lxxvii.: Deut. xxvii.: 1 Cor. xiv.

SECTION IV.—OCCASIONAL SEASONS FOR PRAYER.

We should not confine ourselves to sabbatical and other stated seasons for prayer; but whenever by competent authority, civil or ecclesiastical, days of humiliation, thanksgiving, and the like, are designated, we should never fail to be present to join in the solemnity; and those on whom is devolved the responsibility of leading the devotions of the people should do all in their power to make them pertinent and edifying.

In times of affliction we should pray with special devotion, private or social, as circumstances may suggest. "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. l. 15. "Is any among you afflicted? let him pray." James v. 13. A familiar acquaintance with the language of prayer, interspersed through the Scriptures, especially in the Psalms, and in the writings of Jeremiah—for the *weeping* prophet was emphatically a *praying* prophet—expressive of the sorrows and desires of the afflicted heart, will prove of immense service on such occasions.

Nor let it be supposed that we do not need prayer in seasons of prosperity. As in times of affliction our devotions have more of the cast of supplication than thanksgiving, though the latter is mingled with the former, so, in times of prosperity, while our devotions may have more of the cast of thanksgiving than supplication, yet the one is mingled with the other. See Job i. 5, 21. Great need have we to pray,

"Save us in the prosperous hour
From the flattering tempter's power—
From his unsuspected wiles,
From the world's pernicious smiles."

In both affliction and prosperity we frequently encounter embarrassing circumstances, when a cloud seems to rest on our path, and we know not how to proceed: how sweet then is that encouraging scripture, "Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus." Phil. iv. 6, 7.

There are prayers suited to every stage of our earthly pilgrimage. Thus in childhood we may use the prayer suggested to little Samuel, "Speak, Lord, for thy servant heareth," 1 Sam. iii. 9. "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?" Jer. iii. 4. In middle life we may say, "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us, yea, the work of our hands, establish thou it." Ps. xc. 16, 17. In old age we have inspired precedent for the prayer, "Now also when I am old and grayheaded, O God, forsake me not." Ps. lxxi. 18. To know how to expand these petitions, to apply them to peculiar circumstances, to turn them into thanksgiving and praise, is a gracious faculty, and ought to be exercised to the greatest available extent.

There are prayers, too, suited to every stage of our spiritual course. Thus, when awakened from our sleep of sin, we ought to pray with the publican, "God be merciful to me a sinner." Luke xviii. 13. When born again, we should pray for ourselves in the same vein as that in which the apostle prayed for his converts at Thessalonica: "We pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ." 2 Thess. i. 11, 12. When entirely sanctified, we may pray for ourselves as the same apostle prayed for the same church, "To the end he may stablish your hearts unblamable in holiness before God." 1 Thess. iii. 15. If we are so unhappy as to decline in piety, we may adopt the prayer of the royal penitent, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." Ps. li. 12. When about to be glorified, we may enter heaven by prayer, like our divine Exemplar—"Father, into thy hands I commend my spirit;" and like the proto-martyr—"Lord Jesus, receive my spirit?" Luke xxiii. 46: Acts vii. 59.

SECTION V.—CONTINUING IN PRAYER.

Our Lord instructed his disciples "that men ought always to pray and not to faint." Luke xviii. 1. And Paul says we should "pray always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints"—"continue in prayer"—"pray without ceasing." Eph. vi. 18: Col. iv. 2: 1 Thess. v. 17.

From the foregoing observations it may be seen how these injunctions are to be observed. Whenever opportunities serve, we are to pray in the sanctuary—in the closet—by vocal ejaculation—by mental exercise—by devotional feeling—by perpetual consecration: so that, while our heads and our hands may be engaged in our secular vocations, our hearts may be still with God. When our business is sanctified by the word of God and prayer, being attended to with an eye single to his glory, it is, as it were, a prolonging of our devotions: the work of our hands, in lieu of the words of our mouths, becomes an act of prayer. And whether or not, as some imagine, the angels continue our devotions for us when we are asleep, sleep itself is an act of devotion when it is begun and ended in the spirit of prayer.

By duly heeding these suggestions we shall be saved from the dry formality of merely saying prayers at stated seasons, as well as the fanaticism which would keep us perpetually on our knees, in the closet or temple, or offering set mental

petitions when we cannot assume the posture of devotion. The engrossing character of some of our lawful vocations in life will not allow the mind to be so engaged, and it is not necessary that it should be so: the instructions of Scripture, as we have seen, are not to be so understood. We may be in the spirit of prayer, as we may be in the fear of the Lord, all the day long. Prov. xxiii. 17. We may, and, indeed, we should continue to secure seasons for stated and special acts of devotion; but when we are employed in our secular business, *that* will be imputed to us instead of formal, specific acts of prayer, if it be begun, continued, and ended "in the name of the Lord Jesus, giving thanks unto God and the Father by him." Col. iii. 17.

CHAPTER IV.

WHY SHOULD WE PRAY?

SECTION I.—BECAUSE WE ARE NEEDY.

IT seems superfluous to prove this point. We need bodily blessings—air, fire, food, physic, raiment, shelter, friends. We need intellectual supplies—tutors, books, leisure. We need spiritual favors—illumination, pardon, renewal in the Divine image, strengthening, sustaining, and comforting grace, holiness, happiness, heaven.

All these things are requisite and necessary for the body and the soul: not all in equal degrees, for of some we may be deprived, and yet not miss the grand end of our being—to glorify God and to enjoy him for ever. But the rest are absolutely necessary, for if we live and die without securing them, it had been better for us had we never been born.

All these things are properly the subject-matter of prayer. Some of them, indeed, may be received without it, but even blessings of this class are frequently given in answer to prayer, when without it they would not be bestowed. Besides, when our temporal wants are supplied in answer to prayer, the blessings imparted are tenfold more precious to us; they are not so likely to ensnare us; and, indeed, are frequently transmuted into means of grace, through which we are brought into possession of far higher blessings.

But spiritual favors, except those embraced in what is called preventing grace—the grand necessities of our moral and immortal being—are not bestowed except in answer to prayer. "Thus saith the Lord, I will yet for this be inquired of by the house of Israel, to do it for them." Ezek. xxxvi. 37. How earnest should we be in our applications to the throne of grace, seeing the pardon of our sin, the sanctification of our nature, support in life, triumph in death, escape from hell, and exaltation to heaven—the transcendently imperative demands of our being—are all suspended on our humble, believing, importunate prayer!

SECTION II.—BECAUSE WE ARE DEPENDENT.

Man has no resources of his own to which he can apply to satisfy the demands of his nature. He has no means of his own by which to supply even his temporal wants; for if he puts forth his strength and skill on the objects of nature around

him, so as to procure the blessings of life, he must not forget what Moses said to Israel, "Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth." Deut. viii. 18. The materials are furnished by him; for "the earth is the Lord's, and the fulness thereof:" the capacity to operate on them "also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working." Isa. xxviii. 29.

The heathen admitted his dependence on a higher power for these things, though he vainly thought he could supply his own moral necessities. But we are not less indebted to Heaven for the latter than for the former. Were it not for the grace of God, which bringeth salvation, we should never find out our spiritual wants, much less get them supplied.

Now, although we may secure many temporal blessings without asking for them, or expressing any gratitude for their bestowal; and though this may be done by us without invading the rights of other men; yet the good things of life cannot thus be appropriated without robbing God. Spiritual blessings, beyond those of preventing grace, cannot be realized except in answer to prayer. But it is as much our duty to make the former the subject of our petitions and thanksgivings as the latter. It matters not how independent we may be in the estimation of the world and of ourselves, it is our duty to pray to the latest period of our lives, "Give us this day our daily bread, and forgive us our trespasses." This keeps alive a sense of our dependence on God—it makes us humble and grateful, and preserves us from the idolatry of those who "sacrifice unto their net, and burn incense unto their drag, because by them their portion is fat, and their meat plenteous." Hab. i. 16. It renders us charitable, kind, and sympathetic: feeling and acknowledging our own dependence, we shall more readily identify ourselves with our fellow-creatures who are pensioners with us on the bounty of Heaven.

SECTION III.—BECAUSE WE ARE SOCIAL BEINGS.

It is remarkable that our Lord's model for prayer, even when offered in the closet, (Matt. vi. 6, 9,) is in the plural number, "*Our* Father." The reason of this is obvious: all men have the same general wants, and they must all be supplied front the same source. It is of vast importance that this should be recognized, especially in our most solemn services. This tends to root out the selfishness of our nature, and puts us into a mood of forbearance, brotherly kindness, and charity. Were a man therefore in a dungeon, in exile, banished from the society of his species, it would nevertheless be his duty to remember them at the throne

of grace, where the devotions of all the good intelligences in the universe meet, and where they may hold a delightful communion.

Love us, though far in flesh disjoined,
Ye lovers of the Lamb;
And ever bear us on your mind,
Who think and speak the same.
You on our minds we ever bear,
Whoe'er to Jesus bow;
Stretch out the arms of faith and prayer,
And, lo! we reach you now.

But if, under such circumstances, the social feelings of our nature can be exercised, how much more so when we move about in society, sustaining all the active and passive relations of life, in the family, Church, and community at large! And it cannot be less than a duty, as it is an exalted privilege, to sanctify all these relationships by the word of God and prayer.

There are a thousand blessings which we receive by the instrumentality of others, for which we can make no suitable returns, except at the throne of grace. There are a thousand blessings which we wish others to receive, the bestowment of which we can never secure except in answer to our intercessory prayers. "If we give counsel," says Hooker, (Ec. Pol. v. 23,) "they are the simpler ones that need it; if alms, the poorer only are relieved; but by prayer we do good to all."

SECTION IV.—BECAUSE ALL GOOD MEN PRAY.

It is characteristic of the wicked, that they "restrain prayer before God." They say, "What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?" Job xxi. 15. The good in every age determine these questions by experience. They pray—without exception. Prayer is their native air. They could not live a spiritual life one moment without it. It is like respiration—suspend it, and life is instantly extinct. But if Noah, Abraham, Isaac, Jacob, Job, Moses, Aaron, Samuel, David, Daniel, Peter, James, John, Paul, Clement, Justin, Chrysostom, Augustin, Bede, A'Kempis, Wycliffe, Luther, Latimer, Bunyan, Watts, Doddridge, Fletcher, Wesley—all the truly great and good of every age, and every clime, and every class—if they were men of prayer, why should we not be so too? Are we less necessitous, less dependent than they? Did they find it necessary to pray in order to acquire and retain the piety and virtue for which they were distinguished, and can we expect to imitate their piety and virtue without imitating their habits of devotion?

Indeed, who is there in the universe worthy our imitation that does not pray? Jesus himself, when on earth, the Man of sorrows, was also the Man of prayer; and he ever lives for us to pray in heaven. The holy angels, and the disembodied spirits of holy men, pray: we are sure that they perform those parts of prayer which we denominate invocation, adoration, thanksgiving, and praise; and who dare say that they never confess their dependence upon God for life and its blessings; that they never renew the consecration of themselves to his service; that they never petition a favor for themselves or others? It is only in a modified sense that we are authorized to sing of heaven, that there

—faith is sweetly lost in sight,
And hope in full, supreme delight,
And prayer in endless praise."

It is difficult to conceive of our spending an eternity of blessedness in the presence of God, without exercising faith in regard to the infinite fulness of his Being—expectation and desire in regard to its future manifestations—asking with child-like confidence such favors for ourselves and others as, with paternal kindness, he will delight to bestow. "Thus much," says Hooker, (Ec. Pol., v. 23.) "we know even of saints in heaven, that they pray. (Rev. vi. 9.) And therefore prayer being a work common to the Church, as well triumphant as militant, a work common unto men with angels, what should we think but that so much of our lives is celestial and divine as we spend in the exercise of prayer?" But be this as it may, the devotions of the heavenly world are strikingly marked in the Scriptures, and none can rationally expect to join in the society of heaven without acquiring a devotional spirit. We cannot be angels of song in the future state, if we be not men of prayer in the present; for such were all who have been translated from the kingdom of grace to the kingdom of glory.

SECTION V.—BECAUSE PRAYER IS AN ESSENTIAL ELEMENT OF RELIGION.

Prayer is a practical development of the second of the three theological virtues, which are the great elements of religion. What would religion be without it? Dr. South says, "No man can pray where he cannot hope;" and we may add, No man can hope where he does not pray.

Suppose we had faith, corresponding to the *credenda* of religion—things which are to be believed; suppose we had charity, corresponding to the *agenda** of religion—things that are to be practiced—what will both of them soon become, if we have not hope, corresponding to the *petenda* of religion—things

for which we ought to pray? How should we feel if the Creed and Ten Commandments were allowed to remain, while the Lord's Prayer was taken down from the chancel and eliminated from the catechism? We should feel that nothing could indemnify us for the loss.

[* Using the word in its popular sense; otherwise it is synonymous with *liturgy*.]

Between faith and charity there is a third element, by which they are united. The acts of faith and of charity are not more important than prayer, comprehending all the acts of devotion. Whenever prayer is negligently attended to, our religion will be marked with hardness, harshness, coldness: it will lack mellowness, redolence, heartiness. It may not glow with the false fires of fanaticism and superstition; but it will have little genial, solar warmth about it.

Communion with God, which is the vital principle of inward godliness, can only be maintained by prayer. This is the breath which keeps the soul alive to God. There may be the outward show of doctrinal and practical religion without prayer; but there can be no experimental religion without it.

The ancients speak of the *tergmina hostis*—the threefold sacrifice—that of our spirits by prayer; of our bodies by fasting; of our substance by alms. Indeed, St. Augustin speaks of fasting and alms as the wings of prayer, bearing it aloft to the throne of God. It was not without his "prayers," offered by the way, with "fasting," that the "alms" of Cornelius went up "for a memorial before God." Acts x. 4. These three are not to be divided when they can be united; but prayer is the first in importance, it is of the widest application, and universally practicable. Well, therefore, may it be considered an essential element of religion, which is reason enough for its performance.

SECTION VI.—BECAUSE GOD WILL REWARD US FOR PRAYING.

The suitable reward for praying is the bestowment of that for which we pray, or its equivalent. And this we shall be always sure to realize: "I said not unto the seed of Jacob, Seek ye me in vain." Isa. xlv. 19. The Psalmist addresses Jehovah in a most suggestive style: "O thou that hearest prayer." Ps. lxxv. 2.

Our Lord states this point with special emphasis: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." He condescends to argue the case: "Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto

your children, how much more shall your Father which is in heaven give good things to them that ask him?" Matt. vii. 7-11. He piles parable upon parable to illustrate the success of importunate petitioners—furnishes interesting examples thereof in his own history; and assures us, (a sublime reason being appended to the assurance,) "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John xiv. 13.

With what assurance of success did the apostles pray, and exhort us to pray: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16.

In all ages, penitent, believing, obedient suppliants have received answers of peace. Sometimes the answers were deferred; sometimes, while they were yet speaking, the things for which they prayed were granted.

"Prayer ardent opens heaven, lets down a stream
Of glory on the consecrated hour
Of man in audience with the Deity."

Sometimes, indeed, the precise things for which we pray are not given. Prudence—the wisdom of our Heavenly Father—withholds them, as unsuitable to our condition, and not adapted to promote his glory. Thus was it in the case of our Lord's prayer in the Garden, and Paul's prayer for the removal of the thorn in the flesh, which, though thrice repeated, failed to procure the deliverance sought. But did they therefore utterly fail? By no means. Never are blessings more valuable bestowed than such as are given as substitutes for those which are asked in submission to the will of God, but withheld in accordance with the dictates of his wisdom and love. Under such circumstances, the "prayer is most heard when it is most denied."

Shortsighted mortals know not what is best for them in relation to the things of this world. We know, indeed, that if we ask for the superfluities of life, we ask amiss; and so do we if we ask for a competency of earthly blessings, proper in themselves, if we do not say, "Nevertheless, not my will, but thine be done." When, however, we pray for spiritual blessings, pardon, holiness, and heaven, there is no need to make this provision, as we know that it is our Father's good pleasure to give us the kingdom of his grace in this world, and of his glory in the world to come. And he will be sure to do so, if we ask him.

When we pray for spiritual blessings for others, as it is his will to bestow them on all who are willing to receive them, their resistance alone will prevent a direct answer to our prayers; but even in such a case our prayer will not be lost,

for the gracious reward of our mingled piety and charity, in some way or other, will be surely bestowed.

It is certain no breath of prayer, for ourselves or others, will be lost. God is not unrighteous to cast out our petition. "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 John v. 14, 15. This seems to justify the strong language of the eloquent old dean of St. Paul's, in his letter to Sir Henry Goodyere: "Our accesses to His presence are but his descents into us; and when we get any thing by prayer, he gave us beforehand the thing and the petition. For I scarce think any ineffectual prayer free from both sin and the punishment of sin." "It is a sign," says Cassian, "that we shall prevail in our prayers when the Spirit of God moves us to pray with confidence that we shall get what we ask."

"When the incitement to prayer," says Olshausen, "is derived from an inward Divine operation, that prayer is truly offered in the name of the Lord, and is now fulfilled in itself. For where God incites to pray, then, of course, *he gives*, according to his veracity and faithfulness, to him who prays. 'The Lord will fulfil the desire of them that fear him;' Ps. cxlv. 19; for, in accordance with their fear of God, they desire just that which God wills: what they desire contrary to the will of God, they do not desire *as* those who fear God, but *as* sinful men. The fundamental petition of the godly man always is, 'Lord, thy will be done!' This prayer is never unheard." *Com. on John* xiv. 11-14. And this is the same as saying no real prayer is ever unheard or unanswered.

Indeed, it is not for us to assign limits to the availing power of believing prayer. Ruffinus asks, "Who can doubt that the world is preserved by the prayers of saints?" And, as Taylor says, "The prayers of saints shall hasten the day of judgment;" and he continues, "we cannot easily find two effects greater. But there are many other very great ones; for the prayers of holy men appease God's wrath, drive away temptations, and resist and overcome the devil: holy prayer procures the ministry and service of angels, it rescinds the decrees of God, it cures sickness and obtains pardon, it arrests the sun in its course, and stays the wheels of the chariot of the moon; it rules over all God's creatures, and opens and shuts the storehouses of rain; it unlocks the cabinet of the womb, and quenches the violence of fire; it stops the mouths of lions, and reconciles our sufferance and weak faculties with the violence of torment and sharpness of persecution; it pleases God and supplies all our needs. But prayer, that can do thus much for us, can do nothing at all without holiness; for 'God heareth not

sinner, but if any man be a worshipper of God, and doth his will, him he heareth."

SECTION VII.—BECAUSE GOD COMMANDS US TO PRAY.

The foundation of all religion, of all moral obligation, must be traced to the will of God. There are many and grave reasons, as we have seen, why we should pray; but they all derive their virtue from the Divine command.

Reason never could have devised prayer as a means of relief to sinful, miserable mortals; and if it could have done so, it could not have produced a welcome and a warrant to the throne of grace; and if it could even have done this, it could not have made it obligatory upon us to pray.

The idea of prayer was first suggested by the wisdom of God, the privilege of prayer is guaranteed to us by his goodness, and the duty of prayer is bound upon us by his authority. The right we have to pray is one of the gracious results of the meritorious intervention of Christ in our behalf; and the obligation to pray results from the will of our "faithful Creator," who has made it our duty to pray, as he has made it our duty to secure our own true interests as well as his glory.

It is made our duty to pray—to "pray without ceasing"—as it is made our duty to "rejoice evermore." We are thus laid under a Divine obligation to be happy.

It is something—it is by no means a small matter—that our duty when properly discharged will be our delight; but then it is our *duty*. We may not neglect it. If we do, we make ourselves miserable, and we have no right to do that. God offers us grace and glory—every good thing we need for this world and that which is to come—on condition that we pray for it; and surely we cannot expect to have it thrust upon us without our seeking; nor can we expect to insult his goodness and authority, in declining his proffered blessings, with impunity. Or if we do, our expectation will be sadly cut off when we shall call upon him and he will not answer, the throne of grace being changed into the judgment-seat.

There is not a privilege purchased by the death of Christ that we are not commanded to enjoy; it is, therefore, nothing peculiar or strange that we are commanded to pray, especially as the bestowal of all spiritual blessings in Christ Jesus is suspended upon the proper discharge of this duty. And surely disobedience to such a command—rebellion against legitimate, Divine authority, so benevolently exercised—is ungrateful, mean, diabolical, and as such deserves "the damnation of hell."

We conclude, therefore, in the suggestive, sonorous, and sublime language of Hooker, (Ec. Pol., v. 23,) "Sith on God as the Most High all inferior causes in the world are dependent, and the higher any cause is, the more it coveteth to impart virtue unto things beneath it, how should any service we do, or can do, find greater acceptance than prayer, which showeth our concurrence with him in desiring that wherewith his very nature doth most delight?"

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen." Eph. iii. 20, 21.

FORMS OF PRAYER

FORMS OF PRAYER.

I. SCRIPTURAL FORMS OF PRAYER.

I HAVE carefully examined the sacred volume, and copied out the passages which are most available for devotional purposes, whether in the sanctuary, family, or closet. In using them, the number and person may be changed, according to circumstances. They are digested under heads corresponding to the Parts of Prayer, though some of the texts belong to more than one division. Comparatively few are selected from the Psalter, as that sublime book is in itself a liturgy, and has been always held in high esteem for devotional purposes. A digest of the Psalms is appended to these scriptural forms. It is substantially the "Table of the Psalms" found in T. H. Horne's "Introduction" and Bishop Horne's Commentary on the Psalms.

INVOCATION AND ADORATION.

WHO is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders? Exod. xv. 11.

O Lord God of Israel, which dwelleth between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. 2 Kings xix. 15.

O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments, let even thine ear be attentive to the prayer of thy servants, who desire to fear thy name. Neh. i. 5, 11.

Give ear to my words, O Lord, consider my meditation. Harken unto the voice of my cry, my King, and my God; for unto thee will I pray. Ps. v. 1, 2.

O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Ps. viii. 1.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer. Ps. xix. 14.

Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds: thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast. How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the

shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light. O continue thy loving-kindness unto them that know thee, and thy righteousness to the upright in heart. Ps. xxxvi. 5-10.

Praise waiteth for thee, O God, in Zion, and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come. Ps. lxxv. 1, 2.

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock: thou that dwellest between the cherubims, shine forth. Ps. lxxx. 1.

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Ps. xc. 1, 2.

Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.

Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. Isa. vi. 3.

There is none like unto thee, O Lord: thou art great, and thy name is great in might. Who would not fear thee, O King of nations? for to thee doth it appertain. Jer. x. 6, 7.

It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. Lam. iii. 22, 23.

The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him. Nahum i. 7.

Thou art of purer eyes than to behold evil, and canst not look upon iniquity. Hab. i. 13.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. 2 Cor. i. 3.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Eph. i. 3.

Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Heb. i. 8, 9.

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. Heb. i. 10-12.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 1 Peter i. 3.

Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest. Rev. xv. 3, 4.

[See also 1 Kings viii. 23: 2 Kings xix. 15: Job xxxv. 10, 11: Jer. xvii. 13; xxxii. 17-19: Dan. iv. 34, 35: Micah vii. 18, 19: James i. 17: Rev. i. 8.]

CONFESSION.

O MY God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Ezra ix. 6.

I abhor myself, and repent in dust and ashes. Job xlii. 6.

I acknowledge my transgression, and my sin is ever before me. Behold, I was shapen in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Ps. li. 3-12.

We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against thee. Jer. xiv. 20.

O Lord, righteousness belongeth unto thee, but unto us confusion of faces, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws. Daniel ix. 7-10.

We know that the law is spiritual; but I am carnal, sold under sin. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. For I delight in the law of God, after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. Rom. vii. 14-25.

Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. Luke xv. 21.

[See also Job xiii. 23, 26; xxxiii. 27; xxxiv. 31, 32; xl. 4; xlii. 6.]

PETITION.

O THAT thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! 1 Chron. iv. 10.

Show me thy ways, O Lord: teach me thy paths. Lead me in thy truth, and teach me; for thou art the God of my salvation: on thee do I wait all the day. Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old. Remember not the sins of my youth, nor my transgressions: according to thy mercy, remember thou me, for thy goodness' sake, O Lord. Ps. xxv. 4-7.

Lord, be merciful unto me: heal my soul, for I have sinned against thee. Ps. xli. 4.

Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. Ps. lvii. 1.

Give us help from trouble; for vain is the help of man. Ps. lx. 11. Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved. Ps. lxxx. 19.

Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name. Ps. lxxxvi. 11.

So teach us to number our days, that we may apply our hearts unto wisdom. O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Ps. xc. 12, 14.

Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it. Ps. xc. 16, 17.

Open thou mine eyes, that I may behold wondrous things out of thy law. Ps. cxix. 18.

Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting. Ps. cxxxix. 23, 24.

Grant not, O Lord, the desires of the wicked. Ps. cxl. 8.

Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. Prov. xxx. 8, 9.

O Lord, I am oppressed: undertake for me. Isa. xxxviii. 14.

O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Jer. x. 23, 24.

O Lord, though our iniquities testify against us, do thou it for thy name's sake; for our back-slidings are many; we have sinned against thee. O the Hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night. Jer. xiv. 7, 8.

Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise. Jer. xvii. 14.

Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Hosea xiv. 2.

Lord, save us: we perish. Matt. viii. 25. Lord, help me. Matt. xv. 25.

Lord, I believe: help thou mine unbelief. Mark ix. 24.

Abba, Father, all things are possible unto thee: take away this cup from me; nevertheless, not what I will, but what thou wilt. Mark xiv. 36.

God, be merciful to me, a sinner. Luke xviii. 13.

[See also 2 Chron. xx. 5-12: Jer. xiv. 22: Dan. ix. 18, 19.]

INTERCESSION.

GOD be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God: let all the people praise thee. O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God: let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us; God shall bless us, and all the ends of the earth shall fear him. Ps. lxxvii.

Let the sighing of the prisoner come before thee: according to the greatness of thy power preserve thou those that are appointed to die. Ps. lxxix. 11.

Do good, O Lord, unto those that be good, and to them that are upright in their hearts. Ps. cxxv. 4.

O Lord, revive thy work in the midst of the years, in the midst of the years make known: in wrath remember mercy. Hab. iii. 2.

Father, forgive them, for they know not what they do. Luke xxiii. 34.

Lord, lay not this sin to their charge. Acts vii. 60. Compare 2 Tim. iv. 16.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. v. 23.

The Lord grant unto him that he may find mercy of the Lord in that day. 2 Tim. i. 18.

[See also 1 Kings viii. 22-61; xviii. 36, 37: Jer. ix. 1: John xvii.: Eph. iii. 14-19; vi. 18-20: Phil. i. 3-11: Col. i. 3-12: 1 Thess. iii. 9-13: 2 Thess. i. 11, 12: Heb. xiii. 18, 19: James v. 13-18.]

CONSECRATION.

I WILL wash my hands in innocency: so will I compass thine altar, O Lord; that I may publish with the voice of thanksgiving, and tell of all thy wondrous

works. Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth. Ps. xxvi. 6-8.

Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth. Ps. xxxi. 5.

Thou art my King, O God. Ps. xliv. 4.

Thy vows are upon me, O God. Ps. lvi. 12.

Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever. Ps. lxxiii. 25, 26.

O Lord, truly I am thy servant: I am thy servant, and the son of thine handmaid: thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord. Ps. cxvi. 16-19.

Stablish thy word unto thy servant, who is devoted to thy fear. Ps. cxix. 38.

I am thine, save me. Ps. cxix. 94.

I have sworn, and I will perform it, that I will keep thy righteous judgments. Ps. cxix. 106.

O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name. Isa. xxvi. 13.

The Lord is our judge, the Lord is our lawgiver, the Lord is our king: he will save us. Isa. xxxiii. 22.

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. Isa. lxiii. 16.

The Lord is my portion, saith my soul; therefore will I hope in him. Lam. iii. 24.

Father, into thy hands I commend my spirit. Luke xxiii. 46.

Lord Jesus, receive my spirit. Acts vii. 59.

[See also Gen. xxviii. 20-22: Joshua xxiv. 15: Jer xv. 16.]

THANKSGIVING AND PRAISE.

I WILL publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect, for all his ways are judgment: a God of truth and without iniquity, just and right is he. Deut. xxxii. 3, 4.

There is none holy as the Lord; for there is none beside thee; neither is there any rock like our God. 1 Sam. ii. 2.

Blessed be thou, Lord God of Israel, our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank thee, and praise thy glorious name. 1 Chron. xxix. 10-13.

Blessed be thy glorious name, which is exalted above all blessing and praise. 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, and thou preservest them all; and the host of heaven worshippeth thee. Neh. ix. 5, 6.

Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen. Ps. xli. 13.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen. Ps. lxxii. 18, 19.

Blessed be the Lord for evermore. Amen, and Amen. Ps. lxxxix. 52.

Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen. Praise ye the Lord. Ps. cvi. 48.

Let every thing that hath breath praise the Lord. Praise ye the Lord. Ps. cl. 6.

O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Isa. xii. 1.

Glory to God in the highest, and on earth peace, good will toward men. Luke ii. 14.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath

known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. Rom. xi. 33-36.

O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. xv. 55, 57.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen. Eph. iii. 20, 21.

Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen. 1 Tim. i. 17.

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. Rev. i. 5, 6.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Rev. v. 12.

Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev. v. 13.

Alleluia; for the Lord God omnipotent reigneth. Rev. xix. 6.

[See also 1 Chron. xvi. 36: Isa. xxv. 1: Jonah ii. 7-9: Hab. iii. 17, 18: 2 Cor. ii. 14: Gal. vi. 14: 1 Tim. vi. 15, 16: Rev. vii. 12. The Psalter abounds with sublime doxologies: I have cited only those which conclude the five books into which it was divided by the Jews.]

BENEDICTION.

THE Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. Num. vi. 24-26.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Rom. xv. 13.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 Cor. xiii. 14.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen. Eph. vi. 24.

Now unto God and our Father be glory for ever and ever. Amen. Phil. iv. 20.

Grace be unto you, and peace, from God the Father and the Lord Jesus Christ. Col. i. 2.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work. 2 Thess. ii. 16, 17.

Now the Lord of peace himself give you peace always by all means. The Lord be with you all. 2 Thess. iii. 16.

Grace be with you all. Amen. Titus iii. 15.

Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. Amen. Heb. xiii. 20, 21.

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen. 1 Peter v. 10, 11.

Now unto him that is able to keep you from falling, and to present you 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. Jude 24, 25.

Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Rev. i. 4, 5.

The grace of our Lord Jesus Christ be with you all. Amen. Rev. xxii. 21.

[See also Ruth ii. 4: Gal. vi. 16: Eph. vi. 23: 2 John 3: Jude 2. The Apostolic Benediction, so called by eminence—corresponding to the Aaronic Benediction, Num. vi. 24-26—is appointed by the Church to be used invariably at the close of public worship, except at the close of the communion, marriage, and

ordination services, when it is substituted by another. It is found alone in 2 Cor. xiii. 14: the attempt to improve it is not wise.]

DIGEST OF THE PSALMS.

I. PRAYERS.

1. Prayers for pardon of sin, Ps. vi., xxv., xxxviii., li., cxxx. Psalms styled penitential, vi, xxxii., xxxviii., li., cii., cxxx., cxliii.

2. Prayers composed when the Psalmist was deprived of an opportunity of the public exercise of religion, Ps. xlii., xliii., lxiii., lxxxiv.

3. Prayers in which the Psalmist seems extremely dejected, though not totally deprived of consolation, under his afflictions, Ps. xiii., xxii., lxix., lxxvii., lxxxviii., cxliii.

4. Prayers in which the Psalmist asks help of God, in consideration of his own integrity, and the uprightness of his cause, Ps. vii., xvii., xxvi., xxxv.

5. Prayers expressing the firmest trust and confidence in God under afflictions, Ps. iii., xvi., xxvii., xxxi., liv., lvi., lvii., lxi., lxii., lxxi., lxxxvi.

6. Prayers composed when the people of God were under affliction or persecution, Ps. xliv., lx., lxxiv., lxxix., lxxx., lxxxiii., lxxxix., xciv., cii., cxxiii., cxxxvii.

7. The following are likewise prayers in time of trouble and affliction: Ps. iv., v., xi., xxviii., xli., lv., lix., lxix., lxx., cix., cxx., cxl., cxli., cxlii.

8. Prayers of intercession, Ps. xx., lxvii., cxxii., cxxxii., cxliv.

II. PSALMS OF THANKSGIVING.

1. Thanksgivings for mercies vouchsafed to particular persons, Ps. ix., xviii., xxii., xxx., xxxiv., xl., lxxv., ciii., cviii., cxvi., cxviii., cxxxviii., cxliv.

2. Thanksgivings for mercies vouchsafed to the Israelites in general, Ps. xlvi., xlviii., lxv., lxvi., lxviii., lxxvi., lxxx., lxxxv., xcvi., cv., cxxiv., cxxvi., cxxix., cxxxv., cxxxvi., cxlix.

III. PSALMS OF PRAISE AND ADORATION, DISPLAYING THE ATTRIBUTES OF GOD.

1. General acknowledgments of God's goodness and mercy, and particularly his care and protection of good men, Ps. xxiii., xxiv., xxxvi., xci., c., ciii., cvii., cxvii., cxxi., cxlv., cxlvi.

2. Psalms displaying the power, majesty, glory, and other attributes of the Divine Being, Ps. viii., xix., xxiv., xxix., xxxiii., xlvii., l., lxv., lxvi., lxxvi., lxxvii., xciii., xcv., xcvi., xcvii., xcix., civ., cxi., cxiii., cxiv., cxv., cxxxiv., cxxxix., cxlvii., cxlviii., cl.

IV. INSTRUCTIVE PSALMS.

1. The different characters of good and bad men—the happiness of the one, and the misery of the other—are represented in the following psalms: i., v., vii., ix., x., xi., xii., xiv., xv., xvii., xxiv., xxv., xxxii., xxxiv., xxxvi., xxxvii., l., lii., liii., lviii., lxxii., lxxv., lxxxiv., xci., xcii., xciv., cxii., cxix., cxxi., cxxv., cxxvii., cxxviii., cxxxiii.

2. The excellence of God's laws, Ps. xix., cxix,

3. The vanity of human life, Ps. xxxix., xlix., xc.

4. Advice to magistrates, Ps. lxxxii., ci.

5. The virtue of humility, Ps. cxxxi.

V. PSALMS MORE EMINENTLY AND DIRECTLY PROPHETICAL.

Ps. ii., xvi., xxii., xl., xlv., lxviii., lxix., lxxii., cx., cxviii.

VI. HISTORICAL PSALMS.

Ps. lxxviii., cv., cvi., cxxxv., cxxxvi.

II. FORMS OF PUBLIC WORSHIP.

THE foregoing Scriptural Forms of Prayer are for the most part admirably adapted to sanctuary purposes. The following forms, though specially prepared for public worship, may nearly all be used with profit in the family and in the closet. The Confession and Prayer for Absolution in the Communion Service, no less than those here given, are admirable and impressive forms, suitable for all occasions.

It is no small recommendation of these forms that they have been in use from primitive times, and are, less or more, incorporated in nearly all the liturgies now in use—not only Greek and Roman, but also Anglican, Lutheran, German Reformed, French Reformed, Moravian, Methodist,* etc. The *Gloria in Excelsis*, an expansion of Luke ii. 14, is traced back to A. D. 126; the *Cherubical hymn*, whose nucleus is Isa. vi. 3, seems to have been in use, with some variations, before the Council of Nice; the *Te Deum* is said to have been composed by Ambrose when he baptized Augustin, and sung by them both in profession of their faith in the Trinity, though Stillingfleet attributes it to Nicetus, Bishop of Triers, A. D. 535. The *Prayer for the whole state of Christ's Church militant* is found "in substance," says Mr. Riddle, in all the ancient liturgies. It may be used as a substitute for the Prayers for Civil Rulers, for the Ministers of the Gospel, for all Conditions of Men, the Prayer of St. Chrysostom, and the Collect before the Lessons and Sermon, as it embraces the subjects contained in those prayers.

[* They were all, with the exception of the "Prayer for the whole state of Christ's Church militant," extracted from the Liturgy of the Church of England, and, with slight variations, embodied in the "Sunday Service" compiled by Mr. Wesley in 1784, for the Methodist Episcopal Church in the United States of America.]

Those who cannot do better would do well to commit these forms to memory, to be used whenever occasion serves. They appropriately follow the hymn, with which public worship ought to begin.

A GENERAL CONFESSION.

ALMIGHTY and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their

faults. Restore thou those who are penitent, according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. Amen.

A PRAYER FOR ABSOLUTION.

O LORD, we beseech thee, absolve thy people from their offences; that, through thy bountiful goodness, we may be delivered from the bands of those sins which by our frailty we have committed. Grant this, O Heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour.

TE DEUM LAUDAMUS.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee all angels cry aloud: the heavens, and all the powers therein.

To thee cherubim and seraphim continually do cry,

Holy, holy, holy, Lord God of Sabaoth;

Heaven and earth are full of the majesty of thy glory.

The glorious company of the apostles praise thee.

The goodly fellowship of the prophets praise thee.

The noble army of martyrs praise thee.

The holy Church throughout all the world doth acknowledge thee:

The Father of an infinite majesty;

Thine honorable, true, and only Son;

Also the Holy Ghost, the Comforter.

Thou art the King of glory, O Christ;

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God, in the glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints in glory everlasting.

O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up for ever.

Day by day we magnify thee;

And we worship thy name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us, as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

A PRAYER FOR CIVIL RULERS.

O LORD, our Heavenly Father, the high and mighty ruler of the universe, who dost from thy throne behold all the dwellers upon earth, most heartily we beseech thee, with thy favor to behold and bless thy servant, *The President of the United States*, and all others in authority; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way: Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

A PRAYER FOR THE MINISTERS OF THE GOSPEL.

ALMIGHTY and everlasting God, who alone workest great marvels, send down upon all the ministers of thy gospel the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy

blessing. Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ. Amen.

A PRAYER FOR ALL CONDITIONS OF MEN.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate; [*especially* those for whom our prayers are desired;*] that it may please thee to comfort and relieve them according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions; and this we beg for Jesus Christ's sake. Amen.

[* This is to be said when any desire the prayers of the congregation.]

A GENERAL THANKSGIVING.

ALMIGHTY GOD, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men, [*particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.**] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

[* This is to be said when any desire to return thanks.]

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY GOD, who hast given us grace, at this time, with one accord, to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy name thou wilt grant their requests, fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

A COLLECT BEFORE THE LESSONS AND SERMON.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour, Jesus Christ. Amen.

A PRAYER FOR THE WHOLE STATE OF CHRIST'S CHURCH MILITANT.

ALMIGHTY and everliving God, who by thy holy apostle hast taught us to make prayers and supplications, and to give thanks, for all men: we humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy Divine majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy name may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian rulers that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O Heavenly Father, to all bishops and other ministers; that they may, both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that with meek heart, and due reverence, they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good

examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

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 trespasses, as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

COLLECTS AFTER SERMON.

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of thy name, through Jesus Christ, our Lord. Amen.

PREVENT* US, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life, through Jesus Christ, our Lord. Amen.

[* *Prevent* here means to go before, in order to assist, as in Ps. lxxix. 8.]

ASSIST us mercifully, O Lord, in these our supplications and prayers; and dispose the way of thy servants toward the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ, our Lord. Amen.

ALMIGHTY GOD, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking, we beseech thee to have compassion upon our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ, our Lord. Amen.

III. FORMS OF FAMILY PRAYER.

IN connection with the foregoing scriptural and liturgical forms, the following may be profitably studied as models of devotion by those whose province it is to minister at the household altar. Matthew Henry has well observed, in reference to family prayer, "They who pray do well: they who pray and read the Scriptures do better: they who pray, and read, and sing, do best." When it is possible to sing, as well as read and pray, singing should not be omitted. Those heads of families who cannot do better, would do well to use the forms which are here given. They have all been selected with great care from hundreds of forms prepared by learned divines, the most of them being taken from the Prayer-books of various evangelical communions. Though the prayers are appropriated to particular days of the week, yet they may be used on any day, except those assigned to Sunday, Monday, and Saturday.

FAMILY PRAYER FOR SUNDAY MORNING.

ALMIGHTY and eternal God, we desire to praise thy holy name for so graciously raising us up, in soundness of body and mind, to see the light of this day.

We bless thee in behalf of all thy creatures; for "the eyes of all look unto thee, and thou givest them their meat in due season." But above all we acknowledge thy inestimable benefits bestowed upon mankind in Christ Jesus. We thank thee for his miraculous birth, for his most holy life, his bitter agony and bloody death, for his glorious resurrection on this day, his ascension into heaven, his triumph over all the powers of darkness, and his sitting at thy right hand for evermore.

O God, how great was thy love to the sinful sons of men, to give "thy only begotten Son, that whosoever believeth on him might not perish, but have everlasting life!" How great was that love which committed our souls to One so "mighty to save;" which chose us to be thy sons and heirs, together with Christ Jesus, and set such a High Priest over thy house and family, to make intercession for us, to pour thy blessings upon us, and to send forth his angels to "minister unto them who shall be heirs of salvation!" O the riches of thy grace, in sending the Holy Ghost to make us "abound in hope" that we shall one day rise from the dead, and, after our short labors here, rest with thee in thy eternal glory!

O that we could begin this day in devout meditations, in joy unspeakable, and in blessing and praising thee, who hast given us such good hope and everlasting

consolation! Lift up our minds above all these little things below, which are apt to distract our thoughts; and keep them above, till our hearts are fully bent to seek thee every day, in the way wherein Jesus hath gone before us, though it should be with the loss of all we here possess.

We are ashamed, O Lord, to think that ever we have disobeyed thee, who hast redeemed us by the precious blood of thine own Son. O that we may agree with thy will in all things for the time to come; and that all the powers of our souls and bodies may be wholly dedicated to thy service. We desire unfeignedly that all the thoughts and designs of our minds, all the affections and tempers of our hearts, and all the actions of our life, may be pure, holy, and unprovable in thy sight.

Search us, O Lord, and know our hearts; try us, and know our thoughts; and see if there be any wicked way in us, and lead us in the way everlasting. Let thy favor be better to us than life itself; that so in all things we may approve our hearts before thee, and feel the sense of thy acceptance of us giving us a joy which the world cannot give.

Make it our delight to praise thee, to call to mind thy loving-kindness, and to offer the sacrifice of thanksgiving. Help us to take heed to ourselves, lest at any time our hearts be overcharged with surfeiting or drunkenness, or the cares of this life; to have our conversation without covetousness, and to be content with such things as we have; to possess our bodies in sanctification and honor; to love our neighbor as ourselves, and as we would that others should do to us, do even so to them; to live peaceably, as much as lieth in us, with all men; to put on the ornament of a meek and quiet spirit; and to take those who have spoken in the name of our Lord for an example of suffering affliction and of patience; and when we suffer as Christians, not to be ashamed, but to glorify thee, our God, on this behalf.

And accept, good Lord, of all the praises of all thy people met together this day. O that "thy way were known upon all the earth, thy saving health among all nations;" and that all Christian rulers, especially, may be filled with thy Holy Spirit, and be faithful subjects of the Lord Jesus, "the King of kings and Lord of lords." O that thy "priests may be clothed with salvation, and thy saints rejoice in goodness;" that all who are in distress may trust in thee, the "help of their countenance and their God." O Lord, hear us, and make thy face to shine upon thy servants, that we may "enter into thy gates with thanksgiving, and into thy courts with praise; that we may be thankful unto thee and bless thy name." Amen, for Jesus Christ's sake; in whose words we conclude our imperfect prayers, saying, "Our Father," etc.

FAMILY PRAYER FOR SUNDAY EVENING.

O THOU "high and holy One that inhabitest eternity," thou art to be feared and loved by all thy servants. "All thy works praise thee, O God;" and we especially give thanks unto thee, for thy marvellous love in Christ Jesus, by whom thou hast "reconciled the world to thyself." Thou hast "given us exceeding great and precious promises." Thou hast sealed them with his blood, thou hast confirmed them by his resurrection and ascension, and the coming of the Holy Ghost. We thank thee that thou hast given us so many happy opportunities of knowing the "truth as it is in Jesus," even "the mystery which was hid from ages and generations," but is now revealed to them that believe.

Blessed be thy goodness for that great consolation, and for the assistance of thy Holy Spirit. Blessed be thy goodness, that we have felt it so often in our hearts, inspiring us with holy thoughts, filling us with love and joy and comfortable expectations of "the glory that shall be revealed." We thank thee that thou hast suffered us this day to attend on thee in thy public service; and that we have begun, in any measure, to pursue after that eternal "rest which remaineth to the people of God."

We offer up again our souls and bodies to thee to be governed, not by our will, but thine. O let it be ever the ease and joy of our hearts, to be under the conduct of thy unerring wisdom, to follow thy counsels, and to be ruled in all things by thy holy will. And let us never distrust thy abundant kindness and tender care over us, whatsoever it is thou wouldest have us to do or to suffer in this world.

O God, purify our hearts, that we may entirely love thee, and rejoice in being beloved of thee; that we may confide in thee, and absolutely resign ourselves to thee, and be filled with constant devotion toward thee. O that we may never sink into a base love of any thing here below, nor be oppressed with the cares of this life; but assist us to "abhor that which is evil, and cleave to that which is good." Let us "use this world as not abusing it." Give us true humility of spirit, that we may "not think of ourselves more highly than we ought to think." Keep us from being "wise in our own conceits." "Let our moderation be known to all men." Make us "kindly affectioned one to another;" to delight in doing good; to "show all meekness to all men;" to "render to all their dues—tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor"—and to "owe no man any thing, but to love one another." Make us so happy that we may be able to "love our enemies, to bless them that curse us, to do good to them

that hate us, to rejoice with them that do rejoice, and weep with them that weep." Compose our spirits to a quiet and steady dependence on thy good providence, that we may "take no thought for our life," nor "be careful for any thing, but by prayer and supplication, with thanksgiving, still make known our requests to thee, our God." And help us to "pray always and not faint; in every thing to give thanks, and offer up the sacrifice of praise continually; to rejoice in hope of thy glory;" to "possess our souls in patience;" and to "learn in whatsoever state we are, therewith to be content." Make us "know both how to be abased, and how to abound; everywhere, and in all things," instruct us "both to abound and to suffer want," being enabled to "do all things through Christ which strengtheneth us."

O that the light of all Christians did so "shine before men" that others might "glorify thee, our Father which art in heaven!" "Send out thy light and thy truth" into all the dark corners of the earth, that "all kings may fall down before thee, and all nations do thee service!" Bless this country, and give us grace at length to "bring forth fruits meet for repentance." Prosper the endeavors of all those who faithfully feed thy people, and increase the number of them. O that the seed which hath been sown this day may take deep root in all our hearts; that being "not forgetful hearers, but doers of the word, we may be blessed in our deeds." Help us, in all the week following, to "set a watch before our mouth, and keep the door of our lips;" and "let not our heart incline to any evil thing," or "to practice wicked works with men that work iniquity." But "as we have received how we ought to walk and to please thee, so may we abound more and more."

Protect us, we beseech thee, and all our friends everywhere this night; and awaken in the morning those good thoughts in our hearts, that the words of our Saviour may abide in us, and we in him, who hath taught us when we pray, to say, "Our Father," etc.

FAMILY PRAYER FOR MONDAY MORNING.

O LORD, our Heavenly Father, who by the rest of the Sabbath, and by the peaceful slumbers of the night, hast refreshed our bodies and souls, we bring thee our hearty thanks for thy great goodness toward us, and we gratefully acknowledge thee as the source of all our mercies.

We would now enter upon this new day, and upon the duties of this week, in thy fear, and with a childlike sense of our dependence on thee.

As thou hast ordained that we should eat bread in the sweat of our face, and work with our hands the things which are good, we beseech thee mercifully to prosper the work of our hands. Sanctify, O Lord, the fruit of our labors and cares to our good, to the good of others, and to thy glory.

Help us to carry the spirit of the holy Sabbath into all the business of the week; and while our bodies and minds are engaged in honest and useful toil, may our hearts still live and rest in thee. Whilst we are diligent in business, may we also be fervent in spirit; and in all our doing may we, like our adorable Saviour, be doing only good.

Save us from the spirit of worldliness. Suffer us not to seek our portion in this life; and having food and raiment make us therewith content.

O Lord God of our fathers, who dost make and keep covenant with families, and dost include parents and children in thy most gracious promises, bless, we beseech thee, this household dedicated to thy holy service. Continue to provide for all our proper wants; and together turn our hearts daily in gratitude and love to thee, that, being united in thy service in this life, we may together attain to the felicity of the life everlasting, through infinite mercy and grace in Jesus Christ our Lord.

To thy care, O Lord, we now commend ourselves, in soul and body, for this day. Let thy fatherly protection be over us. Keep our hearts from sin, our eyes from tears, and our souls from death; and enable us to walk before thee in cheerful obedience to the end of life.

Hear, O Lord, our prayer; and grant us all things that we need, for this world and for that which is to come, since we ask in the name of our Lord and Saviour Jesus Christ. Amen.

FAMILY PRAYER FOR MONDAY EVENING.

Most gracious and merciful God, we give thee thanks that it has pleased thee to add another day to our life, and that none of thy judgments, to which for our sins we are justly liable, have fallen upon us.

With deep humility, O holy Lord God, we confess our many sins. We acknowledge our infirmities, which cause us to fall short of being wholly devoted to thee, and our remaining depravity, which ever wars against thy sanctifying grace in our souls. O God, infinite in mercy, pardon our sins of the day past, which we have committed through negligence, weakness, and frailty,

whether in thought, word, or deed; and grant that they may never rise up in judgment against us.

Keep it ever in our hearts that it is an evil thing and bitter to forsake and offend the Lord our God. Above all things, restrain us from wilful and deliberate sins, that we may never grieve thy Spirit, nor provoke thee to give us over to our own ways.

