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THE
IMPORTANCE
OF

FAMILY RELIGION;

WITH A SELECTION OF

PRAYERS AND HYMNS,

ADAPTED TO FAMILY WORSHIP;

AND TABLES

FOR THE REGULAR READING OF THE SCRIPTURES.

BY

REV. S. G. WINCHESTER, A. M.

"———As for me and my house, we will serve the Lord."

Josh. xxiv. 15.

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PREFACE.

No apology is needed for adding another to the number of works on the subject of family religion, already before the public. The incalculable importance of the subject, justifies every effort to secure for it, a serious and prayerful consideration. This book is designed to point out the duty and advantages of family devotion, and to aid in its regular observance.

Its object is not to supersede all extemporaneous devotion, but to encourage and assist those who, from time to time, begin to perform the duty, and who may have little or no confidence in their own ability to do it acceptably and for edification.

We are not among the number of those who condemn indiscriminately all forms, but only the abuse of them. Indeed, we have, in common with others, sometimes joined in an extemporaneous prayer, where the use of a devout and judicious form, would have been far more comfortable and edifying. The desultory and tautological character of some such prayers, added to their unreasonable and tedious length, is calculated to

suppress, rather than excite devotion ; and often renders irksome and unprofitable, what should be a delightful and highly beneficial exercise. Particularly should these defects be guarded against in family worship, where sometimes, in consequence of them, a portion of the company are prayed asleep, and the rest, into any thing but a devotional frame of mind. The object which should always be aimed at, in divine worship, is edification, and the glory of God : should this volume be instrumental in effecting such a purpose, the design of its publication will be fully accomplished.

To the heads of families it is respectfully dedicated ; to the glory of God it is humbly devoted ; and to his favour and blessing it is prayerfully commended.

PHILADELPHIA, JANUARY, 1836.

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TABLES—for the Regular Perusal of the Holy Scriptures for every day in the year. By William Stones. By this plan, the Psalms and New Testament will be read twice, and the Old Testament once in each year.

JANUARY.				FEBRUARY.				MARCH.			
FAMILY.		PRIVATE.		FAMILY.		PRIVATE.		FAMILY.		PRIVATE.	
MORN.	EVEN.	I. LESS.	II. LESS.	MORN.	EVEN.	I. LESS.	II. LESS.	MORN.	EVEN.	I. LESS.	II. LESS.
1 Gen.	1 Matt.	2 2 Chro.	3 Ps.	1 Exod.	5 Mark	6 Neh.	2 Ps.	1 Deut.	7 Luke	20 Job	40 Ps.
2	2	3	4	2	7	7	3	2	8	21	41
3	3	4	5	3	8	8	—	3	9	22	86,87
4	4	5	6	4	9	9	46,47	4	10	23	88
5	5	6	7	5	10	10	—	5	11	24	89
6	6	7	8	6	11	11	—	6	12	25	90
7	7	8	9	7	12	12	—	7	13	26	91
8	8	9	10	8	13	13	—	8	14	27	92
9	9	10	11	9	14	14	52,53	9	15	28	93
10	10	11	12	10	15	15	54,55	10	16	29	94
11	11	12	13	11	16	16	56,57	11	17	30	95,96
12	12	13	14	12	17	17	—	12	18	31	97,98
13	13	14	15	13	18	18	—	13	19	1	99 to 101
14	14	15	16	14	19	19	—	14	20	2	102
15	15	16	17	15	20	20	60,61	15	21	3	103
16	16	17	18	16	21	21	62,63	16	22	4	104
17	17	18	19	17	22	22	64,65	17	23	5	105
18	18	19	20	18	23	23	66,67	18	24	6	106
19	19	20	21	19	24	24	—	19	25	7	107
20	20	21	22	20	25	25	68	20	26	8	108
21	21	22	23	21	26	26	70,71	21	27	9	109
22	22	23	24	22	27	27	—	22	28	10	110,111
23	23	24	25	23	28	28	72	23	29	11	112,114
24	24	25	26	24	29	29	73	24	30	12	115
25	25	26	27	25	30	30	74	25	31	13	116,117
26	26	27	28	26	1	1	75,76	26	1	14	118
27	27	28	29	27	2	2	77	27	2	15	119 v. 33
28	28	29	30	28	3	3	78	28	3	16	13 v. 33-65
29	29	30	31	29	4	4	79	29	4	17	20 v. 65-97
30	30	31	1	30	5	5	80	30	5	18	21 v. 97-121
31	31	1	2	31	6	6	81	31	6	19	22 v. 121-145
			3		7	7	82,83		7	20	24 v. 145-176
			4		8	8	—		8	21	29 120-122
			5		9	9	—		9	22	
			6		10	10	—		10	23	
			7		11	11	—		11	24	
			8		12	12	—		12	25	
			9		13	13	—		13	26	
			10		14	14	—		14	27	
			11		15	15	—		15	28	
			12		16	16	—		16	29	
			13		17	17	—		17	30	
			14		18	18	—		18	31	
			15		19	19	—		19	1	
			16		20	20	—		20	2	
			17		21	21	—		21	3	
			18		22	22	—		22	4	
			19		23	23	—		23	5	
			20		24	24	—		24	6	
			21		25	25	—		25	7	
			22		26	26	—		26	8	
			23		27	27	—		27	9	
			24		28	28	—		28	10	
			25		29	29	—		29	11	
			26		30	30	—		30	12	
			27		31	31	—		31	13	
			28		1	1	—			14	
			29		2	2	—			15	
			30		3	3	—			16	
			31		4	4	—			17	
			1		5	5	—			18	
			2		6	6	—			19	
			3		7	7	—			20	
			4		8	8	—			21	
			5		9	9	—			22	
			6		10	10	—			23	
			7		11	11	—			24	
			8		12	12	—			25	
			9		13	13	—			26	
			10		14	14	—			27	
			11		15	15	—			28	
			12		16	16	—			29	
			13		17	17	—			30	
			14		18	18	—			31	
			15		19	19	—				
			16		20	20	—				
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			22		26	26	—				
			23		27	27	—				
			24		28	28	—				
			25		29	29	—				
			26		30	30	—				
			27		31	31	—				
			28		1	1	—				
			29		2	2	—				
			30		3	3	—				
			31		4	4	—				
			1		5	5	—				
			2		6	6	—				
			3		7	7	—				
			4		8	8	—				
			5		9	9	—				
			6		10	10	—				
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			23		27	27	—				
			24		28	28	—				
			25		29	29	—				
			26		30	30	—				
			27		31	31	—				
			28		1	1	—				
			29		2	2	—				
			30		3	3	—				
			31		4	4	—				
			1		5	5	—				
			2		6	6	—				
			3		7	7	—				
			4		8	8	—				
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			26		30	30	—				
			27		31	31	—				
			28		1	1	—				
			29		2	2	—				
			30		3	3	—				
			31		4	4	—				
			1		5	5	—				
			2		6	6	—				
			3		7	7	—				
			4		8	8	—				
			5		9	9	—				