Impress us with a due sense of the shortness of our mortal life, that we may make a right use of our time as it passes, spending it in thy fear and for thy glory; and may we never abuse thy long-suffering and patience. Especially as we know not the number of our days, nor the hour when thou shalt call us away, help us, we beseech thee, O Lord, to redeem the present hour while the day lasts. Help us to keep in view our latter end; and in the hour of death, and in the day of judgment, good Lord, deliver us.

O thou preserver of all, have mercy on all sorts and conditions of men. From thy fulness, provide for the destitute; by thy power, heal the sick; by thy Holy Spirit, comfort the suffering and sorrowing; by thy restoring grace, raise the fallen; by thy voice of love and mercy, call back such as have wandered from thee. Help, O Lord, and save all who feel their need of thy grace.

Visit, O Lord, with thy grace this house and family. Drive far from us all snares of the enemy. Let thy holy angels have charge over us to preserve us in peace; and let thy blessing be upon us for ever, through Jesus Christ our Lord.

O God, all powerful, take us this night under thy protection. Let our weary nature be refreshed by easy and quiet sleep; and, by thy grace and providence, bring us at last, through all the trials and temptations of this world, to a blessed end; that so we may die in peace, rest in hope, and rise to glory. Amen.

FAMILY PRAYER FOR TUESDAY MORNING.

ALMIGHTY and everlasting God, we, thy needy creatures, render thee our humble praise for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. To thy watchful providence we owe it that we have been kept in safety, and that no disturbance hath come nigh our dwelling. For these thy mercies we bless and praise thee, beseeching thee to accept this morning sacrifice. And since it is of thy goodness, O gracious Father, that our existence is prolonged, we here devote both our bodies and souls to thy service, in a godly, righteous, and sober life. Strengthen us, we beseech thee, in this resolution; that, as we grow in age, we

may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Have compassion, we pray thee, on our infirmities; and give us the constant assistance of thy Holy Spirit, that we may be effectually restrained from sin and excited to our duty. Imprint upon our hearts such a dread of thy displeasure, such a remembrance of the great day of judgment, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. Keep us temperate in our enjoyments and diligent in our callings, just and upright in our dealings, peaceable, compassionate, and ready to do good to all men. Direct us in all our ways; prosper the work of our hands; defend us from calamities and sufferings; or, if thou shalt be pleased to visit us with them, enable us to bear them with patience, and to be contented with our condition. These things, and whatever else is necessary and good for us, we implore, with humble reliance upon thine infinite clemency in Christ Jesus, our Mediator and Redeemer. Amen.

FAMILY PRAYER FOR TUESDAY EVENING.

MOST merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins, we come before thee sensible of our own unworthiness, and acknowledge our numerous transgressions of thy righteous laws. Look upon us, we beseech thee, with compassion; pardon, of thy free grace, all our errors and sins; give us proper views of the great evil of them; amend the tempers and dispositions of our souls; and cleanse us from all vicious thoughts, unlawful designs, and inordinate desires. May we never suffer the sun to go down upon our wrath, but always retire to our rest in peace, charity, and good-will, with a conscience void of offence toward thee and toward men.

Accept, O Lord, our intercessions for all mankind. Be gracious unto thy Church; let the light of thy gospel shine upon all nations; bless all in authority over us; do good to our relatives, friends, and neighbors; reward our benefactors; pardon those who have done or wish us evil, and give them better minds; be merciful to all who are in any trouble; and do thou, the God of pity, minister to their several necessities.

Receive our thanks, great God, for our being, our reason, our health, our friends, our food, our raiment, and all the other comforts and conveniences of life. Above all, we adore thy mercy in sending thine only Son to redeem us from sin and eternal death, and to give us the knowledge of our duty to thee. We bless thee for thy patience with us, notwithstanding our many and great provocations;

for all the directions, assistances, and comforts of thy Holy Spirit; and for all thy benefits and favors. Continue them to us, we beseech thee, and give us grace to show our thankfulness by sincere obedience to thy laws.

Defend us this night from all dangers and mischiefs, and bestow on us such refreshing sleep as may fit us for the duties of the following day, if it shall please thee to prolong our lives. Make us ever mindful of the time when we shall lie down in the dust; and grant us grace always to live in such a manner that we may never be afraid to die. Whether living or dying, may we be thine, through the mediation of thy Son Jesus Christ, in whose name we offer up these our imperfect prayers. Amen.

FAMILY PRAYER FOR WEDNESDAY MORNING.

O ALMIGHTY God! our Father and Preserver! we thank thee for thy watchful providence over us during the past night. Grant that, with a due sense of thy mercy, in bringing us safely to the beginning of this day, we may employ it acceptably to thee, by a willing obedience to thy commandment, of love to thee and to our neighbor. As thou sendest forth thy sun to shine upon the earth, a light to our paths, grant us thy Holy Spirit to enlighten our understandings and lead us into the ways of righteousness.

O God, our Heavenly Father! be with us, we beseech thee, in all our employments; make it our concern to walk in thy fear and to conform to thy will. Assist us to look to thy blessing on our labors as the source of all our prosperity; and grant that, while we labor for things temporal, we neglect not things eternal.

O merciful Father! our Preserver and Protector! guard us both in our bodies and our souls; strengthen us against all the temptations of our spiritual enemies; and deliver us from every danger to which we may be exposed.

And forasmuch as it availeth nothing to begin acceptably to thee, if we persevere not unto the end, vouchsafe, O gracious God! to receive us into thy holy keeping, not only this day, but through all the days of our lives. Increase in us, continually, thy saving grace, that we may enter into thy kingdom of eternal bliss and glory, through our Redeemer, Jesus Christ, the only Sun of righteousness to our souls, to enlighten them for ever.

And to the end that we may obtain these favors at thy hand, vouchsafe to us repentance and remission of our sins, according to thy gracious promises. Hear us, O Father! through our Lord Jesus Christ, in whose name we pray to thee, as he hath taught us, saying: "Our Father," etc.

FAMILY PRAYER FOR WEDNESDAY EVENING.

O LORD! our God and our Father! by whose gracious care we have been preserved during the past day, receive, we beseech thee, our evening sacrifice of praise and prayer. We bless thee for our reason and all other endowments and faculties of soul and body; for our health and friends; for food and raiment and all other comforts and conveniences of life. But, above all, we bless thee that thou hast vouchsafed to us a knowledge of thyself, and hast ordained us to be born into thy Church. Suffer us not to be ungrateful for such precious favors. Grant that we may meditate thereon by day and by night, and that our gratitude may be manifest in our lives.

We confess, O Lord God! our sins, negligences, and ignorances; and we humbly beseech thee to give us repentance and forgiveness, and a firm trust in the sacrifice of our blessed Redeemer. And since, O Lord! we are of ourselves incapable of any good, grant us, for His sake, the aid of thy Holy Spirit.

O God! guard us, we beseech thee, this night: without thy care we cannot subsist for a single moment. May our minds be stayed on thee in perfect peace. May our strength, both of mind and body, be renewed by refreshing sleep; and may we awake on the morrow, full of thankfulness for thy mercies, and with holy purpose to live according to thy will.

We also beseech thee, O God! to dispose us, as we lie down in our beds, to think of that day when our bodies shall be laid in the grave and our spirits shall appear before thee. Teach us to prepare for death, that it come not unawares; and may we always live as knowing that we have to die.

Almighty and merciful God! continue, we pray thee, thy grace unto thy Church: may it never be deprived of thy light. Bless the rulers of our country, and all pastors and teachers. Watch over our relatives, our friends, and our neighbors. Give knowledge of thy truth to all people; succor the poor; comfort the afflicted; and promote peace and good will among all men. We beseech thee to hear us, in the name of thy Son, who hath taught us to pray, saying, "Our Father," etc.

FAMILY PRAYER FOR THURSDAY MORNING.

GREAT God, thou art worthy to receive blessing and honor, for thou hast created all things. All thy works praise thee, and thy saints bless thee. We would

worship thee as the Maker of heaven and earth, of the sea and the fountains of waters. The day is thine, the night also is thine; thou hast prepared the light and the sun. Assist us by thy Holy Spirit to present all our worship in the name of thy beloved Son.

It becomes us to lie very low before thee, O Lord our God, for we have sinned. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand! Enter not into judgment with thy servants, O Lord; but blot out our transgressions for thine own sake, and remember not our sins. We supplicate redemption through the blood of Christ, even the forgiveness of sin. Grant to us that we may be justified by faith, and have peace with God through our Lord Jesus Christ. And may we be renewed in knowledge and true holiness: May we be brought to love thee, to take thee for our God, and to delight in thy ways. Clothe us with the graces of the Holy Ghost, and adorn our character with the fruits which, through Jesus Christ, shall be to the glory of God the Father. Whether others serve thee or not, we will serve the Lord. May this be our fixed resolve. Grant to us a knowledge of thy will, and help us to govern all our conduct by it. Make us patient in all things, humble, meek, and spiritually minded. Let those who see us take knowledge of us, that we have been with Jesus! Thus may we know that we are thine—thy children, thy saints, thy friends. May we confide in thy care, obey thy commands, uncomplainingly submit to the dispensations of thy providence, and be found at last fitted for thy kingdom and glory. And till we arrive there, help us, O Lord, to serve thee and to promote thy glory. We have devoted ourselves to thee: may we never repent the surrender we have made, nor forget it. Whom have we in heaven but thee? and there is none upon earth that we desire beside thee.

And let not blessings be confined to us. We beseech thee, bestow thy favor on our relatives, connections, and friends, and let it be communicated to our neighbors. May thy kingdom come, and thy will be done on earth as it is in heaven.

Brought by thy mercy, O our God, to the beginning of another day, we would humbly thank thee for the mercies of the night. We ask the continuance of thy care over us to-day. Supply the wants of our bodies. Defend us from disease, and accident, and evil. Supply the wants of our souls. Help us this day to walk with thee. Let no sin prevail over us. May we fall into no snare, and let no enemy lead us captive. Prepare us, O Lord, for each event as it may happen, and enable us to derive benefit from every scene. Thus surround and bless us every day, making our life useful and holy, our death peaceful and triumphant, and our eternity happy and glorious, through Jesus Christ, our Lord; to whom, with

thyself, O Father, and the Holy Ghost, the Comforter, be all praise and honor for ever. Amen.

FAMILY PRAYER FOR THURSDAY EVENING.

THOU art holy, O thou that inhabitest the praises of Israel. We give thanks at the remembrance of thy holiness. Thy righteousness is like the great mountains: thy judgments are a great deep. Help us to adore thee, and though thy ways be past finding out, yet, O Lord, may we rest in the assurance that equity and judgment are the habitation of thy throne.

We are sinful and depraved. What shall we say unto thee, O thou preserver of men? We deserve thy displeasure. Yet, O Lord, we plead what Christ has done and suffered. We come to thee by that new and living way which thou hast consecrated. Be merciful to us, O Lord, we beseech thee, and blot out our transgressions. Heal our backslidings, and love us freely; so will we yield our hearts to thy service.

We thank thee that thou canst be just, through the redemption by Jesus Christ, while thou justifiest every one that believeth. O Lord, we believe—help thou our unbelief. We relinquish all hope in ourselves, and cleave to Jesus Christ alone, the hope set before us. For his sake, permit us to taste and see that the Lord is good. Take us into thy family. Help us always to trust in thee, and may we obey thy commands. O renew our hearts by the power of the Holy Ghost. May he take up his abode in us. Deliver us from every temptation. Strengthen us for every conflict and duty; and let all the dispensations of thy providence toward us be the means of our spiritual good.

We trust, O Lord, we do not wish great things for ourselves as to the present world. Our heart is not haughty, neither are our eyes lofty. Feed us with food convenient for us. Give us neither poverty nor riches, and guide our feet into the way of peace. May we have our conversation in the world in simplicity and godly sincerity. Uphold us in our integrity, and set us before thy face for ever. Whatever may have been wrong in us to-day, in thought, or word, or deed, mercifully forgive. Accept what has been right, and designed to glorify thee. Help us to learn wisdom from the things we have experienced, and may we call upon thee as long as we live: till we die may we never remove our integrity away from us.

Make us to know our end: each closing day brings it nearer: O God, may we be mindful of it, so as to be always ready for the joy of our Lord. May goodness

and mercy follow us all the days of our life, and let us dwell in the house of the Lord for ever.

May mercy and truth be with our relatives, and encompass and satisfy every member of our household. Be gracious to the afflicted, and help them to hope in thee. Extend the dominion of Christ in the world, and may he ever reign in our hearts. Lord, help us always to adorn the doctrine of God our Saviour in all things; and may all who profess to love the truth so let their light shine that men may see their good works, and glorify thee, our Father who art in heaven.

To thy care we commit ourselves for the night. Watch over us, and give us quiet rest. And to thee, O Father, Son, and Holy Ghost, one God, we would ascribe glory and everlasting dominion. Amen.

FAMILY PRAYER FOR FRIDAY MORNING.

O BLESSED Saviour of mankind! who hast promised that where two or three are gathered together in thy name, there thou wilt be in the midst of them; and that if two of thy disciples shall agree on earth as touching any thing they shall ask, it shall be done for them by our Father which is in heaven; fulfil, we earnestly beseech thee, thy gracious promises toward us, a family of sinful creatures, assembled together in thy name; and assist us to ask such things and in such a manner as shall please thee, and reach the throne of grace through thy precious intercession.

O God! as thou hast in mercy raised us up from our beds, so may we arise to newness and holiness of life. As the light of day has chased away the shades of night, so let the light of thy truth beam upon our hearts, darkened with the corruptions of a sinful nature. May we constantly bear in mind all that thy dear Son has done and suffered for us. When we read in thy holy word of his life of patience and humility, of his devotedness to the service of God and man, of his agony and bloody sweat, of the cruel mocking and scourging to which he was exposed, of his painful death upon the cross, to secure our salvation, O make us deeply to feel the evil of sin, and the exceeding love of God; and may we earnestly endeavor, through thy grace assisting us, to follow the blessed precepts contained in the Holy Scriptures. O that, wearied and heavy laden with the burden of our sins, we and all dear to us may come unto thee, merciful Saviour, for rest. May we take thy yoke upon us, and learn of thee, who art meek and lowly in heart, that we may find rest unto our souls. May we humble ourselves, and become as little children. May we have grace from our hearts to forgive every one his brother their trespasses; yea, to forgive, not only until seven times,

but until seventy times seven; remembering how often we have sinned against thee. Help us to watch and pray that we enter not into temptation; and because of the weakness of our flesh, let thy Holy Spirit, we pray thee, be ever ready to help our infirmities. O Lord! may we earnestly seek to know and to do thy will. Let us not be ruled by man's judgment, but by thy holy and revealed will. O thou who camest into the world to seek and to save that which was lost, have mercy upon all who as yet are wanderers from thy fold, and upon all who, professing themselves to be Christians, dwelling in a Christian land, and having the word preached amongst them, yet live regardless of its holy doctrines and precepts. We pray, Lord, that their eyes may be opened, that they may receive their sight, and follow thee, the Lord their God.

Thou hast commanded that the gospel should be preached to every creature, and thou hast promised to be with us alway, even unto the end of the world. O let thy richest blessing rest upon all who, either at home or among heathen nations, are laboring in the cause of the truth. These mercies we humbly ask for the sake of thy Son, our Lord and Saviour. Amen.

FAMILY PRAYER FOR FRIDAY EVENING.

O FATHER! we bow our knees unto thee, in the name of our Lord Jesus Christ. Grant unto us, we beseech thee, wisdom and knowledge in him. May the eyes of our understanding be enlightened, that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe.

O grant unto us, according to the riches of thy glory, to be strengthened with might by thy Spirit in the inner man, that Christ may dwell in our hearts by faith, that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God. Enable us to walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.

O thou who hast ascended up on high, leading captivity captive, and hast received gifts for men, pour abundantly upon us thy Holy Spirit, that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, but, speaking the truth in love, may grow up unto thee in all things. Suffer us not to be alienated from the life of God, through the ignorance and blindness of our hearts, but may we know and follow the truth as it is in

Jesus. May we put off the former conversation, and be renewed in righteousness and true holiness. May we speak every one truth with his neighbor: let us not suffer the sun to go down upon our wrath, remembering the precept, Be ye angry, and sin not. Let no corrupt communication proceed out of our mouth; but that which is good to edify, that it may minister grace unto the hearers; and let us not grieve the Holy Spirit of God. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from us, with all malice; and may we be kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us.

May we be strong in the Lord, and in the power of his might, putting on the whole armor of God, that we may be able to stand against the wiles of the devil, against flesh and blood, against principalities and powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places. O may our loins be girt about with truth: may we have on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace. Above all, may we take the shield of faith, to quench all the fiery darts of the wicked: also the helmet of salvation, and the sword of the Spirit, which is the word of God, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; especially for the ministers of God's word, that utterance may be given unto them, that they may open their mouth boldly to make known the mystery of the gospel.

O Lord our God! for all the mercies of the day past, give us, we pray thee, thankful hearts. Pardon whatever thy holy eyes have seen amiss in us, and be pleased to watch over us through the silent hours of the night; and may grace and peace be with us, and all our dear friends and relatives, through Jesus Christ, our Lord. Amen.

FAMILY PRAYER FOR SATURDAY MORNING.

O THOU who hast said, I will be sanctified in them that come nigh me, and before all the people will I be glorified, may we have grace whereby we shall serve thee acceptably with reverence and godly fear. Thou inhabitest eternity, but our age is as nothing before thee. Thy understanding is infinite, but we know nothing. Thou art almighty, but we are crushed before the moth. Thou art of purer eyes than to behold iniquity, but we are vile—what shall we answer thee? We cannot answer thee for one of a thousand of our transgressions; and had we

followed the forebodings of our consciences, we could not have approached thee.

But thou hast proclaimed thy name, the Lord God, merciful and gracious; thou hast caused all thy goodness to pass before us; thou hast opened a new and living way into the holiest of all, by the blood of Jesus; and we have boldness and access with confidence by the faith of him.

We bless thee that in him all fulness dwells, and that, ignorant and guilty and depraved and miserable as we are in ourselves, from him we can derive wisdom, righteousness, sanctification, and redemption. And we rejoice that these blessings are attainable without money and without price, and that we may know they are ours by every title God himself can give, and shall be ours for ever.

And is this the manner of man, O Lord God? O let such undeserved, such infinite goodness melt our hearts, and lead us to throw down the weapons of rebellion and weep over them. May we sorrow after a godly sort, that ever we offended a being so worthy of all our love and our obedience; and while compelled to acknowledge, with a broken heart and a contrite spirit, O Lord, other lords beside thee have had dominion over us, enable us to say, But henceforth by thee only will we make mention of thy name. As our reasonable service, to thee may we dedicate ourselves immediately, without delay, and fully, without reserve. To thee may we yield our understanding and our intellectual powers; our will and our active powers; our senses and our bodily powers; our time, our substance, and all our relative powers: may our words and our actions and our callings in life be all holiness unto the Lord.

May we come out from the world, and touch not the unclean thing, and be received and acknowledged as the sons and daughters of the Lord Almighty. And though they are few in number, and the world knoweth them not, may we choose thy people as our companions, and delight in them as the excellent of the earth. With them at thy gates may we daily watch, and wait at the posts of thy doors; with them may we courageously fight the good fight of faith; with them may we patiently labor in thy vineyard.

May we love them all; and as we have opportunity, may we unite with them all in holy communion, and co-operate with them all in schemes of civil and sacred beneficence. We bless thee for the country and the age in which we live. We bless thee for the spirit which has been awakened, and the efforts that are now making, to promote the temporal and, above all, the spiritual welfare of mankind, by individuals and communities, and combinations of communities. O let them not labor in vain; let the pleasure of the Lord prosper in their hand;

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

And prepare us for suffering thy will as well as doing it. May we never look for unmingled felicity here, but expect to find life, as all who have gone before us have found it, light and darkness, pain and pleasure, good and evil. When we meet with trials, may we never think them strange things, nor murmur and repine under them. Rather may we be thankful that they are so few and alleviated; rather may we rejoice that they are all founded in love to our souls, and designed to make us partakers of thy holiness. Sustain us under them; improve us by them; and assure us in due time of our deliverance from them, and of our entering the rest that remaineth to the people of God, where all sorrow and sighing shall cease, and all tears shall be wiped from our eyes.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all. Amen.

FAMILY PRAYER FOR SATURDAY EVENING.

O GOD! thou art the God of all the families of the earth; for they are formed by thy will and supported by thy providence. But thou art in a peculiar manner the God of those families in which thy name is known and loved and honored. Thy curse is in the house of the wicked, but thou blessest the habitation of the just. Whatever be the dispositions of others, we desire to say, with increased resolution and zeal, As for us and our house, we will serve the Lord. Thy yoke is easy, thy burden is light, thy work is honorable and glorious, and in keeping thy commandments there is great reward. Thou art the best of all masters, thou hast promised to bear with our infirmities, and to suffer us to want no good thing.

Already thou hast laid us under infinite obligations, as the God of providence and of grace—thou hast dealt well with thy servants, O Lord. Bless the Lord, O our souls, and all that is within us bless his holy name. Bless the Lord, O our souls, and forget not all his benefits.

By thy good hand upon us we have been conducted through the perils, not only of another day, but another week; a period during which many have been carried down to their graves, and we have been brought so much nearer to our own. Impress us with the lapse of our time, and so teach us to number our days that we may apply our hearts unto wisdom. Many have been involved in

perplexities and exposed to want; many have been confined to the house of mourning or the bed of sickness; but we have been indulged with liberty, and ease, and health, and strength; we have seen thy loving-kindness every morning, and thy faithfulness every night; and have had all things richly to enjoy.

But, O, how little have we been affected by the instances of thy undeserved goodness; how imperfectly have we improved our religious privileges; how negligent have we been in seizing opportunities of doing good to the bodies and souls of our fellow-creatures!

We are before thee this evening in our trespasses. Enter not into judgment with thy servants, O Lord. Our only hope is, that to the Lord our God belong mercies and forgivenesses, though we have rebelled against him. Have mercy upon us, O God, according to thy lovingkindness; according to the multitude of thy tender mercies, blot out our transgressions.

And may a confidence in thy goodness, instead of encouraging us to sin that grace may abound, inspire us with that godly sorrow which worketh repentance unto life. May we hate and forsake every false way. May we be attentive to our condition, and study our character: may we bridle our tongue, and keep our heart with all diligence.

May we often look back and see how at any time we have been ensnared or overcome; and watch and pray in future, lest we enter into temptation. And do thou keep us by thy power, uphold us by thy free Spirit, and not only restrain us from sin but mortify us to it.

May sleep refresh our bodies, and fit them for thy service on the ensuing day; and may thy grace prepare our minds. May we leave all the cares of the world for a while behind, that we may attend on the Lord without distraction. May we repair to the hallowed exercises of devotion, as the hart panteth after the water-brooks. May we call the Sabbath a delight; and be glad when they say to us, Let us go into the house of the Lord.

And O thou God of all grace, do as thou hast said: fulfill thy word unto thy servants, upon which thou hast caused them to hope. Bless abundantly the provisions of thy house, and satisfy thy poor with bread. Clothe thy priests with salvation, and let thy saints shout aloud for joy.

And to the God of all grace, the Father, the Word, and the Holy Ghost, be all honor and glory, now and for ever. Amen.

FAMILY PRAYER FOR ANY MORNING.

The master or mistress having called together as many of the family as can conveniently be present, let one of them, or any other whom they shall think proper, say as follows, all kneeling:

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 trespasses, as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil; for thine is the kingdom and the power and the glory, for ever and ever. Amen.

[Acknowledgment of God's mercy and preservation, especially through the past night.]

Almighty and everlasting God, in whom we live and move and have our being: we, thy needy creatures, render thee our humble praises for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night.

To thy watchful providence we owe it* [that no disturbance hath come nigh us or our dwelling, but that we are brought in safety the beginning of this day.] For these thy mercies, we bless and magnify thy glorious name, humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving; for his sake who lay down in the grave, and rose again for us, thy Son our Saviour Jesus Christ. Amen.

[* When disturbances of any kind befall a family, instead of this, say, "that notwithstanding our dangers, we are brought in safety to the beginning of this day."]

[Dedication of soul and body to God's service, with a resolution to be growing daily in goodness.]

And since it is of thy mercy, O gracious Father, that another day is added to our lives, we here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous, and godly life: in which resolution do thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen.

[Prayer for grace to enable us to perform that resolution.]

But, O God, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with, we humbly beseech thee to have compassion on our infirmities, and to give us the constant assistance of thy Holy Spirit; that we may be effectually restrained from sin, and excited to our duty. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. And, above all, keep in our minds a lively remembrance of that great day in which we must give a strict account of our thoughts, words, and actions; and, according to the works done in the body, be eternally rewarded or punished, by him whom thou hast appointed the Judge of quick and dead, thy Son Jesus Christ our Lord. Amen.

[For grace to guide and keep us the following day, and for God's blessing on the business of the same.]

In particular, we implore thy grace and protection for the ensuing day. Keep us temperate in our meats and drinks, and diligent in our several callings. Grant us patience under any afflictions thou shalt see fit to lay on us, and minds always contented with our present condition. Give us grace to be just and upright in all our dealings; quiet and peaceable; full of compassion; and ready to do good to all men, according to our abilities and opportunities. Direct us in all our ways,* [and prosper the works of our hands in the business of our several stations.] Defend us from all dangers and adversities; and be graciously pleased to take us, and all things belonging to us, under thy fatherly care and protection. These things, and whatever else thou shalt see necessary and convenient to us, we humbly beg, through the merits and mediation of thy Son Jesus Christ, our Lord and Saviour. Amen.

[* On Sunday morning, instead of this, say, "and let thy Holy Spirit accompany us to the place of thy public worship, making us serious and attentive, and raising our minds from the thoughts of this world to the consideration of the next, that we may fervently join in the prayers and praises of thy Church, and listen to our duty with honest hearts, in order to practice it."]

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all. Amen.

FAMILY PRAYER FOR ANY EVENING

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 trespasses, as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil; for thine is the kingdom and the power and the glory, for ever and ever. Amen.

[Confession of sins, with a prayer for contrition and pardon.]

Most merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins: we come before thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of thy righteous laws.* But, O gracious Father, who desirest not the death of a sinner, look upon us, we beseech thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them; and work in us a hearty contrition; that we may obtain forgiveness at thy hands, who art ever ready to receive humble and penitent sinners; for the sake of thy Son Jesus Christ, our only Saviour and Redeemer. Amen.

[* Here let him who reads make a short pause, that everyone may secretly confess the sins and failings of that day.]

[Prayer for grace and to reform and grow better.]

And lest, through our own frailty, or the temptations which encompass us, we be drawn again into sin, vouchsafe us, we beseech thee, the direction and assistance of thy Holy Spirit. Reform whatever is amiss in the temper and disposition of our souls; that no unclean thoughts, unlawful designs, or inordinate desires, may rest there. Purge our hearts from envy, hatred, and malice; that we may never suffer the sun to go down upon our wrath; but may always go to our rest in peace, charity, and good-will, with a conscience void of offence toward thee and toward men: that so we may be preserved pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. Amen.

[The Intercession]

And accept, O Lord, our intercessions for all mankind. Let the light of thy gospel shine upon all nations; and may as many as have received it live as becomes it. Be gracious unto thy Church; and grant that every member of the

same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain thy true religion and virtue. Send down thy blessings, temporal and spiritual, upon all our relations, friends, and neighbors. Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better minds. Be merciful to all who are in any trouble; and do thou, the God of pity, administer to them according to their several necessities, for his sake who went about doing good, thy Son, our Saviour Jesus Christ. Amen.

[Thanksgiving]

To our prayers, O Lord, we join our unfeigned thanks for all thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all the other comforts and conveniences of life. Above all, we adore thy mercy in sending thy only Son into the world, to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty toward thee. We bless thee for thy patience with us, notwithstanding our many and great provocations; for all the directions, assistances, and comforts of thy Holy Spirit; for thy continual care and watchful providence over us through the whole course of our lives; and particularly for the mercies and benefits of the past day; beseeching thee to continue these thy blessings to us; and to give us grace to show our thankfulness in a sincere obedience to His laws through whose merits and intercession we received them all, thy Son, our Saviour Jesus Christ. Amen.

[Prayer for God's protection through the night following.]

In particular, we beseech thee to continue thy gracious protection to us this night. Defend us from all dangers and mischiefs, and from the fear of them; that we may enjoy such refreshing sleep as may fit us for the duties of the following day. Make us ever mindful of the time when we shall lie down in the dust; and grant us grace always to live in such a state that we may never be afraid to die; so that living and dying we may be thine, through the merits and satisfaction of thy Son Christ Jesus, in whose name we offer up these our imperfect prayers. Amen.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all. Amen.

GRACES BEFORE MEAT.

SANCTIFY, O Lord, this food to our use, and us to thy service, through Jesus Christ our Lord. Amen.

ALMIGHTY God, we beseech thee to pardon our sins, to bless this refreshment to our use, and us to thy service, through Jesus Christ. Amen.

GRACES AFTER MEAT.

ACCEPT, Heavenly Father, our humble thanks for this and for all thy blessings, through Jesus Christ. Amen.

WE bless thee, O Lord, for this refreshment. Be pleased to continue thy favors, and feed us with the bread of life. Supply the wants of the needy, and enable us, while we live on thy bounty, to live to thy glory, for Christ's sake. Amen.

IV. FORMS OF PRIVATE PRAYER.

OUR religious literature is not wanting in manuals of private devotion. Among the most useful are the Meditations and Prayers in Doddridge's "Rise and Progress of Religion in the Soul." They are adapted to nearly all the changes and phases of religious experience, from its inception to its last development in the present life. They are subjoined to the several chapters of that very edifying volume, and cannot so well be used as in connection with the casuistic and practical suggestions and counsels therein contained. There is not, perhaps, so great need of forms of prayer for the closet as for the sanctuary and the family, as no great harm ensues if our "thought be broken, language lame," in our private addresses to the throne of grace. Besides, if we make a proper use of the preceding scriptural and other forms; if we practice meditation and self-examination; and if we daily peruse "the lively oracles," we shall not be at a loss for the subject-matter of private devotion. Nevertheless, I have inserted a few specimens of private prayer for children and adults. Those specially designed for the former may not be unedifying to children of a larger growth than those for whom they were written. The first series was originally printed with the following Preface:

"MY DEAR CHILD:—A lover of your soul has here drawn up a few prayers, in order to assist you in that great duty. Be sure that you do not omit, at least morning and evening, to present yourself upon your knees before God. You have mercies to pray for, and blessings to praise God for. But take care that you do not mock God, drawing near with your lips, while your heart is far from him. God sees you, and knows your thoughts; therefore, see that you not only speak with your lips, but pray with your heart. And that you may not ask in vain, see that you forsake sin, and make it your endeavor to do what God has shown you ought; because God says, 'The prayers of the wicked are an abomination unto the Lord.' Ask then of God for the blessings you want, in the name, and for the sake, of Jesus Christ, and God will hear and answer you, and do more for you than you can either ask or think.

JOHN WESLEY."

CHILD'S PRAYER FOR SUNDAY MORNING.

O ALMIGHTY God, Maker of all mankind, in whom we live, and move, and have our being, who makest the outgoings of the morning and the evening to rejoice, suffer me now to approach thy Divine Majesty with all reverence and godly fear. I desire to adore thy sacred name, who hast in thy goodness brought me in safety to behold the beginning of a new day and another Sabbath. I bless thee, who hast in love to my soul, and for the glory of thy name, set apart this day for holy uses, to engage me in thy service, wherein consists my honor and happiness. This is thy day: O Lord, enable me to rejoice and be glad in it. May I ever remember to keep it holy, not doing my own works, nor finding my own pleasure, nor speaking my own words; but so delight in thee, that thou mayest give me my heart's desire. Bless to me thy word, O my Heavenly Father, and all the means of grace, that I may not use them in vain or to my own hurt, but for the instructing of my mind, the reforming of my life, and the saving of my soul. Save me from all hardness of heart and contempt of thy word; increase my love to it, and enable me to hear it meekly, and to receive it with pure affection, and to bring forth fruit unto good living. Open my understanding to receive thy truth in the love thereof. Set it so powerfully upon my heart, and root it so deep in my soul, that the fruits thereof may be seen in my life, to thy glory and praise. May I always so hear, read, mark, learn, and inwardly digest thy word, that it may be a savor of life to my soul. O let me not offer vain oblations unto the Lord, drawing nigh with my lips, while my heart is far from thee. But do thou enable me to worship thee with holy worship, with joy and delight, with profit and pleasure. Fill me with a comfortable sense of thy presence, that I may serve thee with reverence and godly fear, to the comfort of my soul and the glory of thy name. O Lord God, do thou clothe thy priests with righteousness, and let thy saints rejoice and sing. Break the bread of life to all our souls, that we may eat and live for ever. O Lord, hear my prayers, and let my cry come unto thee. Do more and better for me than I can either desire or deserve, for the sake of my blessed Saviour and Redeemer, Jesus Christ; to whom, with thee and the Holy Ghost, be all praise and glory, now and for ever. Amen.

"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 trespasses, as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil; for thine is the kingdom and the power and the glory, for ever and ever. Amen.

CHILD'S PRAYER FOR SUNDAY EVENING.

MERCIFUL God, permit me to pay thee now my evening sacrifice of praise and thanksgiving, for all the blessings and favors to my body and soul, so freely bestowed, and so long continued unto me. Thou hast dealt graciously with me, O Lord God, and hast been exceedingly good and kind to me, beyond all that I had reason to expect, or am able to express. I bless thee, O Lord, for every help which I enjoy to the promoting of my present and eternal good. I desire to ascribe all praise and glory to thee, to whom alone it is due. O Lord, I bless thee that thy house is open to me, the bread of life offered me, the word of salvation preached, and thy Spirit striving with me. O suffer me not to receive thy grace in vain, nor let thy word be lost upon me. Do thou apply it to my heart, and fix it in my memory, that it may prove a blessing to my soul. In mercy, O Lord, pass by all things which in thy pure and holy eyes have been amiss this day past; pardon my neglects, and the guilt of my misdoings. And as I have heard how to walk and to please thee, O my God, help me to walk more worthy of the Lord unto all well-pleasing, that I may be built up in thy true fear and love, and in the right knowledge and faith of our Lord Jesus Christ. Be thou pleased to second every word of instruction that I have received with the power of thy grace and Holy Spirit; and above all, O blessed God, do thou give me a heart filled with thy love, and lifted up in thy praise, and devoted to thy honor and glory, all the days of my life. Take me, O Lord God, my Saviour, into thy gracious care and protection. Preserve me from all dangers in the night-season. Let me lie down and sleep in thy arms; and when the trumpet shall sound, and at last call me from the sleep of death, let me be caught up into the clouds to meet the Lord in the air, and so for ever be with the Lord. All these mercies, O my God, I most humbly ask, for the alone sake of Jesus Christ my Redeemer. Amen. "Our Father," etc.

CHILD'S PRAYER FOR MONDAY MORNING.

O LORD God Almighty, Father of angels and men, I praise and bless thy holy name for all thy goodness and loving-kindness to me and all mankind. I bless thee for my creation, preservation, and all the blessings of this life; but above all, for thy great love in the redemption of the world by our Lord Jesus Christ. I bless thee for preserving me in the night past, and bringing me safe to the beginning of a new day. Defend me in the same with thy mighty power, and grant that this day I fall into no sin, neither run into any kind of danger; but let all my doings be so ordered by thy governance, that I may do always that which is righteous in thy sight, through Jesus Christ my Redeemer. Grant me such grace, that I may be able to withstand the temptations of the world, the flesh, and the devil, and

with a pure heart and mind to follow the steps of my gracious Redeemer. Keep me, I beseech thee, O Lord, from all things hurtful to my soul or body, and grant me thy pardon and peace, that, being cleansed from all my sins, I may serve thee with a quiet mind, bring forth plenteously the fruit of good works, and continue in the same unto my life's end, through Jesus Christ, my Saviour and Redeemer. Amen. "Our Father," etc.

CHILD'S PRAYER FOR MONDAY EVENING.

ALMIGHTY God, who art the gracious Preserver of all mankind, I desire now to offer unto thee my praise and thanksgivings for all the blessings thou hast this day bestowed upon me. I confess, O my God, that I am unworthy of the least of all thy mercies; for I have gone astray like a lost sheep. I have followed too much the devices and desires of my own heart. I have offended against thy holy laws. I have left undone those things which I ought to have done, and have done those things which I ought not to have done; and there is no health in me. But thou, O Lord, have mercy upon me, a miserable offender. Spare me, O Lord, who now confess my faults unto thee. Enable me to bewail my manifold sins and offences, which I have from time to time most grievously committed, by thought, word, and deed, against thy Divine Majesty. Have mercy upon me, have mercy upon me, most merciful Father; for my Saviour Jesus Christ's sake, forgive me all that is past, and grant me thy grace, that I may ever hereafter serve and please thee, in newness of life, to the honor and glory of thy name, through Jesus Christ, my Lord and Saviour. Take me under thy gracious care and keeping this night; save and defend me from all dangers. Grant unto my body rest in my bed, and unto my soul rest in thyself; and be thou my God and my guide, my hope and my help, my joy and my comfort, now and for evermore, through Jesus Christ my Redeemer. Amen. "Our Father," etc.

CHILD'S PRAYER FOR TUESDAY MORNING.

O THOU Father of all mercies, and God of all goodness, I praise and bless thy name for thy mercies and favors unto me in the night past, and for bringing me safe to behold the light of a new day. Send down thy heavenly grace into my soul, that I may be enabled to worship thee and serve thee as I ought to do. Enable me to believe in thee, to fear thee, and to love thee with all my heart, and mind, and soul, and strength; that I may honor thy holy name and word, and serve thee truly this and all the days of my life. Give me thy grace, that I may love all mankind as myself, and do unto all as I would they should do unto me.

Enable me to love and honor my parents, obey my superiors, and submit to all my teachers. Suffer me not to hurt anybody by word or deed. Make me just and honest in all my dealings. Let me not bear any malice or hatred in my heart. Keep my hands From picking and stealing, my tongue from evil-speaking, lying, and slandering; keep my body in temperance, soberness, and chastity; that I may not covet any person's goods, but learn and labor to get my own living, and to do my duty in the state of life wherein it shall please thee to place me. Direct me so to pass through things temporal, that I may not finally lose the things which are eternal, but at last be received into thy presence, where is fulness of joy, and be seated at thy right hand, where are pleasures for evermore, through Jesus Christ my Saviour. Amen. "Our Father," etc.

CHILD'S PRAYER FOR TUESDAY EVENING.

O LORD God, the gracious Giver of all good things, I praise and adore thee for thy goodness, which has been so plentiful toward me, an unworthy child of man. Thou hast, in thy mercy, not only preserved me this day from all dangers, but bestowed upon me all things needful, for which I desire entirely to praise thy fatherly goodness, and with angels and archangels, and all the company of heaven, to laud and magnify thy holy name. Bless, then, the Lord, O my soul, and all that is within me bless his holy name; for the Lord is gracious, and his mercy is everlasting toward them that fear him. And now, Lord, I most humbly implore thy fatherly goodness to forgive me whatever has this day, in my heart or life, offended the eyes of thy glory. O Lamb of God, Son of the Father, that takest away the sins of the world, receive my prayer. Prevent me, O Lord, in all my doings for the time to come, and further me with thy continual help, that, in all my thoughts, words, and works, I may continually glorify thy holy name. Grant me thy grace, that I may follow thy blessed saints in all righteousness and holy living, that I may at last come to be a partaker with them of glory everlasting. Do thou enable me, gracious Lord, to adorn thy gospel in all holy conversation, and to do whatever I do to the glory of thy name. Cleanse the thoughts of my heart by the inspiration of thy Holy Spirit, that I may perfectly love thee, and worthily magnify thy holy name. Let thy fatherly hand be ever over me, and thy Holy Spirit be ever with me; and do thou so lead me in the knowledge and obedience of thy word, that, in the end, I may obtain everlasting life, through Jesus Christ my Lord. And now, O Lord, as the night is come upon me, and as I am ready to betake myself to rest, I desire to commit myself to thy protection, who neither slumberest nor sleepest, but hast still a watchful eye over me: O watch over me for good, that none of the evils I deserve may fall upon

me. Preserve me from all terrors and dangers in the night. Remove my sin out of thy sight, and show me the light of thy countenance, and refresh me with the sense of thy favor, through Jesus Christ my Redeemer; to whom, with thee and the Holy Ghost, be all honor and praise for ever and ever. Amen. "Our Father," etc.

CHILD'S PRAYER FOR WEDNESDAY MORNING.

O LORD God Almighty, Fountain of all goodness, and Father of all mercies, I desire again to bow my knee before thy holy Majesty, humbly beseeching thee to accept my praise and thanksgivings for thy mercies to me in the night-season.. I laid me down and slept, and rose up again in safety; for it was thou only, O Lord, that sustainedst me. And now, O my soul, return unto thy rest. Look upon me, O Lord, in thy rich mercy, and, for thy dear Son's sake, be gracious unto my soul. Lighten my darkness, I beseech thee, O Lord, and let the day-spring from on high visit me. Enable me to cast away all the works of darkness, and to put upon me the armor of light, that I may be able to renounce the world, the flesh, and the devil; to keep thy holy will and commandments, and to walk in the same all the days of my life. Give me, O Lord, wisdom to know the things that belong to my peace, before I go hence, and am no more seen. Graft in my heart the love of thy name, increase in me true religion, and nourish me with all goodness. Give me the spirit to think and do always such things as are rightful. Teach me to ask and seek only such things as shall please thee and profit my soul. Give me such a measure of thy grace that I may run the way of thy commandments, obtain thy gracious promises, and be made a partaker of thy heavenly treasures. Pour down upon me the abundance of thy mercy. Give me more than I can either desire or deserve. O give me the increase of faith, hope, and love; and keep me ever by thy help from all things hurtful, and lead me to all things useful. Let thy grace always prevent and follow me, that I may be continually given to all good works, and may always glorify my Father which is in heaven. These, and every other blessing, for me, and for thy whole Church, I humbly beg in the name, and for the sake of the merits, of Jesus Christ my Redeemer; to whom, with thee and the Holy Ghost, be all honor and glory, now and for ever. Amen. "Our Father," etc.

CHILD'S PRAYER FOR WEDNESDAY EVENING.

O GOD, the Creator and Preserver of all mankind, I most humbly beseech thee now to accept my sincere praise and thanksgiving for all the blessings and

mercies that I have. enjoyed this day. It is thou, O Lord, alone, who hast preserved me from dangers; and from thy gracious bounty have I received all things needful to promote my present and eternal happiness. Not unto me, O Lord, not unto me, but unto thy name, be the praise. O Lord, I am unworthy, through my manifold sins, to offer thee any sacrifice; yet, as thy property is to have mercy and to forgive, I beseech thee to accept this my bounden duty; not dealing with me according to my deserving, but after thy mercy, and the merits of thy dear Son Jesus Christ. I confess unto thee, O my God, that I am tied and bound with the chain of my sins; yet, let the pitifulness of thy great mercy loose me. I have no power of myself to help myself; O do thou keep me by thy grace, both outwardly in my body, and inwardly in my soul, that I may be enabled to present both body and soul a holy and pleasing sacrifice unto thee, through my Redeemer, Jesus Christ. Grant me, O my God, grace, that I may love what thou hast commanded, and earnestly desire what thou hast promised. Enable me, amidst the many changes of this world, to fix my heart constantly upon things above. May I, both in heart and mind, constantly thither ascend, whither my Saviour Jesus Christ is gone before, to prepare a place for me. Bring me up, O Lord, in thy fear and love. Keep me under the protection of thy good providence. Hide me under the shadow of thy wings; keep me from the evils of this world, and land me safe at last on that blissful shore where all is quietness and assurance for ever.

Into thy hands, O my God, I this night commend my soul and body. Give thy angels charge over me, and grant me such rest and sleep as may fit me for the duties of the following day. And, O my God, do thou prepare me for my last sleep in death, my departure out of this mortal state; that, before I go hence, I may finish the work thou hast given me to do, and at last finish my course with joy, through Jesus Christ my Lord. Amen. "Our Father," etc.

CHILD'S PRAYER FOR THURSDAY MORNING.

O THOU eternal Fountain of all wisdom, whom I cannot see or know but by the means of thy own light, vouchsafe to manifest thyself to my soul, and teach me to know aright thee, the only true God, and Jesus Christ whom thou hast sent. O blessed Sun of righteousness, arise upon me with healing in thy wings, to scatter all the clouds of folly and ignorance that overspread my soul. Open my eyes to see the wondrous things thy love has wrought. Suffer me not to remain in darkness concerning anything that is needful for me to know in order to my present peace and my eternal glory. O Lord, incline mine ears to wisdom, and my heart to understanding, that I may follow on to know the Lord, and increase

in the knowledge and love of God. Give me, O Lord, that highest learning, to know thee; and that best wisdom, to know myself. Command a blessing on my studies and endeavors; and bless me, and help me, Lord, in my learning all such things as shall stand me in stead, and do me good. Let my soul and body, and all their powers, be under thy conduct, and employed to thy glory. Show me thy ways, O Lord, and lead me into truth; and whatever I am ignorant of, unto me let it be given to know the mysteries of thy kingdom; and let me count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; to whom, with thee and the Holy Ghost, be all honor and glory for ever and ever. Amen. Vouchsafe, O Lord, to keep me this day from all sin. Bless my going out and coming in, now and for evermore. Amen. "Our Father," etc.

CHILD'S PRAYER FOR THURSDAY EVENING.

O MY Heavenly Father, I have been preserved by thee ever since I was born: go not from me in this my youth, but send out thy light and thy truth, that they may lead me, and bring me to thy holy hill, and to thy dwelling-place. Teach me thy way, O Lord, and enable me to walk in thy truth. O knit my heart unto thee, that I may fear thy name; and give me understanding in the way of godliness. Lord, I am young, and cannot discern between good and evil: O let me not go out of the way of thy commandments. Teach me true understanding and knowledge. Teach me to do the thing that pleaseth thee; for thou art my God. Let thy loving Spirit lead me forth into all the paths of righteousness. Let my study day and night be in thy word, that I may become wise unto salvation. Make thy word a light unto my feet, and a lamp to my path: guide me here with thy counsel, and after that receive me into glory. Withdraw not thou thy mercy from me, O my God; but let thy loving-kindness and thy truth always preserve me. Give thy blessing to me, and with thy favorable kindness defend me as with a shield. Show me the path of life, and enable me to walk therein, till I come into thy presence, where is fulness of joy, and to thy right hand, where are pleasures for evermore. As thou hast been pleased to preserve me this day, and hast bestowed upon me all things needful, I desire to bless thy name for the same. Take care of me this night, O Lord, and visit me with thy mercies. Preserve me, O Lord, from every thing hurtful, and let thy merciful arms for ever surround me, through Jesus Christ my Saviour. Amen. "Our Father," etc.

CHILD'S PRAYER FOR FRIDAY MORNING.

O LORD my God, I am taught by thy word that I am by nature born in sin and a child of wrath, and that except I am born again I cannot see the kingdom of God. O Lord, do thou teach me the meaning of the new birth, that I, a child of wrath, may become a child of grace. Lord, take away the veil from my heart, that I may know my sinful nature. Make the remembrance of my sins grievous unto me, and the burden of them intolerable. Lead me then to the fountain opened for sin and uncleanness, that I may there wash and be cleansed. Suffer me not to rest till I find redemption in thy blood, even the forgiveness of all my sins. It has pleased thee, O Lord, to hide these things from the wise and prudent, and to reveal them unto babes. Reveal then, O Lord, thy love in my soul. Let me taste and see how good and gracious thou art. Suffer a child to come unto thee, and forbid me not. I am unworthy; but receive me into thy arms, and adopt me thine for ever. Shed abroad in my heart thy love, and fill me with all peace and joy in the Holy Ghost. Let every thought, word, and deed, be henceforth to the glory of thy great name, through Jesus Christ, and at last grant me an abundant entrance into thy everlasting kingdom, through Jesus Christ, my Lord and Saviour. Amen.

Be thou with me, O Lord, this day, to bless and keep, guide and govern me, and let me be thine, and only thine, for ever. Amen. "Our Father," etc.

CHILD'S PRAYER FOR FRIDAY EVENING.

O THOU ever-blessed God, the Author and Giver of life, I desire with all humility to draw near unto thy gracious majesty, to offer up unto thee my evening sacrifice of prayer and praise. Thou alone, O God, art worthy to be praised, and to be had in everlasting remembrance. Glory be to thee, O most adorable Lord God. Glory be to thy name for all thy mercies and goodness bestowed on me, thy most unworthy servant, in the day that is now past. Give me a due sense of all thy mercies, that my heart may be unfeignedly thankful, and grant me thy grace, that I may show forth thy praise not only with my lips but in my life. Have mercy upon me, O God, after thy great goodness. According to the multitude of thy mercies, do away mine offences. Wash me thoroughly from my wickedness, and cleanse me from all my sins. Turn thy face from my sins, and put out all my misdeeds. Create in me a clean heart, O my God, and renew a right spirit within me. Cast me not away from thy presence, neither withdraw thy loving-kindness from me. Spare me, O Lord, whom thou hast redeemed with thy most precious blood, and be not angry with me for ever. For

the glory of thy name, turn from me those evils that I have most righteously deserved, and enable me to walk before thee henceforth in holiness and righteousness, to thy praise and glory. Let thy mercy and goodness follow me all the days of my life, and be thou my guide unto death, and my portion for ever. Give me thy grace, that I may duly consider my latter end and the fewness of my days, that I may seriously apply my heart unto wisdom, and work out my salvation with fear and trembling, before the night of death cometh upon me, wherein no man can work. Enable me so to live that I may not only be looking but also longing for my Saviour's appearing; that when he shall come, I may also appear with him in glory. And now, O Lord my God, I beseech thee, take me under thy protection this night, and preserve me from all evil. I will lay me down in peace and take my rest; for it is thou, Lord, only that makest me dwell in safety. In thee have I trusted, let me never be confounded. Those and all other mercies I humbly beg in the name of my Mediator, Jesus Christ. Amen. "Our Father," etc.

CHILD'S PRAYER FOR SATURDAY MORNING.

ALMIGHTY and everlasting God, I bless thee, that of thy infinite goodness thou hast preserved me this night past, and brought me in safety to this morning. Withdraw not, I humbly beseech thee, thy protection from me, but take me under the care of thy providence this day. Watch over me with the eyes of thy mercy, direct my soul and body according to the rule of thy will, that I may pass this and all my days to thy glory. O Lord, I am but a child, and know not how to go out or come in; and I am in the midst of a sinful world. Give therefore unto thy servant an understanding heart, that I may know and choose the good, and abhor and shun that which is evil. According to thy mercy, think upon me, O Lord, for thy goodness. Make me to remember thee in the days of my youth. O teach me true wisdom, and let the law of thy mouth be clearer to me than thousands of gold and silver, and let my whole delight be therein. O let me be devoted to thee from my childhood. Keep out of my heart all love of the world, of riches, or any other created thing, and fill it with the love of God. Thou knowest how many and powerful are the enemies of my soul, that seek to destroy it. O Lord, help; O Lord, save; O Lord, deliver me from them. Give me grace to renounce the world, the flesh, and the devil, and to keep thy holy will and commandments all the days of my life. Show me and make me what I must be before I can inherit thy kingdom. Teach me the truth as it is in Jesus. Save me from my own will, and let thine be done in me and by me. O make me thy child by adoption and grace. Renew me daily with thy Holy Spirit, and guide me in all my ways, till

thou hast perfected me for thy heavenly kingdom. Make me dutiful to my parents, affectionate to my relatives, obedient to my superiors, and loving toward all mankind. And grant that as I grow in stature, I may grow in wisdom and in thy favor, till thou shalt take me to thine everlasting kingdom, there to dwell with thee for ever and ever, through Jesus Christ, my Saviour and Redeemer. Amen. "Our Father," etc.

CHILD'S PRAYER FOR SATURDAY EVENING.

I DESIRE to offer unto thee, O Lord, my evening sacrifice of praise and thanksgiving for all thy mercies bestowed upon me. I bless thee for my creation, preservation, and above all, for my redemption by our Lord and Saviour Jesus Christ. I bless thee for bringing me safely to the conclusion of this day, and humbly implore the pardon of all the sins I have been guilty of, whether in thought, word, or deed. Have mercy upon me, O God, and do thou free me from all the sins I have committed, and deliver me from the punishment I have deserved. O thou blessed Guide of my youth, give me thy grace to seek after thee in my early years, that thou mayest not be unmindful of me in the time of age. Keep me from the evil of the world, and carry me safe through it to thy kingdom. Take care of me, and provide for me, and dispose of me in the world as shall be most for thy glory and my good. Leave me not to myself, in the hands of my own counsel, but let me be taught of God. Take thou, O Lord, the gracious charge, and guidance, and government of me, and fix in my heart thy fear and love, and direct all my ways to please not myself but thee. O redeem me from the power of my sins by thy grace, and from the punishment of them by thy blood, and by both bring me to thy glory. I desire, O my God, to give up myself wholly to thee. I would be thine, and only thine, for ever. O my God, my Saviour, turn not away thy face from a poor child that seeks thee. Give me to know that I am nothing, and can do nothing of myself; and that if ever I am thine, I must be wholly indebted to thee for it. Let me be entirely devoted unto thee, and do thou make me obedient and faithful unto the end. Make me to remember thee in my bed, and think upon thee when I am waking. Thou hast preserved me from the dangers of the day past, thou hast been my support ever since I was born. Under the shadow of thy wings let me pass this night in comfort and peace. Keep me both in body and soul, and give me such rest as my body has need of. And grant, O Lord, that when I lay down my body in the grave, my soul may rise to life immortal, through the merits and intercession of thy dear Son, my Saviour Jesus Christ. Amen. "Our Father," etc.

A PRAYER FOR RELATIVES, FRIENDS, ETC., TO BE USED WITH
THE FOREGOING MORNING AND EVENING PRAYERS.

VOUCHSAFE, O Lord, to bless my father and mother, and all my relatives, with the fear of thy name. Bless them in their souls and bodies; perfect them in every good word and work, and be thou their guide unto death. Bless my friends, forgive my enemies; and grant unto all mankind the knowledge and love of thee. Have mercy upon all who are afflicted in mind, body, or estate. Give them patience under their sufferings, and a happy issue out of all their afflictions; and receive them and me at last into thy blessed kingdom, for Jesus Christ's sake. Amen.

GRACE BEFORE MEAT.

O LORD, I beseech thee, give thy blessing with what thy mercy has here provided me with, that whether I eat or drink, or whatsoever I do, I may do all to thy glory and praise, through Jesus Christ my Lord. Amen.

GRACE AFTER MEAT.

O LORD my God, I bless thy holy name for this mercy, which I have now received from thy bounty and goodness. Feed now my soul with thy grace, that I may make it my meat and drink to do thy gracious will, through Jesus Christ my Saviour. Amen.

MORNING PRAYER FOR A YOUNG CHILD.

ALMIGHTY God, the Maker of every thing in heaven and earth: the darkness goes away and the daylight comes at thy command: thou art good, and thou doest good continually.

I thank thee that thou hast taken care of me through the night, and that I am alive and well this morning.

Save me, O God, from evil all this day long; and may I love and serve thee for ever, for the sake of Jesus Christ thy Son. Amen.* "Our Father," etc.

[* The word *Amen* signifies that I believe all that I speak, and that I desire from my heart all that I pray for with my lips.]

When the child is five or six years old, he may enlarge this Morning Prayer, by adding the following:

BESTOW on me every good thing which I need for my body and soul. Assist me by thy Holy Spirit to do thy will. Make me always afraid to offend thee, and let me live and die in thy favor.

Bless all my friends* as well as myself: do good to them at all times and in all places, and help me always to serve them in love.

[Here the child may mention father and mother, and other relatives.]

Hear the prayer of a child, O Lord, and pardon all my sins, for the sake of thy beloved Son, who died once on earth to save sinful creatures, and now lives in heaven to pray for them and save them. May his name be praised for ever and ever. Amen.

MORNING HYMN.

THE morning bright,
With rosy light,
Has waked me up from sleep:
Father, I own
Thy love alone
Thy little one doth keep.

All through the day,
I humbly pray,
Be thou my guard and guide:
My sins forgive,
And let me live,
Blest Jesus, near thy side.

O make thy rest
Within my breast,
Great Spirit of all grace:
Make me like thee—
Then shall I be
Prepared to see thy face.

RISING

AND now I raise me up from sleep,
I thank the Lord, who did me keep
All through the night; and to him pray
That he may keep me through the day.

I laid me down and slept: I awaked; for the Lord sustained me.

O God, thou art my God: early will I seek thee.

Vouchsafe, O Lord, to keep me this day without sin.

EVENING PRAYER FOR A YOUNG CHILD.

O LORD GOD, who knowest all things, thou seest me by night as well as by day.

I pray thee, for Christ's sake, forgive me whatsoever I have done amiss this day, and keep me safe all the night, while I am asleep.

I desire to lie down under thy care, and to abide for ever under thy blessing; for thou art the God of all power and of everlasting mercy. Grant this for the sake of Jesus Christ our Lord. Amen. "Our Father," etc.

When the child is five or six years old, he may enlarge this Evening Prayer by adding the following two paragraphs:

BLESS all my friends* as well as myself: do good to them at all times and in all places, and help me always to serve them in love.

[* Here the child may mention father and mother, and relatives.]

And when I have done thy will here, by thy grace assisting me, and enjoyed thy blessings on earth, then give my soul a place in heaven, that I may there dwell with thee, and with thy Son Jesus Christ; for heaven and earth, and all things in them, are thine for ever and ever. Hear me, O Lord, for the sake of Jesus Christ thy Son Amen.

EVENING HYMN.

THE daylight fades,
The evening shades
Are gathering round my head:
Father above,
I praise that love
Which smoothes and guards my bed.

While thou art near,
I need not fear
The gloom of midnight hour:
Blest Jesus, still
From every ill
Defend me with thy power.

Pardon my sin,
And enter in
And sanctify my heart:
Spirit divine,
O make me thine,
And ne'er from me depart.

LYING DOWN.

And now I lay me down to sleep,
I pray the Lord my soul to keep:
If I should die before I wake,
I pray the Lord my soul to take.

I will both lay me down in peace, and sleep, for thou, Lord, only makest me dwell in safety.

Into thy hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

Have mercy upon me, O Lord, now and at the hour of my death.

THE YOUNG CHILD'S PRAYER FOR SUNDAY, TO BE ADDED TO
THE MORNING PRAYER.

SUFFER me not, O Lord, to waste this thy day in sin and folly; but let me worship thee with much delight. Teach me to know more of thee, and to serve thee better than ever I have done before, that I may be made fit to dwell in heaven, where thy worship and service will be everlasting, through Jesus Christ our Lord Amen.

THE YOUNG CHILD'S PRAYER FOR SUNDAY, TO BE ADDED TO
THE EVENING PRAYER.

O MOST gracious God, let me never forget the many good things that I have heard this day; but let them abide in my heart so as to amend my life, that I may be able to give a good account of them to Jesus Christ, our Lord and Saviour, when he comes to judge the world at the last day, for whose sake I ask all blessings, and to whom be glory for ever and ever. Amen.

GRACE BEFORE MEAT.

BE present at our table, Lord!
Be here and everywhere adored.
Thy creatures bless; and grant that we
May feast, in paradise with thee.

GRACE AFTER MEAT.

WE thank thee, Lord, for this our food,
But more because of Jesus' blood.
Let manna to our souls be given,
The bread of life sent down from heaven.

PETITION BEFORE DIVINE SERVICE.

DIRECT me now, O gracious Lord,
To hear aright thy holy word:

Assist thy minister to preach,
And let thy Holy Spirit teach;
And let eternal life be found
By all who hear the joyful sound.

PETITION AFTER DIVINE SERVICE.

IMPRESS upon my heart, O Lord,
The sacred doctrines of thy word:
Bid me thy holy name revere,
For ever walking in thy fear;
And when I've served thy will below,
Bring me where endless pleasures flow.

PRIVATE PRAYER FOR ANY MORNING.

ALMIGHTY and Heavenly Father, who art about my path, and about my bed, and spiest out all my ways, I come to thee in the name of thy beloved Son, and in obedience to his direction, to enter my closet, and shut to my door, and pray to my Father which is in secret. Thou seest in secret: O now hear me.

Thou, O Lord, art a shield for me, my glory, and the lifter up of mine head. I laid me down and slept; I awaked, for thou, Lord, sustainedst me. For restored light, for life, and health, and strength, I praise and bless thee. Thou, Lord, only, keepest me in safety and free from evil. Thou providest for all my wants. May my soul, and all that is within me, magnify God for all his goodness, and especially for his wonderful mercy in redeeming sinners by Jesus Christ; for the light of that Sun of righteousness which ariseth with healing in his wings on benighted souls; for all the blessings of free salvation through Him, all the means of grace, and the hope of future glory.

But sad are the returns that I have made for so many mercies. How ungrateful have I been! I acknowledge and bewail my manifold sins and rebellions. I am guilty, sinful, and weak. Lord, save me, or I perish. I entirely depend on thy mercy in Christ Jesus, for the gift and continuance of every good, and for deliverance from all those evils which I have justly deserved. For that mercy I now look.

Remember me, O Lord, with the favor that thou bearest unto thy people. O visit me with thy salvation; that I may see the good of thy chosen, that I may

rejoice in the gladness of thy nation, that I may glory with thine inheritance. May the grace of God, which bringeth salvation, teach me, and all men, to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world. Enable me now, and ever hereafter, to seek the glory of thy holy name, by fulfilling every duty of my station conscientiously and diligently. Give me grace to be continually looking to thee, through this day, for direction, assistance, and strength. Be thou in all my thoughts, and let me acknowledge thee in all my ways. Give me the same mind that was in Christ Jesus, that I may be humble, patient, gentle, and full of love, even as he was. Teach me to be poor in spirit, and meek; to mourn for sin, and to hunger and thirst after righteousness; and thus shall I obtain the blessings of the kingdom of Christ. Grant that I may love that Saviour whom I have not seen, and believing in Him, may I rejoice with joy unspeakable and full of glory.

And here, constrained by thy mercies, I would afresh present my body a living sacrifice, holy and acceptable unto thee, which is my reasonable service. I renew in thy presence all the solemn vows I have made, renouncing the world, the flesh, and the devil, and steadfastly purposing, by thy help, to keep thy holy will and commandments, and walk in the same this and every day of my life. I take thee, my God, for my portion, and thy laws as my rule, and thy service as my duty, entreating thee to give me grace that I may be wholly thine.

And O that all mankind knew and served the Lord! Grant that the kingdom which is righteousness, and peace, and joy in the Holy Ghost, may be established in every land, in every heart. Fulfill thy gracious promises. Send thy gospel to the Gentiles, and let them be turned from darkness to light. Let the kingdoms of this world speedily become the kingdoms of our Lord, and of his Christ, that he may reign for ever.

Grant the abundance of thy Holy Spirit to the ministers of Christ everywhere, and especially to him who watches over my soul. Bless the place and neighborhood in which I live, and prosper every effort to do good. Lord, I beseech thee also to bless my more immediate relatives. Look upon them in mercy, and visit them with thy salvation. Hear these prayers, for the only sake of our Lord Jesus Christ.

"Our Father," etc.

PRIVATE PRAYER FOR ANY EVENING.

GRACIOUS and merciful God, slow to anger, great in power, and rich in mercy to all them that call upon thee, help me now so, in the name of Christ, to ask that I may have, and so to seek that I may find.

Enter not into judgment with me, O Lord, for in thy sight I cannot be justified. However unblamable I may appear before men, before Him who knows the heart I confess and would mourn over innumerable sins in the past day, and in every day of my life. I acknowledge with shame and sorrow my vanity and pride, my unbelief and impatience, my obstinacy and self-will, my disregard of thy law and thy glory, my living to myself and not to thee. And, O, how hard is my heart, that feels so little the guilt and the evil of so many and such great sins!

Lord of all power and might, soften and break this hard heart. Give me a contrite spirit. There is mercy with thee. There is forgiveness with thee. O may thy great mercy be displayed toward me, in pardoning all my sins, and in renewing my soul. Give me penitence, faith, and self-denial. Bestow on me the graces of sincerity, humility, and love. May the love of Christ be more known and felt by me, and let it constrain me to live not to myself, but to Him that died for me. Grant me thy Holy Spirit, teaching me those things of which I am ignorant, taking of the things of Christ to show them unto me, and daily sanctify my heart. I ask for heavenly wisdom, holy simplicity, ardent zeal, and purity of heart. Incline me to study to be quiet, and to do my own business, and to work with my own hands. Prepare me, day by day, more and more, for the coming of our Lord Jesus Christ. Make me meet to be a partaker of the inheritance of the saints in light.

I commend myself to thy care during the night. May I lie down at peace with thee, through Christ, and in peace with all the world.

O Lord, though I be unworthy, through my manifold transgressions, to approach thee at all, yet thou hast commanded that intercessions be made for all men: hear me, therefore, unworthy though I be, in behalf of all that need my prayers. May the Lord comfort his people, and have mercy upon his afflicted. Let all nations whom thou hast made come and worship before thee, and glorify thy name. Let every obstacle which may hinder the progress of thy truth be removed in mercy. Bless all the members of the Church of Christ, and all his ministers, and especially those with whom I am more intimately connected.

Give to my relatives all those temporal and spiritual blessings of which they stand in need. Bless my superiors, my companions, and all about me. Continue the blessing of peace to my country. Put into the hearts of all mankind the fear

and love of God. Pardon any who may have injured me, and if I have injured any, may I be ready to confess my fault, and to make restitution for any wrong done, and may they be disposed to forgive me.

I would not, O thou gracious Giver of every good, close my evening prayer without offering up, through Christ Jesus, my sincerest thanksgiving for all the mercies of the past day. For any help vouchsafed in my duties; for any stand which I may have been enabled to make against sin, Satan, and the world; for any measure of light, knowledge, or grace, given unto me, all praise, all glory be to thee. If I am still kept in thy way, and yet spared from that ruin which I have deserved, while I live, let me praise and bless thee. How great is the sum of thy mercies! When I look back on thy past blessings, when I read thy promises relating to that which is to come, and when I look around me on every side, and especially when I regard that cross on which thy Son died for sinners, I would say from the heart, My mouth shall speak the praise of the Lord, and let all flesh bless his holy name for ever. Amen and Amen.

Hear me for the only sake of Jesus Christ.

"Our Father," etc.

V. FORMS OF PRAYER FOR SPECIAL OCCASIONS.

The following prayers may be introduced into the regular devotions of the sanctuary, family, or closet, as circumstances may suggest.

FOR A FAMILY COMMENCING FAMILY WORSHIP.

GOD of our fathers! our God and Father in Jesus Christ: we set up our altar in this place of our abode, and we will call upon thy name; we will give thanks at the remembrance of thy goodness, and we will worship in thy fear toward thy holy place. Help us to draw near unto thee in full assurance of faith. May we all worship thee in the beauty of holiness. Let thy Holy Spirit enlighten our understandings, sanctify our hearts, and teach us how to pray and what to pray for. Fill our bosoms with gratitude, with reverence, and with holy love. Never may we offer the sacrifice of fools. And do thou in mercy accept us, and hearken to our prayers and praises, for the Redeemer's sake.

We are thine. Other lords have had dominion over us, but by thee only will we make mention of thy name. May we never forget our vows. Suffer us never to forsake thee, nor to restrain prayer before thee. Grant us the peace which the blood of Christ secures; and let no sin, no unbelief, hinder our access to thy throne. And may our worship on earth prepare us for the happier worship of heaven. Be thou with us, and keep us in the way we go; give us bread to eat and raiment to put on. Bestow upon us the healthful Spirit of thy grace, and thou shalt be our God. Our heart, our house, our family, our all, shall, be thine for ever and ever, through Jesus Christ our only Mediator. Amen.

FOR A COUPLE NEWLY MARRIED.

WE acknowledge thy mercy, O our God, in the circumstances in which we now come before thy throne. We have sought thee apart, we would seek thee together. May we be helpers of each other's faith and joy. Without thy presence, our habitation would be desolate; if thou be with us, it will be the dwelling of holiness, and love, and peace. God of our fathers, be our God. May we live as fellow-heirs of life, and at last dwell in the land where they neither marry nor are given in marriage.

PRAYER FOR DELIVERANCE IN CHILD-BIRTH.

THOU God of our family, we ask thy kindness to the mother in this house in her hour of pain. Thou hast helped in need. Wilt thou again interpose? Let not the root be dried up beneath, nor let the branch wither. Spare thy servant that hopes in thee, and preserve from peril the expected object of parental love. And may we and all that appertain to us belong to the family of God, through Jesus Christ our Redeemer.

THANKSGIVING FOR SAFE DELIVERY IN CHILD-BIRTH.

TRULY, O Lord, thou hast helped us. We sought thy mercy, and thou didst hear us. We hoped in thee, and thou hast not disappointed us. We come to offer our thanks. May the life spared be increasingly devoted to thy service. Continue thy kindness to the mother, that strength may be perfectly re-established; and may the little one be spared to us, and be brought up in the nurture and admonition of the Lord. O that our family may live before thee. May we all faithfully walk according to thy will in this life present, and also be partakers of everlasting glory in the life to come, through Jesus Christ our Lord.

FOR A NEW-BORN INFANT.

THOU, O Lord, hast promised to be a God to thy people and to their children after them. Suffer us to present this our beloved child to thee. Born in sin, may *he* early in life be created anew in Christ Jesus. We are uncertain as to what may be before *him*; but all is known to thee. O Lord, teach *him*, if *he* live, to say to thee in the morning of *his* days, My Father, thou art the guide of my youth. Give us grace to bring *him* up in the nurture and admonition of the Lord, and may we see *him* grow in wisdom, and in favor with God and man. And may all our household be thine, through Jesus Christ, our glorious Redeemer.

FOR A CHILD GOING FROM HOME TO SCHOOL.

WE commit to thy care, O Lord, our beloved *boy* who is leaving us to receive instruction to fit *him* for future life. May *he* not forget or forsake his parents' God. Help *him* in acquiring knowledge. May *he* be disposed cheerfully to yield to discipline. Let *him* not be injured by evil example, or betrayed into folly by *his* own deceitful heart. May *his* diligence, frankness, and honesty commend *him* to the confidence of all; and let thy fear rule in *his* heart so that *he* may not sin.

Be thou about *his* path everywhere, and may *he* welcome thy presence and confide in thy love. And, O Lord, teach him especially to love and serve the Saviour.

FOR CHILDREN AT SCHOOL.

GREAT God, thou hast given us children, directing us to train them for thee. To assist us in discharging this trust, we have placed such of them as are not now at home where they are. Surround them with holy influences. Give wisdom to their teachers. Grant to our children diligence, ripening faculties, and an ability to acquire useful knowledge. Let no evil example corrupt them. Let them not neglect their studies, nor forget thee. O Lord, teach them to pray, and hearken to their prayers, and let it be our privilege from time to time to see that, as they advance in years, they are better fitted for the duties and trials of life, and that they seek the guidance of thy grace in Christ Jesus.

A CHILD LEAVING HOME TO FILL A SITUATION.

GOD of Bethel, thou who didst guide Jacob and lead Joseph, thou who hast been our fathers' God! we commend to thy care our beloved child, who is entering upon new duties and responsibilities; we beseech thee go with *him*, and help *him* in all things to follow thy guidance. Make *him* diligent, faithful, and kind. May *he* set before *him* the example of thine incarnate Son. Preserve *him* from every temptation. May *he* select for *his* companions those who fear thee. Let *him* never neglect thy worship or thy word. Make *him* a comfort to *his* parents, a benefit to *his* employers, an ornament to religion, and a blessing to society, and may *he* serve thee all *his* days.

CHILDREN IN SITUATIONS IN THE WORLD.

LORD, our heart is not haughty, neither are our eyes lofty. We seek not great things for our children, but we do implore that they may have grace in every situation, to be faithful and diligent, serving not with eye-service as men-pleasers, but doing the will of God from the heart. Give them favor among those to whom they have gone, and inspire them with cheerful contentment. May they watch over their goings. Do thou guard them that they do not fall. May they know the God of their fathers, and serve him with a perfect heart and a willing

mind. Give them the fear of God, which tendeth to life, and teach them ever to wait on the Lord, who will save them.

A SON'S GOING FROM HOME TO SETTLE IN LIFE.

O OUR God, we commit to thee our beloved boy, who is entering upon untried duties and cares. Deliver him from fading resolves, from feeble and unstable purposes, from indolence and wavering of mind, and from self-indulgence. Give him firmness of purpose: enable him to take hold on the object before him with a vigorous and manly grasp. Give him a clear judgment and an inflexible determination in pursuing the right. And let his strength of character be given by thee, limited and corrected by thee. O that he may be able daily and in after-life to ascribe all his success to the Lord, and to say with thy servant, It is God that girdeth me with strength and maketh my way perfect.

A DAUGHTER ABOUT TO BE MARRIED.

MERCIFUL God, thou didst ordain that man should not be alone, but didst provide a help meet for him. We have experienced thy mercy in the relation in which we stand to one another, and we pray that thy mercy may be on our beloved child who is about to be joined in the conjugal bond. Bless her and the friend who are now to become one. Enrich them with all precious things. Make them helpers of each other's joy; let them walk in all the statutes and ordinances of the Lord blameless, and may they so spend the time of their sojourning here as that they may be prepared to spend together a happy eternity with all those who love thee, through Jesus Christ our Lord.

WHEN A DISOBEDIENT SON IS LEAVING HOME.

GRACIOUS God, we have sought thy mercy in our troubles, as well as praised thee in our joys. Again we cry unto thee on behalf of the member of our family who is now leaving us. He has been taught, warned, entreated, counselled. Let not these efforts be in vain. When he is far away from his father's house and his mother's voice, let what he has heard there recur to his mind. May he think of our prayers. Lord, melt his heart, and teach him to pray for himself. May he come to thee with weeping and supplication, and obtain mercy through the great and glorious Redeemer. May our house yet resound with the song, This our son was dead, and is alive again: he was lost, and is found.

DANGEROUS ILLNESS OF A SON OR DAUGHTER.

MOST merciful Father, we look up to thee on behalf of our beloved child. We trust we have given *him* to thee, nor would we call back the gift. Thou canst make *him* whole, and spare *him* to us. This our affection would entreat, but thou knowest best, and thy will be done. We bow to thy decrees with entire confidence. O that, if death be approaching, thy presence may be *his* stay, and the hope of the gospel *his* triumph. Make this affliction useful to *him*, whether *he* live or die, and to us also. May it make us more spiritual, more humble and submissive, and whensoever affliction or death shall overtake us, may we be found ready to enter into the joy of our Lord.

WHEN A MEMBER OF THE FAMILY IS ILL.

O LORD, we ask thy mindfulness of the sick member of our household. May the purpose of this visitation be accomplished in *him*. Give *him* patience and submission. Prepare *him* for all thy will respecting *him*. We beseech thee, O Lord, spare *him* in thy mercy, and give success to the means employed for *his* recovery. May *his* future life be holier and more devoted to thee on account of this visitation. May *he* neither despise the chastening of the Lord, nor faint when he is rebuked of him. And let the affliction be useful to us all in weaning our hearts from earthly things and exciting our diligence in the things of God. Hear our cry, we humbly beseech thee, and save us, O God of our mercy.

FOR RECOVERY FROM FAMILY AFFLICTION.

WE gratefully acknowledge thy goodness in permitting us all to meet in health around our domestic altar, to present our prayers and our praises. We have sought thee in sorrow: now that the cloud has dispersed, we will praise thee. We found trouble and heaviness, and we called upon the name of the Lord. Gracious is the Lord and righteous; yea, our God is merciful. O enable us to pay our vows in the presence of all thy people, and let renewed mercy awaken new gratitude and devotion. May the renewed health of the afflicted members of our household be consecrated to the Lord; and let us all feel that we are thine, through Jesus Christ our Redeemer.

ON THE DEATH OF A CHILD.

How wonderful are thy ways, O Lord! how terrible are thy judgments! yet does mercy pervade and mingle with them all. O that our afflictions may burst the bonds by which we are tied to earth. Having our treasure in heaven, may our hearts be there also. May we, by whatever means, be brought to regard thee as the sovereign director of all that pertains to us. "Thy will be done." Thou knewest best what to do with the child that was lent to us. O our God, be thou our consoler, and comfort us, not with the joys of this life, but with faith, love, obedience, patience, and resignation. Let not these trials pass away without leaving a durable impression on our hearts; and though the seed be sown in sorrow, let the fruit be reaped in holiness and joy.

DEATH OF ANY MEMBER OF THE FAMILY.

WE bow to thy will under the bereavement with which, O our God, thou hast been pleased to visit us. May the removal of one from us inspire us with fresh diligence. The time is short: O help us to improve it. Let our hearts be withdrawn from earthly things. Let heaven be more attractive to us; and henceforth may our loins be girded, our lamps trimmed, and may we have oil in our vessels, and be waiting for the summons to the marriage festival. Blessed be thy name, though we die, thou changest not. May we live on thee, sustained by thine arm, sanctified by thy grace, and daily becoming meet for the world where there shall be no more sorrow, nor crying, nor death.

DEATH OF A GODLY RELATIVE.

THOU, O Lord, hast taken away, and we weep, yet we sorrow not without hope. We thank thee through our tears for the mercy vouchsafed to our beloved relative, even while *he* was sinking into the arms of death. We are grateful for the belief that *he* has arrived where Jesus is. O may we reach the same blessed heaven. Work in us what is well-pleasing in thy sight. Teach us to subdue the flesh, to resist the devil, to live wholly to thee; and may our confidence ever be in him who died to redeem us from death, and who rose again to take possession of eternal life as our forerunner. May we live unto God. When we die may we die unto God, through Jesus Christ our Lord.

WHEN A PARENT IS ILL.

WE come to thee, O God, on behalf of *him* on whose counsel and care thou hast made this family dependent. We know that thy will is right and good, yet suffer us, O Lord, to plead with thee. Spare thy servant, we beseech thee; or if thy will determine otherwise, help us to submit; and give to *him*, as *his* days shorten, a calm, joyful anticipation of the world where there is no more death. O Lord, be thou our refuge and strength. We come to thee in this our distress; our hope is in thee. Grant us, if it please thee, the life we ask, and permit us, with our beloved parent at our family altar, again to sing of the loving-kindness of the Lord.

DEATH OF A PARENT.

O OUR God, thou hast smitten us. We will not complain. Thanks to thy name that our beloved parent, now laid low, was spared so long. We will look up to thee, and trustingly say, When my father and my mother forsake me, then the Lord will take me up. We have always needed thy care, but now especially we need it. Leave us not, neither forsake us, O God of our salvation. Let thy wisdom give us counsel; let thy tenderness and thy gentleness soothe and sustain us in place of that which we shall no more experience; and help us, O our God, to follow the beloved departed so far as *he* followed Christ, till, like *him*, we shall, through faith and patience, inherit the promises.

DAY OF ATTENDING A FUNERAL.

O GOD of life, to-day we are surrounded by the emblems of mortality. Teach us, as we bury our friend, to be mindful of our own latter end. May every day see us doing, and hoping, and watching, as thou biddest. We thank thee, as friends are committed to the tomb, that there is a world beyond the present, where the love which thy Spirit awakens shall survive. May the thoughts of that world comfort us in our mourning. May it awaken joy in the bosoms of the bereaved. May it stimulate us all to diligence, patience, and watchful perseverance. O help us always to be looking for the mercy of God unto everlasting life, through Jesus Christ our Lord.

BIRTHDAY OF ANY IN THE FAMILY.

EVERY returning day, O Lord, reminds us of thy kindness, and there are special memorials that we would not forget. This day tells of mercy. May the life whose commencement is gratefully remembered to-day, be truly consecrated to thee. Let no more of it run to waste. May the value of hours be felt, and each one be employed in something right, and useful, and holy. Spare to us our opportunities of Christian instruction, and may we advance in knowledge as years roll by. Let each returning birthday find us actively employed for thee, that, when our years close on earth, we may be recognized as thy servants for ever, through the all-gracious Mediator.

ANNIVERSARY OF FAMILY MERCY.

WE would not let this day pass, O Lord, without solemn and grateful thanks for the gracious visitation which it brings to mind. May we never lose the benefit which that visitation was designed to confer. We thank thee for even sharp antidotes to our moral and spiritual evil. We thank thee that thou didst have mercy on our household. O grant that we may ever have a deep sense of thy goodness, that we may love thee in the remembrance of it with all our hearts, and whenever we call to remembrance thy sparing goodness may we be mindful of our latter end, of the approaching day of final account, and may we daily prepare to meet the Judge at his coming, even the Lord Jesus, in whom now we hope.

CHILDREN PROFESSING CHRIST BEFORE MEN.

ESPECIALLY do we praise thee, O God of grace, that thou hast taught our children to know and love the Saviour. O that their understandings may be more enlightened, and their hearts may be increasingly sanctified; and now, as they are saying to thy Church, We will go with you, for the Lord is with you, help them to act as it becometh the gospel. In fellowship with thy saints may they find a home. Make them holy, happy, and useful. Render thy word and the ordinances of thy sanctuary the means of doing them great good; and planted in the Lord's house, may they ever grow in grace, and in the knowledge of their Lord and Saviour Jesus Christ.

ENTERING UPON A NEW UNDERTAKING.

THOU hast directed us, O our Father, in every thing by prayer to make our wants known unto thee. We would obey thy command, and avail ourselves of this privilege in relation to the affair that is now occupying our thoughts. Be thou our guide. Give us wisdom. Let the light of thy countenance be upon us in what we do. Grant us ability for all that may be required of us, and, if it please thee, vouchsafe to us success. Preserve us from temptation. In prosperity and adversity, at home and abroad, be thou our succor, our strong habitation, and our leader. Be with us in every place, and accept the service we would ever render to thee, through Jesus Christ.

ABOUT TO REMOVE TO A NEW HABITATION.

THOU, O Lord, hast been our guide hitherto. We seek thy direction in our removal. We would not go anywhere without thee. Let thy merciful providence and thy sanctifying grace be with us, where our tent shall be pitched. Shelter, refresh, counsel, and strengthen us. Ward off all danger; take away the power of all temptation. Let our outward deeds and our inward thoughts all be thine. Let thy glory be our aim in every movement; let Divine counsels mark out our course; be thou our confidence and support, and may we in all things set the Lord before us. May we have our altar in our new habitation, and grant us the light of thy countenance, and the rich blessings of thy heavenly grace.

WHEN A SERVANT HAS NEWLY COME.

GREAT God, we desire that every member of our family should receive thy salvation. Give to *her* who has recently entered our house a heart to seek thee. May *she* be happy and useful in the station *she* fills. Give *her* grace to do all things heartily as unto the Lord. Let thy fear be ever in *her* heart. May *she* love thy truth and take it for *her* guide. May *she* seek thy counsel and show all good fidelity, adorning the doctrine of God the Saviour in all things. And may we all rightly discharge our obligations to one another, each studying to promote the welfare of all, through him in whom there is neither bond nor free, for all who love him are one in Christ Jesus.

FOR ONE GOING ON A JOURNEY.

O THOU who art in every place, go with *him* who is about to journey to-day. Protect *him* from all peril. Grant *him* health and ability for every duty and every trial. May *he* be guarded from all temptation, preserved from evil in every company, and assisted in all things to set the Lord before *him*. And suffer none of us to forget that we are occupied in a journey, away from our Father's house; and as strangers and pilgrims, may we be reconciled to the little difficulties we meet with. May we be guided safely to our home in heaven, the house where, through thine abundant mercy by Christ Jesus, we all may meet to go no more out for ever.

THANKSGIVING FOR SAFE RETURN FROM A JOURNEY.

MERCIFUL God, our steps are ordered by thee, and our way is ever under thy guidance. We acknowledge thy kindness toward us while we have been absent from one another. Thy providence has watched over us; thy power has defended us; thy bounty has supplied our wants. We thank thee for permission again to unite in our family worship in peace and comfort. We see thy hand in journeying mercies, and we would gratefully acknowledge them. O that thy presence may go with each of us through the pilgrimage of life. Give us bread to eat and raiment to wear; and at last, through the merits of thine adorable Son, Jesus Christ our Lord, let glory crown our journey's end.

FOR ANY MEMBER OF THE FAMILY AT SEA.

WE assemble around our domestic altar and offer our united homage with gratitude, and while we do so we think of one member of this beloved family far away on the deep. Be with *him* as he traverses the wave. Give the winds charge to waft *him* to *his* desired haven. Preserve *him* from every temptation. As *he* beholds the wonders of God in the deep, may he praise the Lord for his goodness. Save all who sail with *him*. In due time bring them to their homes in safety, and as they go out and in under thy protection, may their lips and lives show forth thy praise. We commend our beloved *friend* to thy mercy in Christ Jesus for time and for eternity.

PARTING WITH FRIENDS GOING FAR AWAY.

GREAT God, thou art everywhere. On land or on the ocean, in our own country, in every country, thou watchest over those who serve thee. Thou art a God afar off and at hand. Permit us to commit to thy care friends who are leaving us. We know not what they may meet with, but thou knowest it all. Guide their steps. Preserve them from peril, encompass them with thy presence, and may they ever be conscious that thou art with them. Let thy fear dwell in their hearts, so that they may serve and honor thee everywhere; and O that, after the separations of this changing world, they, and we also, may at length arrive at our Father's house above, through Jesus Christ our Lord.

FOR AGED RELATIVES.

WE love to think of thy kindness to those of our friends to whom thou hast long been merciful. We commit them confidently to thy care. Thou hast been their God; now that they are old and gray-headed thou wilt not forsake them. Give them faith and patience down to the end. Perform to them the promises on which they hope. At evening-time may it be light. And help them in recounting thy mercies to encourage those who follow them in the way to God. May they feel how precious the Saviour is. Open to them bright and glorious prospects in the better world, and when their earthly tabernacle shall be dissolved, give them a house not made with hands, eternal in the heavens.

UNDER PECUNIARY LOSSES AND TRIALS.

THOU, O Lord, knowest what is best for us. We should have prosperity if it were for our good; if adversity come, may we be enabled to bear it with calmness. Shall we receive good at the hand of the Lord, and shall we not also receive evil? We will not murmur, for whatever we lose, thou remainest faithful and gracious, and thy loving-kindness is better than life with all its gifts. May we profit even by our sorrows. Help us to get good from apparent evil, and sweetness from what seems most bitter. Feed us, clothe us, provide for us in such manner as thou pleasest. Make us content, and for the Redeemer's sake give to us from day to day the bread of life and the water of life.

FOR A FRIEND IN SORROW.

WE pray, O Lord, on behalf of our beloved friend just plunged into grief. O grant *him* Divine consolations. Remember *his* love to thee, *his* tears, *his* supplications. Be pleased thyself to reward *him*, smooth away *his* difficulties, soften *his* path of woe, grant *him* spiritual prosperity, and the Divine skill of getting meat from the eater, and spiritual good out of calamity. May *he* grow in grace. Enrich *him* with the comfort of thy Holy Spirit. Take away *his* sorrow, or sweeten it, and make it the means of lasting good. We leave *him* in thy hands. May *he*, and we, meeting with sorrow and disappointment here, ever seek comfort with thee. May our hearts cleave to thee, for at thy right hand are pleasures for evermore!

FOR THE CONVERSION OF CHILDREN.

O LORD, we plead with thee on behalf of our sons and daughters. Pour thy Spirit upon our seed, and thy blessing upon our offspring. May they become thus the children of God. May they be a seed to serve thee, and be accounted to the Lord for a generation. May they early seek and know him whom to know is life eternal. May Christ be formed in their hearts the hope of glory. May they be taught of the Lord, and may their peace be great. May the blessings that distinguish the subjects of the new and better covenant be their portion. May thy laws be put in their minds, and written in their hearts; be thou their God, and make them thy children through faith in Jesus Christ.

NEW YEAR'S DAY—MORNING.

EVERY morning, O Lord, sets forth thy goodness and awakens our song of praise; but this morning we would especially record the kindness which spares us from year to year. Our time hitherto has borne witness to thy forbearance and thy love. The year which has just closed was filled with mercy; and even its sorrows and disappointments betokened thy care. We have been blessed in our basket and our store, in our lying down and our rising up. Receive our thanks in the review of the year.

And now, O our God, we ask thy favor through the new year. What it may bring forth we do not seek to know. Prepare us for whatever thy providence may ordain as our lot. Turn away our eyes from beholding vanity, and help us to maintain devotedness to thy service. May the ordinances of thy house be increasingly blessed to us; and under the constraining influence of the love of

Christ, may we seek in every situation to do good. In prosperity keep us from presumption; in adversity help us to consider. In all our ways do thou guide us, so that no enemy may prevail against us. Suffer us never to waste our time, or to lose sight of the great purpose for which time is given to us. Keep us, O Lord, in thy fear; assist us in every duty; watch over us and all that pertain to us from day to day; make us submissive and obedient; and bring us and all whom we would pray for safely at length to thy right hand.

NEW YEAR'S DAY—EVENING.

FATHER of our mercies, the first day of a new year is drawing to its close: we would be mindful of the mercy which permits the year to open upon us. Long ere now we might have been cut down as cumberers of the ground. As we are spared, and ministrations of mercy are continued to us, may they more evidently contribute to our spiritual fruitfulness. We distrust ourselves; grant us thy Holy Spirit, and help us cheerfully to place ourselves, our family, our friends—all our interests, in thy hands. Do with us as it pleases thee. Let us not be anxious; give us neither poverty nor riches; let the one thing needful engage our attention; and as the year passes, may we apply our hearts unto wisdom.

FIRST SUNDAY MORNING IN THE YEAR.

GREAT is thy goodness toward us, O Lord, that we see the light of this sacred day. Many who reckoned upon living till now are numbered with the dead. We adore the riches of thy long-suffering that spares us. O help us to improve the hours of this day, and of every Sabbath with which we may be favored this year. Strengthen our memory, that we may keep in mind thy holy word. Open our hearts, that we may receive it with grateful affection. Give us access to thy throne in prayer and praise; and may we delight in intercourse with thee, through Jesus Christ our Lord. May every Sabbath, as it passes, contribute to our meetness for the everlasting Sabbath which remaineth to thy people.

GOOD FRIDAY—MORNING.

ENABLE us, we beseech thee, O God, to think aright of the death of Christ. We would be abased and contrite, for in his sufferings we see the evil of sin, our own sin, and the dreadful punishment it deserves. We would be penitent and believing, for he died for us, that we might be brought unto God. We would be

grateful and obedient, for by his death he redeemed for himself a peculiar people, zealous of good works. May we be crucified with him. May we know the fellowship of his sufferings. Blessed for ever be thy name, thou glorious Redeemer, that thou didst submit to be made a curse for us. We give thee thanks that thou didst bear our sins in thine own body on the tree. Help us, O Spirit of grace, to rest entire confidence in the all-sufficiency of the sacrifice on Calvary. Give us a heart to feel and a tongue to speak his praise who loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God, even his Father. And may the doctrines of the cross be everywhere proclaimed. Let the Redeemer see of the travail of his soul and be satisfied. May the blood of sprinkling purge multitudes from dead works to serve the living God. Let the people who pierced him mourn and be in bitterness for him; and may the time soon come when the children of God who are scattered abroad shall be brought together by the cross, and the name of Christ shall be had in honor in every land by Jew and Gentile, as the mouth of the Lord hath spoken.

GOOD FRIDAY—EVENING.

WE approach thee, O Lord, through the sacrifice which was offered on Calvary. O help us to call to mind the sufferings he endured who was wounded for our iniquities, and on whom the chastisement of our peace was laid. We remember his submission, his willingness to die, and his confidence that the great design of his death should be accomplished. Help us, as we think of the cross to-night, to regard promise and predictions as fulfilled, types and ceremonies as answered, sin as discovered in its true character, justice satisfied, and grace honored. We know that our sin was expiated on the tree. We receive the life Christ procured by his death. Forbid it that we should think of any other confidence. Let us not by indulging in sin crucify him afresh. Make the cross the ground of our hopes, the centre of our desire, our solace in affliction, our life in death, and our joy for ever. We behold now the Lamb of God taking away the sin of the world; hereafter may we see him—the Lamb in the midst of the throne, and praise him for ever. And let the ministers of thy word determine to know nothing but the cross. O let the preaching of Christ crucified enlighten a dark world, and bring hope to myriads who are ready to perish. Let Jew and Gentile meet around the cross, and all make their boast of him. Take away from men all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy fold, that they may be saved, becoming one fold under one Shepherd, Jesus Christ our Lord.

EASTER SUNDAY.

WE thank thee, O our God, that we are permitted to think of Christ as a risen Saviour. The grave could not retain him, because by his sacrifice he satisfied justice and vindicated thine own government and law. We would rise with him to newness of life. We would know the power of his resurrection, as giving us hope and leading our thoughts beyond death and the grave. God of peace, thou who didst bring again from the dead the Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever.

Help us to think of death as a vanquished foe. As Christ rose, his followers shall rise to everlasting life. When we commit to the tomb those whom we love, may we never weep without hope. Let us not anticipate our own death with terror, but may we rejoice in prospect of being raised in the image of Christ at the last day. Risen with him now, may we seek the things that are above, where Christ sitteth at the right hand of God.

And let the gospel of life, which tells of Christ's triumph over death, have free course and be glorified. Let all nations be made acquainted with his work of mercy. Give to him the kingdom, who must reign till all enemies shall be subdued under his feet. Crown the preaching of Christ to-day with great success, for thine own name's sake.

WHIT-SUNDAY.

WE desire this day, O our God, to call to mind the pouring out of thy Holy Spirit on the men selected to bear Christ's name to all nations; and we supplicate the descent of thy Spirit on our souls, that we may know the truth and feel its power. We do not look for miracles, but thou hast taught us to look for thy Spirit to instruct, to sustain, and to sanctify us. We want to be strengthened by him in our inner man. We pray for his merciful guidance in difficulty. Let him take up his abode in us, making us temples of God. May he teach us how to pray, helping over against our infirmities. May he bear witness with our spirits that we are children of God. Let him dwell in us and walk in us, that we may be thy people, and thou our God; and through his all-powerful operation, may the word and ordinances with which we are favored be increasingly useful to us. Spirit of the living God, dwell in the heart of every one of us.

Nor let these blessings be confined to us. May all around us be quickened by thy power. Grant to the ministers of the everlasting gospel a knowledge of the truth as it is in Jesus, and make their ministrations effectual, so that many may be pricked in their hearts, and cry out, Men and brethren, what must we do? Let sinners be directed to the Saviour. Give us pentecostal times. Revive thy work in the earth, O Lord, and make thy gospel effectual, that every knee may bow to Christ, and every tongue may confess that he is Lord, to the glory of God the Father.

CHRISTMAS DAY—MORNING.

O LORD, we adore the love which devised the method of salvation. We thank thee that Christ came into our world in the likeness of human flesh. Thou hast visited thy people, and hast fulfilled the prophecies which told of the coming of Christ. We commemorate gratefully this thy exceeding grace. We turn aside to see the mystery of godliness, God manifest in the flesh. We adore him who was a babe in Bethlehem, but who now liveth and reigneth with thee. We rest our hope on him; we draw nigh to thee in his name; we think of his course on earth, and would imitate it; we fall before him, and beseech thee for his sake to accept our homage and our supplications. And help us, as God hath thus loved us, and given his Son for us, to love one another for his sake. Fill our hearts with kindness, and may we reckon that we are not our own, but his who hath redeemed us. All that we have, and all we are, we consecrate to him. Gracious Saviour, accept our consecration, and help us ever to praise and honor thee.

And, O our God, may the advent of Christ be regarded with joy by every member of our family, by all our friends, and relations, and acquaintances. May it gladden every heart. Let all who regard this day, regard it joyfully as to the Lord. Let none of those works of the devil which Christ came to destroy be encouraged. May men in every land speedily be brought to rejoice in Christ Jesus, and to triumph in his salvation.

CHRISTMAS DAY—EVENING.

THOU, O Lord, in thy mercy hast given light to them that sat in darkness, and, by the incarnation of thy Son Jesus Christ, hast provided for the restoration of our feet to the way of peace. We would never forget thine unspeakable love. May we not only think of Christ as thy gift to our world, but may we receive him into our own hearts. Let us not profess to thank thee for Christ while we live

without him. We would yield to his rule, confide in his sacrifice, and tread in his footsteps. Blessed Jesus, smile on us in thy love, sanctify us by thy Spirit, and save us by thy grace. Through all changing scenes, and amid all the anxieties which the consciousness of sin awakens, may we ever cling to thee. Suffer us not to betake ourselves to an arm of flesh, for thou only art our salvation. And let the voice of joy and thanksgiving be heard to-night in many a house, that there was born to us a Saviour, which is Christ the Lord. Hosanna! blessed is he that cometh in the name of the Lord! Let the music of thy name resound in every language and through every land; and in this land especially, a land professedly Christian, may the good news of thine incarnation be received by all, and may peace and good will be brought home to every bosom. O that our people may praise thee, and may all nations call thee blessed. Let princes throng to do thee homage; let the wise and the great honor thee. Gracious Saviour, in thee let all kindreds of the earth glory, for thou art their Redeemer, and their all.

LAST EVENING OF THE YEAR.

GREAT God, thou art eternal and unchanging. Our lives are drawn through various scenes, and we, and all the creatures by which we are surrounded, are fast passing away. To-night reminds us of the rapid flight of time. We would be humble, watchful, and diligent; and ere the closing year is gone from us, we would call to mind its mercies, and awaken our souls to praise. We began the year with thee. Thou hast watched over us as its weeks and months have passed, and now thou crownest the year with thy goodness. What shall we render unto the Lord for all his mercy done unto us? We will take the cup of salvation, and will call upon the name of the Lord.

We would remember the sins of the year, our family sins, and would humble ourselves before thee on account of them. Permit us to plead for pardon, and to obtain it through the merits of the Saviour's sacrifice. Privileges misimproved, mercies slighted, opportunities to do good lost. What shall we say unto thee? Lord, forgive us, forgive us, we beseech thee, for the Redeemer's sake, and if we be permitted in the multitude of thy mercies to enter upon another year, may we do so with new vows of devotedness to thee. May we evermore serve thee in righteousness and true holiness. Prepare us for the world where the succession of days and years shall be unknown. We close this year with thee. May we close our life in thee, and in thee may we rise to dwell in thy presence for ever, through Jesus Christ our Lord.

COMMUNION SABBATH MORNING.

WE adore the riches of thy mercy, O God, that we may commemorate with thy saints the dying love of our exalted Redeemer. Help us to address ourselves today to this service with a devout, believing, and grateful mind. May we go to thy sanctuary rejoicing in Christ Jesus. May we approach his table to remember him with affection and with hope. We rely on his sacrifice; we relinquish all other confidence. May thy Holy Spirit take of the things of Christ and show them to us. Give us a deeper insight into redeeming love, and while we remember Christ with gratitude, help us to hate sin, and to renew our purpose to live to him alone who hath bought us with his blood.

COMMUNION SABBATH EVENING.

THY mercy, O Lord, has permitted us [or some of us] to gather with thy saints to-day around the table at which Christ is specially present. O that the thoughts and resolves which occupied our minds while we were there, may go with us into all the business of life. Let the death of Christ be ever before us, ministering peace and joy to our souls, and quickening us to a holy resolution to serve thee only through him. And may others be brought to taste the sweetness of redeeming love. O Lord, may the name of the Redeemer be known, and his salvation be enjoyed by multitudes now in darkness, error, and death. Spirit of the living God, let the gospel be effectually preached in every land.

SPRING.

THOU, O Lord, renewest the face of nature, and all thy works praise thee. Help us to think aright of the mercy by which the seasons revolve, and help us also to offer thee our grateful homage. If it please thee, grant us now a suitable seed-time. Let the heavens be propitious, giving their rain in due season, and the clear shining of the sun after rain. Clothe the earth with verdure, and let the husbandman rejoice in his toil. Grant to us, O Lord, a spiritual spring-time, clothing our character with loveliness, and beauty, and fragrance. May we rightly employ our time, sow in righteousness, and reap fruit in due season unto endless life, through Jesus Christ our Lord.

IN A TIME OF DROUGHT.

LORD of all, we are dependent upon thee; none of the gods of the heathen can give rain. Surely for our sins the heavens might be as brass, and the earth as iron; our labor in cultivating the ground might fail; our branch might go up as rottenness, and our fruit as dust. Yet, O our God, suffer us to plead with thee. Hast thou not promised our seasons in their succession? Have we not often received mercy when we had begun to be afraid? Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort and to thy honor, through Jesus Christ our Lord.

FOR FAIR WEATHER.

ALMIGHTY God, thou didst once for the sin of man pour a flood of waters upon the earth; justly might thy hand be uplifted against us. We have often received kindness from thee and abused it, still we come to thee. Let the rain be stayed. Grant us, we beseech thee, genial sunshine and warmth, to ripen the fruits of our fields. Thy creatures look unto thee. O may we look with penitence and humility, and though we have deserved that thou shouldst turn a deaf ear to us, yet, O Lord, of thy clemency hear us. Send us such weather as may give us our harvests in season, and we will render praise and glory to thee through Jesus Christ.

FOR HARVEST.

GOD of our mercies, thou art crowning the year with thy goodness, and thy paths drop fatness. We behold the waving corn, and our hearts exult in gladness. O grant strength to our laborers who gather in the precious fruits of the earth. May the weather be propitious if it please thee. We might be disappointed even now, and we should be, were we dealt with as we deserve; but, O Lord, be thou gracious to us. Let the husbandman fill his bosom with sheaves; let our garners be full, and may there be plenty in our land; and while thus thou art mindful of us, may we render according to the bounties we receive. O God, may the people praise thee. Let all the people praise thee.

THANKS FOR A GOOD HARVEST.

WHAT shall we render unto the Lord for his goodness, for his wonderful works to the children of men? Thou hast heard our prayers. Our fields have

yielded of their abundance, and our garners are filled with all manner of store. We give thee humble and hearty thanks for this thy special bounty. Let our poor be provided for, and teach them to rely on thy care. Continue unto us, we beseech thee, thy loving-kindness, that our land may yield us her fruits of increase to thy glory and our comfort; and in the last great harvest may we, and all pertaining to us, be gathered into thy heavenly garner, through Jesus Christ our Lord.

DURING THE SEVERITY OF WINTER.

O LORD, who can stand before thy cold? We thank thee for the shelter we enjoy from the wintry storm and tempest. Have pity on the poor and the needy, and the aged and the infirm, and, if it please thee, mitigate for them the severity of the season. And give to us, and to all who enjoy provision against it, not only to be thankful for our mercies, but to feel for, and attempt to supply, the wants of our more needy brethren. Thou settest the poor among us that our hearts may be touched with charity, and that our hands may extend to their relief. O, to be constrained to this by the love of Christ! O, to know the luxury of doing good!

DURING A TIME OF SICKNESS.

OUR times, O Lord, are in thy hands. Save us, if it please thee, from the pestilence that walketh in darkness, and from the destruction that wasteth at noonday. Thy judgments are very terrible. O that men may learn wisdom. Help us to humble ourselves; may every family mourn apart and pray apart, and let the calamity be speedily removed. We pray thee forgive our sin and heal our land. Dispose us to the duties which such a time as this calls for, and teach all to return to thee. Should the plague come into our dwelling and lay any of us low, may our spirits find repose in the Saviour, on whom our hope rests for time and for eternity.

THANKS FOR THE REMOVAL OF SICKNESS.

WE sought thee, O Lord, in our sorrows, and thou hast heard us. Fill our hearts, and the hearts of all around us, with thankfulness. May thy visitations teach us wisdom. Comfort such as have been bereaved. Provide for the orphan and the widow. Accept of grateful praise for exemption from the ravages of disease, and let those whom thou hast healed give thanks unto thy name. O Lord,

we praise thee, though thou wast angry with us, thine anger is turned away, and thou comfortest us. O that all may seek and obtain thy salvation, through Jesus Christ our Lord; and may thy providence and thy word unite to teach us how to live, so that at last we may be accepted through his infinite merits.

AFTER A STORMY NIGHT.

THOU, O Lord, hast preserved us during the windy storm and tempest, and we give thee thanks. None of us could deliver himself, but thou art our deliverer and protector. Terrible majesty is thine. We rejoice to know that all nature is under thy control, and that we are safe beneath thy care. O Lord, if to any the storm has been the messenger of sorrow, let that sorrow work for good. May men who tremble at thy power betake themselves to the Rock of ages for shelter from the final storm which shall destroy the world thou hast made, and may we always find protection and everlasting life there, for thy mercy's sake, O Lord.

WHEN A FRIEND IS PRESENT.

FATHER of all, we commend to thee our friend, who now worships with us at our family altar. Grant *him* thy salvation. We would be grateful for the earthly friendships we are permitted to form. May they be formed and maintained on principles that will render them lasting as eternity. Surround this our friend with thine ever-present protection. Grant *him* in all circumstances thy guidance. Supply *his* every want. Endear to *him* thy truth. Grant *him* an interest in the salvation of Jesus Christ our Lord; and bestow on *him* abundantly the blessings of that salvation. Bless with similar favors all that appertain to *him* and to us; and may we all be prepared to meet in an everlasting association at our Father's house above.

ILLNESS OF THE PASTOR OF THE FAMILY.

O THOU who walkest in the midst of the golden candlesticks, thy ministers are in thy hands, and thou workest by them, or layest them aside, as it pleaseth thee. We thank thee that we have been favored with a faithful ministry. Thy hand is laid upon our pastor. Sustain him by the truths he has preached. Grant him thy presence. If it please thee, bring him forth to us again, to comfort us with the comfort wherewith he himself has been comforted of God; or, if he be removed

hence to be no more seen, give him a welcome to thy house above to enjoy a large reward.

DEATH OF THE PASTOR OF THE FAMILY.

SOVEREIGN and gracious Lord, thou hast been pleased to remove our beloved pastor. We thank thee for all the good of which he was the instrument. May his death be more useful to many than his life was. Heal the breach in the church. Give us to follow the faith of our beloved pastor, considering the end of his conversation, Jesus Christ, the same yesterday, and to-day, and for ever. Send us, in thy mercy, another teacher who shall lead our souls to Christ; and provide in succession for thy churches pastors after thine own heart, that thy name may be glorified, and the salvation of Christ may be known and enjoyed, for his name's sake.

FOR A MISSIONARY MEETING.

WE esteem it a privilege, O Lord, that we may labor for the advancement of thy cause. Of ourselves we can do nothing, but thou canst command success on the feeblest efforts. Be present in our meeting. Stir us up to zeal and prayer.

Grant, O God, unto thy Church a pentecostal season. Pour out upon us thy good Spirit from on high, and make the wilderness become a fruitful field. May he again convince the world of sin, of righteousness, and of judgment. May there be speedily and widely a shaking among the dry bones. May a holy interest respecting eternal things take the place of indifference. May the cry be heard from every quarter—Men and brethren, what shall we do? May men look to him whom they have pierced, and mourn. May they flee for refuge to the hope which the gospel reveals. May they believe with the heart unto righteousness, and with the mouth make confession unto salvation. May they cleave unto the Lord with full purpose of heart, and follow the Lamb, treading in the footmarks which he left during his sojourn upon our earth.

Acknowledge, O Lord, and honor thine own truth before the sons of men. Vindicate thy cause. Take unto thyself thy great power and reign. Claim the nations for thine own. Let the earth be filled with thy knowledge, as the waters cover the sea. And to Father, Son, and Spirit, one God, be all the glory, now and for ever.

FOR A BENEVOLENT SOCIETY.

O THOU who art the Father of the fatherless, and the Judge of the widow, who hast declared it to be pure religion and undefiled before God and the Father to visit the fatherless and the widows in their affliction, bless all thy servants in any way engaged in supporting and carrying on this work of mercy and love. May those that have pity on the poor, find, by happy experience, that they have lent unto the Lord, and that he pays them again what they have given.

Help us to remember what a responsible duty is committed to our charge, rightly to divide and apportion those alms which have been intrusted to us, among those in real necessity; and give us grace to act wisely and faithfully.

In all our visits to the poor and afflicted, do thou go with us. Enable us to speak to them, and act towards them, both in fidelity and in tenderness. With whatever difficulties, disappointments, or reproaches we may meet, let us never be weary of well-doing. Enable us, in all things, patiently to follow His example who went about doing good.

Bless us and all men in every endeavor to reclaim the wicked, instruct the ignorant, comfort the mourner, and confirm the believer, and make true religion everywhere spread, till the earth be filled with the knowledge of the glory of the Lord as the waters cover the sea, through Jesus Christ our Lord. Amen.

FOR PRISONERS.

BEHOLD, in the greatness of thy mercy, those who are bound in affliction and iron, because they rebelled against the word of God. May they be led to reflect upon the evil of sin, in the degradation and misery to which it has reduced them. Give them repentance unto life; that they may acknowledge that thou art just in all that is brought upon them, and be more concerned to obtain deliverance from the wrath to come, than exemption from the hand of civil justice. If, after lengthened confinement, they should be released, let them be rescued from the bondage of corruption, and partake of the glorious liberty of the sons of God; and if appointed unto death, O hear the sighing of the prisoner; and though the flesh be destroyed, let the spirit be saved in the day of the Lord Jesus. Amen.

FOR SUNDAY-SCHOOLS.

OUR Father who art in heaven, we adore thee as the everlasting God, by whom the worlds were made, and by whom all things are upheld and governed. The heavens declare thy glory, and the earth is full of thy riches: thou art good unto all, and thy tender mercies are over all thy works. We praise thee for our bodies and our souls, so fearfully and wonderfully made; for our capacities and faculties, designed not only for this short life, but for eternity; and for our various means and advantages for knowledge, and virtue, and happiness. We bless thy name, that in the greatness of thy mercy toward our fallen race, thou hast sent thine only-begotten Son into the world to manifest thy will, and to die for us; and that there is redemption through his blood, even the forgiveness of our sins, renewal unto holiness, and the unfailing hope of heavenly glory, to all who penitently receive him. We thank thee for the gospel in which all this grace is revealed, and all this blessedness. O that our hearts may be duly affected by this wonderful display of thy love. Convinced by thy Holy Spirit of the corruption of our nature, and made contritely sensible of our innumerable offences against thee, may we deeply feel our need of redemption from sin and from woe. And looking with true penitence and faith to thy Son Jesus Christ, as our Redeemer and Saviour, may we obtain forgiveness and peace through his blood, be purified in heart and practice, even as he is pure; and as his humble and devoted disciples, may we live henceforth not to ourselves, but to Him who hath called us unto his kingdom and glory.

We offer our prayer to thee, O our Father, especially for the dear youth and children who are stately convened here, under thy kind providence, for instruction according to thy holy word. They are in the infancy of being, just beginning to think, and feel, and act for eternity. Naturally they know thee not, and their hearts are not right with thy law, or thy truth; and in this evil world they are exposed to innumerable errors, and vices, and ruinous influences. They need thy mercy; they need thy care: O may they be kept by thy Spirit. May they early remember their Creator, and inquire earnestly after thee. May they duly prize the opportunities and privileges with which they are favored; tenderly remembering the thousands and millions in the world who are perishing for want of instruction. May they cry after knowledge and lift up their voices for understanding—seeking her as silver, and searching for her as for hid treasure; that by thy grace accompanying the means, they may truly know the fear of the Lord and find the knowledge of God; and be fitted to serve thee and their generation, according to thy will in this world, and to enjoy thee in the fulness of thy kingdom and glory in the world to come.

Give wisdom and grace, we beseech thee, to their parents, and to their teachers, for their respective situations and duties; and bestow upon them severally every good and perfect gift.

Graciously prosper the means of Divine instruction, and of all useful knowledge, and true virtue and happiness, in this place, and throughout our land. Remember in mercy the dark places of the earth, and let the whole world soon be filled with the light of thy glory; for the sake of Jesus Christ, thy beloved Son, and our adored Redeemer and Saviour. Amen.

FOR SUNDAY-SCHOOLS.

GRACIOUS Saviour, who hast said, Suffer little children to come unto me, and forbid them not, regard with thy favor every effort to bring up children in the nurture and admonition of the Lord.

Give, holy Lord, we beseech thee, wisdom and discretion, patience, kindness, and perseverance, to all who conduct schools. Bless those who endeavor to instruct the young. Do thou teach them, that they may teach others.

Heavenly Father, grant that the children of this school may receive with an humble, teachable, and ready mind, all the instructions given to them according to thy word. Give them thy grace while young, that early seeking Jesus their Saviour, they may find him. Let them remember their Creator in the days of their youth. Teach them to honor their parents and superiors, and to be kind and full of love toward each other. God grant that they may all be trained up in the way in which they should go, and when they are old never depart from it. May the knowledge of the Lord be universally diffused, till at length all shall know thee, from the least to the greatest, through Jesus Christ our Lord. Amen.

MORNING PRAYER FOR A SCHOOL.

ALMIGHTY and most merciful God, we adore thee as the Father of lights, with whom is no variableness nor shadow of turning; who alone hast immortality, dwelling in the light which no man can approach unto. We praise thee for the light of reason, though darkened by the fall, and for the light of conscience, though dimmed by sin; we bless thee for the light of revelation in which thou art made known as a God of love and mercy. O give us the light of thy grace, whereby we may serve thee acceptably, with reverence and godly fear

upon earth; and grant, we beseech thee, that we may be made partakers of the light of thy glory in heaven.

Holy and Divine Spirit, thou art the Spirit of wisdom; thou searchest all things, even the deep things of God. As the natural man receiveth not the things of God, neither can he know them, because they are spiritually discerned, do thou open our minds to receive those spiritual doctrines which are taught in the Scriptures, and incline our hearts to embrace those spiritual blessings which are offered in the gospel; and may the word of Christ dwell in us richly in all wisdom.

Blessed Saviour, thou art the great Teacher; in thee are the treasures of wisdom and knowledge. We would be thy disciples; we would learn of thee, who art meek and lowly in heart. O give us that wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, that men may take knowledge of us that we have been with Jesus.

Bless us and direct us this day in our studies; may we regard all human learning as valuable, only as it leads to the knowledge of thee; and as the wisdom of this world passeth away, may we count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. Amen. "Our Father," etc.

EVENING PRAYER FOR A SCHOOL.

WE bless and give thanks unto thee, our God and Father in Christ, for thy manifold mercies and favors, and for the means of grace which we enjoy. Thou art our Creator and Preserver. From the earliest infancy, we have been cast upon thy care, and thou hast cared for us. Thy mighty arm has been our defence; thy paternal hand has led us all our lives long. Surely goodness and mercy have followed us all the days of our lives. May a grateful sense of thy goodness ever possess our hearts.

God of all grace! we bless thee that thou dost invite little children to come unto thee; that thou hast promised that they that seek thee early shall find thee; and out of the mouths of babes and sucklings hast ordained praise. Look in mercy upon the young before thee; suffer them not to put off the claims of religion; but may they remember their Creator in the days of their youth; while the evil days come not, nor the years draw nigh, when they shall say, I have no pleasure in them.

Like young Solomon, may they come to thee for wisdom: "Lord, give me an understanding heart, and in the hidden part make me to know wisdom." Like little Samuel, may they hearken to the call of God: "Speak, Lord, for thy servant heareth." Like Timothy, may they know the Scriptures, which are able to make them wise unto salvation, from their infancy. Like the youthful Josiah, may they do that which is right in the sight of the Lord; and keep his laws and ordinances. Like the child Jesus, may they be holy, harmless, and undefiled, and separate from sinners, and grow in favor with God and man, and be the heirs of eternal salvation.

O thou Preserver of men, who hast watched over us during the day, keep us, we pray thee, through this night. Refresh our bodies and renew our strength by sleep; and, at last, bring us to thy heavenly kingdom. Amen. "Our Father," etc.

A COVENANT PRAYER.

ETERNAL and ever-blessed God! I desire to present myself before thee, with the deepest humiliation and abasement of soul; sensible how unworthy such a sinful worm is to appear before the Holy Majesty of heaven, the King of kings and Lord of lords, and especially on such an occasion as this, even to enter into a covenant transaction with thee. But the scheme and plan is thine own. Thine infinite condescension hath offered it by thy Son, and thy grace hath inclined my heart to accept of it.

I come, therefore, acknowledging myself to have been a great offender; smiting on my breast, and saying, with the humble publican, "God be merciful to me a sinner!" I come, invited by the name of thy Son, and wholly trusting in his merits: entreating, that for his sake thou wilt be merciful to my unrighteousness, and wilt no more remember my sins. Receive, I beseech thee, thy revolted creature, who is now convinced of thy right to him, and desires nothing so much as that he may be thine!

This day do I, with the utmost solemnity, surrender myself to thee. I renounce all former lords that have had dominion over me; and I consecrate to thee all that I am, and all that I have—the faculties of my mind, the members of my body, my worldly possessions, my time and my influence over others—to be all used entirely for thy glory, and resolutely employed in obedience to thy commands, as long as thou continuest me in life; with an ardent desire and humble resolution to continue thine, through all the endless ages of eternity; ever holding myself in an attentive posture to observe the first intimations of thy will, and ready to spring forward, with zeal and joy, to the immediate execution of it.

To thy direction also I resign myself, and all I am and have, to be disposed of by thee in such a manner as thou shalt, in thine infinite wisdom, judge most subservient to the purposes of thy glory. To thee I leave the management of all events, and say, without reserve, "Not my will but thine be done;" rejoicing with a loyal heart in thine unlimited government, as what ought to be the delight of the whole rational creation.

Use me, O Lord, I beseech thee, as an instrument for thy service! Number me among thy peculiar people! Let me be washed in the blood of thy dear Son! Let me be sanctified by his Spirit! Transform me more and more into his image! Impart to me, through him, all needful influences of thy purifying, cheering, and comforting Spirit! And let my life be spent under those influences, and in the light of thy gracious countenance, as my Father and my God.

And when the solemn hour of death comes, may I remember this thy covenant, "well-ordered in all things and sure, as all my salvation and all my desire," though every other hope and enjoyment is perishing! And do thou, O Lord, remember it too! Look down with pity, O my Heavenly Father, on thy languishing dying child! Embrace me in thine everlasting arms! Put strength and confidence into my departing spirit, and receive it to the abodes of them that sleep in Jesus, peacefully and joyfully to wait the accomplishment of thy great promise to all thy people, even that of a glorious resurrection, and of eternal happiness in thy heavenly presence! And if any surviving friend should, when I am in the dust, meet with this memorial of my solemn transactions with thee, may he make the engagement his own; and do thou graciously admit him to partake in all the blessings of thy covenant, through Jesus, the great Mediator of it: to whom, with thee, O Father, and thy Holy Spirit, be everlasting praises ascribed, by all the millions who are thus saved by thee, and by all those other celestial spirits in whose work and blessedness thou shalt call them to share! Amen.

FOR ONE IN EXTREME SICKNESS.

O FATHER of mercies, and God of all comfort, our only help in time of need; we fly unto thee for succor in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed

in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us; yet forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death; that after *his* departure hence in peace, and in thy favor, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. Amen.

FOR ONE AT THE POINT OF DEATH.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; we humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and wicked world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ, thine only Son our Lord. Amen.

FOR ONE IN TROUBLE.

O BLESSED Lord, the Father of mercies, and the God of all comforts; we beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble; but, O merciful God, who hast written thy holy word for our learning, that we, through patience and comfort of thy Holy Scriptures, might have hope, give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it anywhere but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender-mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou

hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. Amen.

FOR A WIDOW.

I BOW before thy sovereign arrangements, O Lord God. Thou hast taken from me the associate of my days, my nearest and dearest earthly relative, with whom I held sweet counsel in the exercises of our holy faith. Thou hast burst asunder those sacred bonds by which we were united together; and by the hand of death thou hast dissolved that hallowed relation which formed the basis of our social usefulness, happiness, and fellowship. Holy Spirit, give me grace to bow in humble submission before the inscrutable decrees and the righteous will of the Lord my God. Truly, O Lord God, clouds and darkness are round about thee, righteousness and judgment are the habitation of thy throne.

I confess, O my God, that my sins deserve this heavy calamity! Great is my affliction, but far greater my sins. Jesus my Saviour, O let the guilt of all my sins be removed by the merit of thy death. Lord, enable thy servant and her fatherless children to place all their confidence in thee. Encourage us by thy promise, and teach us to cleave to it in faith: I will be the husband of the widow, the father of the fatherless, and the orphan's stay. O Jesus, be to me a husband, from whom I shall never be separated by the hand of death. Say unto my afflicted soul, I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. Lord Jesus, I surrender myself to thee, I place my children at thy feet. Guide us safely through the vale of life, and at last conduct us to thy heavenly mansions. Amen.

COLLECT FOR ADVENT.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in his glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

COLLECT FOR CHRISTMAS.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

COLLECT FOR LENT.

O LORD, who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honor and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

COLLECT FOR GOOD FRIDAY.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

COLLECT FOR EASTER DAY.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

COLLECT FOR ASCENSION DAY.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with Him continually dwell;

who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

COLLECT FOR PENTECOST.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Jesus Christ our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

COLLECT FOR TRINITY SUNDAY.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech thee, that thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities; who livest and reignest, one God, world without end. Amen.

COLLECTS FOR PEACE.

O GOD, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us thy humble servants in all assaults of our enemies; that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

COLLECT FOR GRACE—MORNING PRAYER.

O LORD, our Heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy

mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight, through Jesus Christ our Lord. Amen.

COLLECT FOR AID AGAINST ALL PERILS—EVENING PRAYER.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. Amen.

MISCELLANEOUS COLLECTS.

O LORD, who hast taught us that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: grant this for thine only Son Jesus Christ's sake. Amen.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

ALMIGHTY and everlasting God, who, of thy tender love toward mankind, hast sent thy Son our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continually mortifying our corrupt affections we may be buried with Him; and that through the grave and gate of death we may pass to our joyful resurrection, for his merits who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.



ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. Amen.



O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.



O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O Heavenly Father, for Jesus Christ's sake, our Lord. Amen.



GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. Amen.



LORD of all power and might, who art the Author and Giver of all good things; graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.



ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. Amen.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

O EVERLASTING God, who hast ordained and constituted the services of angels and men in a wonderful order; mercifully grant, that as thy holy angels always do thee service in heaven, so, by thy appointment, they may succor and defend us on earth; through Jesus Christ our Lord. Amen.

GLORIA IN EXCELSIS.

GLORY be to God on high, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy: thou only art the Lord: thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

HYMNS.

[OUR devotional hymns are prayers in verse. Among them we have some fine poetical versions of the Lord's Prayer—one of the most sublime is John Wesley's extended paraphrase, in which it is divided into a preface, six petitions—two to each Person of the Trinity—and a doxology. This division is adopted by Chrysostom, Archbishop Secker, and many other divines of the Church of England, and the Reformed divines in general, though the Council of Trent, followed by the Romish, Lutheran, and Church of England divines generally, make seven petitions, by dividing the sixth into two. Waller has the sixfold division in his paraphrase, of which Mrs. Wharton, attributing it in the style of the age to Urania, says:

In the Evangelists we find the prose
Which, paraphrased by her, a poem grows;
A devout rapture! so divine a hymn,
It may become the highest seraphim,
For they, like her, in that celestial choir,
Sing only what the Spirit doth inspire.
Taught by our Lord and theirs, with us they may
For all but pardon for offences pray.

The division into six petitions is also observed in the following noble paraphrase, which, with three close versions of this inimitable prayer, is all that our limits will allow us to insert.]

THE LORD'S PRAYER. 6,6,7,7,7,7.

FATHER of earth and sky,
Thy name we magnify:
O that earth and heaven might join,
Thy perfections to proclaim;
Praise the attributes Divine,
Fear and love thy awful name.

When shall thy Spirit reign
In every heart of man?
Father, bring the kingdom near,
Honor thy triumphant Son;
God of heaven, on earth appear,
Fix with us thy glorious throne

Thy good and holy will,
Let all on earth fulfil;

Men with minds angelic vie,
Saints below with saints above,
Thee to praise and glorify,
Thee to serve with perfect love.

This day with this day's bread
Thy hungry children feed;
Fountain of all blessings, grant
Now the manna from above;
Now supply our bodies' want,
Now sustain our souls with love.

Our trespasses forgive:
And when absolved we live,
Thou our life of grace maintain;
Lest we from our God depart,
Lose thy pardoning grace again,
Grant us a forgiving heart.

In every fiery hour
Display thy guardian power:
Near in our temptation stay,
With sufficient strength defend;
Bring us through the evil day,
Make us faithful to the end

Father, by right Divine
Assert the kingdom thine;
Jesus, Power of God, subdue
Thy own universe to thee;
Spirit of grace and glory too,
Reign through all eternity.

THE LORD'S PRAYER. L.M.

OUR Heavenly Father! hear our prayer:
Thy name be hallowed everywhere;
Thy kingdom come; Thy perfect will,
In earth as heaven, may all fulfil;—
Give this day's bread, that we may live;
Forgive our sins as we forgive;

Lead us temptation's snares to shun,
And save us from the Evil One:—

Now, and for ever, unto Thee,
The kingdom, power, and glory be!
Thus, as our Saviour taught to say,
In truth and spirit, let us pray.

THE LORD'S PRAYER. 6,6,4.

OUR Father, who dost dwell
Where heavenly bosoms swell
With joy and love:
Thy name be hallowed still;
Thy kingdom come; thy will
Let all on earth fulfil,
As all above.

O give us, day by day,
Our daily bread, we pray:
By thee we live.
To us thy mercy send—
As pardon we extend
To those who us offend,
Our sins forgive.

By no temptation may
We e'er be led astray—
Save us from sin.
The kingdom is thine own,
The power is thine alone,
The glory decks thy throne,
Ever. Amen.

THE LORD'S PRAYER. 10s.

ALMIGHTY Father! of high heaven possessed:
Be thy name holy, and thy power confessed.
Teach us, on earth, to know and do thy will;
As heaven's bright train thy great commands fulfil

Gracious our daily bread of life bestow;
And show us mercy, as we mercy show:
Guard us from strong temptation's powerful call;
Nor, when we meet with evil, let us fall.

WHAT IS PRAYER? C.M.

PRAYER is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant-lips can try,
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice
Returning from his ways,
While angels in their songs rejoice,
And cry, "Behold he prays!"

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer.

The saints in prayer appear as one
In word, and deed, and mind,
While with the Father and the Son
Sweet fellowship they find.

Nor prayer is made by man alone:
The Holy Spirit pleads,
And Jesus, on the eternal throne,
For sinners intercedes.

O Thou by whom we come to God,
The life, the truth, the way!
The path of prayer thyself hast trod
Lord, teach us how to pray.

LORD, TEACH US TO PRAY. C.M.

LORD, teach us how to pray aright,
With reverence and with fear;
Though dust and ashes in thy sight,
We may, we must draw near.

We perish if we cease from prayer,
O! grant us power to pray;
And when to meet thee we prepare,
Lord, meet us by the way.

Burdened with guilt, convinced of sin,
In weakness, want, and woe,
Fight'ings without, and fears within,
Lord, whither shall we go?

God of all grace, we bring to thee
A broken contrite heart;
Give, what thine eye delights to see,
Truth in the inward part.

Give deep humility; the sense
Of godly sorrow give;
A strong, desiring confidence
To hear thy voice and live;—

Faith in the only Sacrifice
That can for sin atone;
To cast our hopes, to fix our eyes,
On Christ, on Christ alone;—

Patience to watch, and wait, and weep,
Though mercy long delay;
Courage, our fainting souls to keep,
And trust thee though thou slay.

Give these, and then thy will be done:
Thus, strengthened with all might,
We, through thy Spirit and thy Son,
Shall pray, and pray aright.

SCRIPTURAL PRAYERS. L.M.

WITH wandering Jacob, let us say—
"If God will keep me by the way,
Guide and defend me, clothe and feed,
Then God shall be my God indeed."

With Him who led the ransomed flock
Through the Red Sea to Sinai's rock,
Be this our one supreme request,
"Thy presence with us go or rest."

Join we God's people from our youth,
Quit the vain world like humble Ruth;
With them resolved our lot to try,
Rejoice or suffer, live or die.

Like Joshua through this war of life,
Victor in many a deadly strife,
May each this solemn pledge record,
"I and my house will serve the Lord."

When prayers and vows to heaven we make,
The words of Solomon we'll take,
Freely for every blessing call,
Yet ask forgiveness with them all.

And now, O Lord our God! to thee,
This sum of our petition be,
The language of thy blessed Son,
Father! thy will, not mine, be done."

CLOSET PRAYER. L.M.

O! WHAT a privilege to kneel,
Fall down and worship at thy feet,

My God! my Father! and to feel
With thee communion high and sweet:—

To pour my spirit out in prayer,
Or, on the wings of praise ascend
Like Moses to the mount, and there
Commune with thee, as friend with friend.

DAILY PRAYER. S.M.

COME to the morning prayer,
Come let us kneel and pray;
Prayer is the Christian pilgrim's staff
To walk with God all day.

At noon, beneath the Rock
Of ages, rest and pray;
Sweet is that shadow from the heat,
When the sun smites by day.

At eve, shut to the door,
Round the home-altar pray,
And finding there "the house of God,"
At "heaven's gate" close the day.

When midnight seals our eyes,
Let each in spirit say,
"I sleep, but my heart waketh," Lord,
With thee to watch and pray.

DAILY PRAYER. 7s.

IN the morning hear my voice;
Let me in thy light rejoice,
God, my Sun! my strength renew,
Send thy blessings down like dew.

Through the duties of the day,
Grant me grace to watch and pray,
Live as always seeing thee,
Knowing, "Thou, God! seest me."

When the evening skies display
Richer pomp than noon's array,
Be the shades of death to me
Bright with immortality.

When the round of care is run,
And the stars succeed the sun,
Songs of praise with prayer unite,
Crown the day, and hail the night.

Thus with thee, my God! my Friend!
Time begin, continue, end,
While life's joys and sorrows pass,
Like the changes of the grass.

[The following three hymns occupy a front rank in our devotional poetry. They are copied *verbatim* from Bishop Ken's Manual of Prayers for the use of the scholars of Winchester College. The stanzas which refer to the guardian angel may be omitted in singing the evening hymn.]

MORNING. L.M.

AWAKE, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and joyful rise,
To pay thy morning sacrifice.

Thy precious time misspent redeem,
Each present day thy last esteem,
Improve thy talent with due care,
For the great day thyself prepare.

In conversation be sincere,
Keep conscience as the noontide clear,
Think how th' all-seeing God thy ways
And all thy secret thoughts surveys.

Wake, and lift up thyself, my heart,
And with the angels bear thy part,
Who all night long unwearied sing
High praise to the eternal King.

Awake, awake, ye heavenly choir;
May your devotion me inspire,
That I like you my age may spend,
Like you may on my God attend.

May I like you in God delight,
Have all day long my God in sight,
Perform like you my Maker's will:
O may I never more do ill.

All praise to thee, who safe hast kept,
And hast refreshed me while I slept;
Grant, Lord, when I from death shall wake,
I may of endless life partake.

Lord, I my vows to thee renew;
Disperse my sins as morning dew;
Guard my first springs of thought and will,
And with thyself my spirit fill.

Direct, control, suggest this day,
All I design, or do, or say;
That all my powers, with all their might,
In thy sole glory may unite.

Praise God, from whom all blessings flow,
Praise him, all creatures here below,
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

EVENING. L.M.

ALL praise to thee, my God, this night,
For all the blessings of the light,
Keep me, O keep me, King of kings,
Beneath thine own almighty wings.

Forgive me, Lord, for thy dear Son,
The ill that I this day have done;
That with the world, myself, and thee,
I, ere I sleep, at peace may be.

Teach me to live, that I may dread
The grave as little as my bed;
To die, that this vile body may
Rise glorious at the awful day.

O! may my soul on thee repose,
And with sweet sleep mine eyelids close;
Sleep that may me more vig'rous make,
To serve my God, when I awake.

When in the night I sleepless lie,
My soul with heavenly thoughts supply;
Let no ill dreams disturb my rest,
No powers of darkness me molest.

O may my guardian, while I sleep,
Close to my bed his vigils keep;
His love angelical instil,
Stop all the avenues of ill.

May he celestial joys rehearse,
And thought to thought with me converse;
Or, in my stead, all the night long
Sing to my God a grateful song.

Praise God, from whom all blessings flow,
Praise him, all creatures here below,
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

MIDNIGHT. L.M.

MY God, now I from sleep awake,
The sole possession of me take,
From midnight terrors me secure,
And guard my heart from thoughts impure.

Blest angels! while we silent lie,
You hallelujahs sing on high,
You joyful hymn the Ever Blest,
Before the throne, and never rest.

I with your choir celestial join,
In offering up a hymn divine;
With you in heaven I hope to dwell,
And bid the night and world farewell.

Give me a place at thy saints' feet,
Or some fallen angel's vacant seat;
I'll strive to sing as loud as they,
Who sit above in brighter day.

O may I always ready stand,
With my lamp burning in my hand
May I in sight of heaven rejoice,
Whene'er I hear the Bridegroom's voice!

Blest Jesu, thou, on heaven intent,
Whole nights hast in devotion spent;
But I, frail creature, soon am tired,
And all my zeal is soon expired.

Shine on me, Lord, new life impart,
Fresh ardors kindle in my heart;
One ray of thy all-quick'ning light
Dispels the sloth and clouds of night.

Lord, lest the tempter me surprise,
Watch over thine own sacrifice;
All loose, all idle thoughts cast out,
And make my very dreams devout.

Praise God, from whom all blessings flow;
Praise Him, all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

MORNING. C.M.

MY God, beneath thy watching eye,
I laid me down and slept;
Thy tender mercy, ever nigh,
In peace my spirit kept.

Under the shadow of thy wings,
My weary limbs reposed,
And, undisturbed by earthly things,
A day of labor closed.

Safe in thine everlasting arms,
That compassed me around,
Body and soul from outward harms
And inward fears were found.

Thus, till the morn in beauty broke,
My sleep was sweet to me;
Thy voice then called me; I awoke,
And found myself with thee.

Humbly beside my couch I knelt,
And while I strove to pray,
The earnest in my heart I felt
Of blessings through the day.

O! oft, to cheer me, to and fro
By restless passions driven,
Such nights of calm from care and woe,
Such days of hope be given.

NOON. L.M.

FULL speed along the world's highway,
By crowds of eager travellers trod;
My soul, my soul, a moment stay,
To hold communion with thy God.

He spake with Abraham at the oak,
He called Elisha from the plough,
David he from the sheep-fold took:
Thy day, thy hour of grace is now.

Earth, with thy vanities, depart!
My God, I stand alone with thee;
Thine eye is looking on my heart:
O! what a noon is risen on me!

Struck to the ground, like conscious Saul,
And blinded with the sudden view,
Trembling, astonished, "Lord," I call,
"What wouldst thou have thy servant do?"

My sins, as fresh-committed, rise:
My secret sins, by darkness sealed,
Before my Judge's flaming eyes,
Are all in naked guilt revealed.

Lord, lay thy hand upon my head;
A touch, a word, will make me whole;
Speak with the voice that wakes the dead,
Peace, pardon, comfort to my soul.

Then, though I shudder at thy sight,
Through him who my offences bore,
In light, as God is in the light,
I walk by faith, and sin no more.

EVENING. 8,7.

SAVIOUR, breathe an evening blessing
Ere repose our spirits seal:
Sin and want we come confessing:
Thou canst save and thou canst heal.

Though destruction walk around us,
Though the arrow past us fly,
Angel guards from thee surround us:
We are safe, if thou art nigh.

Though the night be dark and dreary,
Darkness cannot hide from thee:
Thou art he who, never weary,
Watcheth where thy people be.

Should swift death this night o'ertake us,
And our couch become our tomb,
May the morn in heaven awake us,
Clad in light and deathless bloom.

MORNING. C.M.

Now that the sun is gleaming bright,
Implore we, bending low,
That He, the uncreated Light,
May guide us as we go.

No sinful word, or deed of wrong,
Nor thoughts that idly rove;
But simple truth be on our tongue,
And in our hearts be love.

And while the hours in order flow,
O Christ, securely fence
Our gates, beleaguered by the foe—
The gate of every sense.

And grant that to thine honor, Lord,
Our daily toil may tend,
That we begin it at thy word,
And in thy favor end.

EVENING. 7s.

SOURCE of light and life divine!
Thou didst cause the light to shine:
Thou didst bring thy sunbeams forth
O'er thy new-created earth.

Shade of night and morning ray
Took from thee the name of day:
Now, again, the shades are nigh—
Listen to our mournful cry.

May we ne'er, by guilt depressed,
Lose the way to endless rest:
May no thoughts impure and vain
Draw our souls to earth again.

Rather, lift them to the skies,
Where our much-loved treasure lies:
Help us in our daily strife,
Make us struggle into life.

Holy Father, holy Son,
Holy Spirit, Three in One—
Praise and glory be to thee,
Now and for eternity.

MORNING. L.M.

NEW every morning is the love
Our wakening and uprising prove:
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

New mercies, each returning day,
Hover around us while we pray:
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

If on our daily course our mind
Be set, to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

We need not bid, for cloistered cell,
Our neighbor and our work farewell,
Nor strive to wind ourselves too high
For sinful men beneath the sky:

The trivial round, the common task,
Would furnish all we ought to ask:
Room to deny ourselves—a road
To bring us, daily, nearer God.

Only, O Lord, in thy dear love,
Fit us for perfect rest above;
And help us, this and every day,
To live more nearly as we pray.

EVENING. L.M.

WHEN the soft dews of kindly sleep
My wearied eyelids gently steep,

Be my last thought—how sweet to rest
For ever on my Saviour's breast.

Abide with me from morn till eve—
For without thee I cannot live;
Abide with me when night is nigh—
For without thee I dare not die.

Thou Framer of the light and dark,
Steer through the tempest thine own ark:
Amid the howling wintry sea
We are in port if we have thee.

If some poor wandering child of thine
Have spurned to-day the voice Divine,
Now, Lord, the gracious work begin:
Let him no more lie down in sin.

Watch by the sick: enrich the poor
With blessings from thy boundless store:
Be every mourner's sleep to-night,
Like infant's slumbers, pure and light.

Come near, and bless us when we wake,
Ere through the world our way we take;
Till in the ocean of thy love
We lose ourselves in heaven above.

MORNING. L.M.

GOD of the morning, at whose voice
The cheerful sun makes haste to rise,
And, like a giant, doth rejoice
To run his journey through the skies:

O like the sun may I fulfil
The appointed duties of the day—
With ready mind and active will
March on, and keep my heavenly way.

Give me thy counsel for my guide,
And then receive me to thy bliss:

All my desires and hopes beside
Are faint and cold, compared with this.

EVENING. 8,8.

BLESSED be thy name for ever,
Thou of life the guard and giver:
Thou canst guard thy creatures sleeping:
Heal the heart long broke with weeping.
God of stillness and of motion,
Of the desert and the ocean,
Of the mountain, rock, and river,
Blessed be thy name for ever.

Thou who slumberest not nor sleepest,
Blest are they thou kindly keepest:
God of evening's parting ray,
Of midnight's gloom, and dawning day
That rises from the azure sea
Like breathings of eternity:
God of life! that fade shall never,
Blessed be thy name for ever!

MORNING. 7s.

AT the golden rise of day,
Humbly, God, to thee we pray:
Uncreated Source of light,
Guide our thoughts and words aright.
Holy Father, at thy call
Light upon the earth did fall:
Speak the word again, and make
Morning o'er our hearts to break.

Humbly though our prayer arise,
Quickly let it reach the skies:
Show thy reconciling face,
Hear from heaven, thy dwelling-place.
Holy Son, whose lowly birth
Re-illuminated the dark earth,

Let the Gentiles see thy ray—
Kings, the brightness of thy day.

From the eternal Source in heaven
Light to us on earth be given—
Light of grace, to guard from wrath,
Light of faith, to guide our path.
Holy Spirit, let thy ray
Guide our footsteps, day by day,
While through earth's dark path we move
To eternal day above.

EVENING. 8,4.

GOD that madest earth and heaven,
Darkness and light!
Who the day for toil hast given,
For rest the night!

May thine angel-guards defend us,
Slumber sweet thy mercy send us,
Holy dreams and hopes attend us,
This livelong night!

SUNDAY MORNING. 8,8,6.

RETIRE, my soul, from earthly things,
Prepare to meet the King of kings
On this most hallowed day:
Thy waning lamp with oil supply,
Thy holiest thoughts breathe forth on high,
And humbly praise and pray.

With chastened heart thy sins bemoan,
In deep repentance at that throne
Where mercy still is found:
Though veiled from thee, all heaven is near,
Thy God himself is present here,
The place is holy ground.

If Moses turned to view that sight,
When Horeb's bush, divinely bright,
Shone unconsumed by flame,
With what deep awe should we behold
The wonders Calvary's scenes unfold,
Where Jesus bore our shame!

Sabbaths of time: these hours we love,
Precursors of that world above,
To which our souls aspire;
When the whole Church, no more to roam
Redeemed from death and gathered home,
Shall tune the immortal lyre.

SUNDAY EVENING. 8,8,8,6.

THE Sabbath day has reached its close!
Yet, Saviour, ere we seek repose,
Grant us the peace thy love bestows—
———Smile on our evening hour!

heavenly Comforter, sweet guest!
Hallow and calm our troubled breast;
Weary, we come to thee for rest—
———Smile on our evening hour!

If ever we have found it sweet
To worship at our Saviour's feet,
Now to our souls that bliss repeat—
———Smile on our evening hour!

Our only Intercessor, thou,
Mingle thy fragrant incense now
With every prayer and every vow—
———Smile on our evening hour!

And O, when life's short course shall end,
And death's dark shades around impend,
Our God, our everlasting Friend—
———Smile on our evening hour!

SEARCHING THE SCRIPTURES. 8,8,8,8,8,8.

WHEN quiet in my house I sit,
Thy book be my companion still;
My joy thy sayings to repeat,
Talk o'er the records of thy will,
And search the oracles Divine,
Till every heartfelt word be mine.

O may the gracious words Divine
Subject of all my converse be:
So will the Lord his follower join,
And walk and talk himself with me:
So shall my heart his presence prove,
And burn with everlasting love.

Oft as I lay me down to rest,
O may the reconciling word
Sweetly compose my weary breast!
While, on the bosom of my Lord,
I sink in blissful dreams away,
And visions of eternal day.

Rising to sing my Saviour's praise,
Thee may I publish all day long;
And let thy precious word of grace
Flow from my heart, and fill my tongue,
Fill all my life with purest love,
And join me to the Church above.

MARTHA AND MARY. 7,6,7,6,7,8,7,6.

Lo! I come with joy to do
The Master's blessed will;
Him in outward works pursue,
And serve his pleasure still.
Faithful to my Lord's commands,
I still would choose the better part;
Serve with careful *Martha's* hands,
And loving *Mary's* heart.

Careful without care I am,
Nor feel my happy toil,
Kept in peace by Jesus' name,
Supported by his smile:
Joyful thus my faith to show,
I find his service my reward;
Every work I do below,
I do it to the Lord.

Thou, O Lord, in tender love,
Dost all my burdens bear!
Lift my heart to things above,
And fix it ever there!
Calm on tumult's wheel I sit,
'Midst busy multitudes alone,
Sweetly waiting at thy feet,
Till all thy will be done.

To the desert, or the cell
Let others blindly fly,
In this evil world I dwell,
Unhurt, unspotted, I!
Here I find a house of prayer,
To which I inwardly retire,
Walking unconcerned in care,
And unconsumed in fire.

Thou, O Lord, my portion art,
Before I hence remove!
Now my treasure and my heart
Are all laid up above:
Far above all earthly things,
While yet my hands are here employed,
Sees my soul the King of kings,
And freely talks with God.

O that all the art might know
Of living thus to thee:
Find their heaven begun below,
And here thy glory see!

Walk in all the works prepared
By thee to exercise their grace,
Till they gain their full reward,
And see thy glorious face.

FOR A YOUNG MAN. C.M.

How shall a young unstable man,
To evil prone like me,
His actions and his heart maintain
From all pollutions free?
Thee, Lord, that I may not forsake,
Or ever turn aside,
Thy precepts for my rule I take,
Thy Spirit for my guide.

Governed by the engrafted word,
And principled with grace,
I shall not yield to sin abhorred,
Or give to passion place:
From youthful lusts I still shall flee,
From all the paths of vice;
My omnipresent Saviour see,
And walk before thine eyes

Saviour, to me thy Spirit give,
That through his power I may
The word effectually believe,
And faithfully obey:
From every great transgression pure,
For all thy will prepared,
Thy servant to the end endure,
And gain the full reward.

FOR A MAIDEN. 7s.

HOLY Child, of heavenly birth,
God made man, and born on earth;
Virgin's Son, impart to me
Thy unsullied purity.

In my pilgrimage below,
Only thee I pant to know:
Every creature I resign,
Thine, both soul and body, thine.

Fairer than the sons of men,
Over me thy sway maintain:
Perfect loveliness thou art,
Take my undivided heart.

All my heart to thee I give,
All thy holiness receive;
Live, to make my Saviour known;
Live, to please my God alone.

Free from low, distracting care,
For the happy day prepare;
For the joys that never die,
For my Bridegroom in the sky.

Here betrothed to thee in love,
I shall see my Lord above;
Lean on my Redeemer's breast,
In thy arms for ever rest.

FOR A WEDDING. 7s.

COME, thou everlasting Lord,
By our trembling hearts adored;
Come, thou heaven-descended guest,
Bidden to our marriage-feast:
Jesus, in the midst appear,
Present with thy followers here;
Grant us the peculiar grace,
Show us all thy smiling face.

Now the veil of sin withdraw,
Fill our souls with sacred awe—
Awe that dares not speak or move,
Deepest awe of humble love:
Love that doth his Lord descry,
Ever intimately nigh;

Sees the Invisible in thee,
Fulness of the Deity.

Let on us thy Spirit rest,
Enter each devoted breast;
Still with thy disciples sit,
Still thy works of grace repeat:
Now the former wonder show,
Manifest thy power below
Earthly souls exalt, refine,
Turn the water into wine.

Stop the hurrying spirit's haste,
Change the soul's ignoble taste;
Nature into grace improve,
Earthly into heavenly love:
Raise our hearts to things on high,
To our Bridegroom in the sky;
Heaven our hope, and highest aim,
Mystic marriage of the Lamb.

O might each obtain a share
Of the pure enjoyments there;
Now, in rapturous surprise,
Drink the wine of paradise;
Cry, amidst the rich repast,
Thou hast given the best at last;
Wine that cheers the host above,
The best wine of perfect love.

A PARENT'S PRAYER. C.M.

O NEVER let my children live,
The devil's to become;
Their God by wickedness to grieve,
Their substance to consume:
Far from thy family to rove,
The tempter's easy prey;
And forfeit thine eternal love,
And cast their souls away.

Rather permit them to expire
In life's unclouded morn;
And join them to the virgin-choir,
The Church of the first-born:

Before thy statutes they forsake,
Allow my just request;
And, through the wounds of Jesus, take
The infants to thy breast.

My fairest prospects I forego,
So thou with safety bless;
And ere they good or evil know,
The innocents release:

I ask as with my parting breath—
To each allotted be
A holy life, or early death;
But which, I leave to thee.

LITANY. 7s.

SAVIOUR! when in dust to thee
Low we bend the adoring knee,
When repentant to the skies
Scarce we lift our streaming eyes—
O, by all thy pains and woe,
Suffered once for man below,
Bending from thy throne on high,
Hear our solemn litany!

By thy helpless infant years—
By thy life of want and tears—
By thy days of sore distress
In the savage wilderness—
By the dread, permitted hour
Of the insulting Tempter's power—
Turn, O turn a pitying eye,
Hear our solemn litany!

By the sacred griefs that wept
O'er the grave where Laz'rus slept—

By the boding tears that flowed
Over Salem's loved abode—
By the anguished sigh that told
Treachery lurked within thy fold—
From thy seat above the sky,
Hear our solemn litany!

By thine hour of dire despair—
By thine agony of prayer—
By the cross, the nail, the thorn,
Piercing spear, and torturing scorn—
By the gloom that veiled the skies
O'er the dreadful sacrifice—
Listen to our humble cry,
Hear our solemn litany!

By the deep expiring groan—
By the sad sepulchral stone—
By the vault whose dark abode
Held in vain the rising God—
O, from earth to heaven restored,
Mighty, re-ascended Lord,
Listen, listen to the cry
Of our solemn litany!

THE GOLDEN PALACE OF MY GOD. 8,6.

THE golden palace of my God
Towering above the clouds I see,
Beyond the cherub's bright abode,
Higher than angels' thoughts can be:
How can I in those courts appear,
Without a wedding-garment on?
Conduct me, thou Life-giver, there,
Conduct me to thy glorious throne;
And clothe me with thy robes of light,
And lead me through sin's darksome night,
My Saviour and my God.

CHERUBICAL HYMN. 7s.

LORD and God of heavenly powers!
Theirs—yet, O! benignly ours!
Glorious King! let earth proclaim,
Worms attempt to chant thy name.

Thee to laud in songs divine
Angels and archangels join:
We with them our voices raise,
Echoing thine eternal praise.

Holy, holy, holy Lord,
Live by heaven and earth adored!
Full of thee, they ever cry,
"Glory be to God Most High."

GLORIA PATRI. 8,8,10,12.

GLORY to the paternal God,
To Jesus lavish of his blood,
God over all, supreme in power and grace,
And God the Holy Ghost, with equal ardors praise
Sing all on earth like those on high,
Let saints and angels magnify
One undivided God, in persons three,
And lengthen out the song to all eternity!

THE END.