TABLES—FOR THE REGULAR PERUSAL

APRIL.					MAY.					JUNE.				
FAMILY.			PRIVATE.		FAMILY.			PRIVATE.		FAMILY.			PRIVATE.	
MORN.	EVEN.	I. LESS.	I. LESS.	II. LESS.	MORN.	EVEN.	I. LESS.	I. LESS.	II. LESS.	MORN.	EVEN.	I. LESS.	I. LESS.	II. LESS.
1 Judg.	7 Acts.	8 Jer.	40 Ps. 123-5	Jer.	1 Sam. 29	Rom. 14	Ezek. 31	Eph.	1	1 King 20	Gala.	4 Gen.	25 Rev.	21
2	13	9	41 126-128	—	30	—	15	32 1 Tim.	1	2	—	5	26	22
3	14	10	43 129-131	—	31	1 Cor.	1	35 Rom.	1	3	King. 1	6	27 Matt.	1
4	15	11	47 132-134	—	2 Sam. 1	2	—	38	7	4	—	2	29	2
5	16	12	48 — 135	—	—	3	—	39	8	5	—	3	30	3
6	1 Sam. 1	13	49 — 136	—	—	4	—	40	9	6	—	4	31	4
7	2	14	52 137-138	—	—	7	—	41	16	7	—	5	34	5
8	3	15	1 — 139	Ezek.	—	9	—	42 2 Tim.	3	8	—	6	35	6
9	4	16	2 140, 141	—	9	—	10	43	4	9	Philip.	1	36	7
10	6	17	3 142, 143	—	12	—	11	44 2 Pet.	2	10	—	2	38	8
11	7	18	4 — 144	—	14	—	12	45 Jude	—	11	—	3	39	9
12	8	19	5 — 145	—	15	—	13	46 Rev.	1	12	—	4	46	10
13	9	20	7 — 146	—	16	—	14	47	2	13	—	1	Exod. 6	11
14	10	21	8 — 147	—	17	—	15	48	3	14	Colos.	2	22	12
15	11	22	9 148, 150	—	18	—	16	5	4	15	—	3	25	13
16	12	23	10 — 35	—	19	2 Cor.	1	7	5	16	—	4	26	14
17	13	24	11 60, 61	—	20	—	2	8	6	17	Thes. 1	2	27	15
18	14	25	12 — 69	—	22	—	3	10	7	18	—	2	28	16
19	15	26	13 82, 83	—	24	—	4	11	8	19	Chr. 10	3	29	17
20	16	27	16 — 108	—	1 King 3	5	6	12	9	20	—	4	30	18
21	17	28	17 — 109	—	—	6	Gen.	5	10	21	—	5	31	19
22	18	2	19 — 136	—	22	—	7	9	11	22	Thes. 1	2	33	20
23	19	3	22 Matt. 1	—	—	7	—	10	12	23	—	3	35	21
24	20	4	23 — 16	—	—	8	—	11	13	24	—	3	36	22
25	22	5	24 Luke 3	—	—	9	—	14	14	25	Chr. 1	2	37	23
26	23	6	25 John 2	—	10	—	11	16	15	26	—	3	38	24
27	24	7	26 — 8	—	12	—	12	18	16	27	—	4	39	25
28	26	10	27 1 Cor.	—	13	—	13	19	17	28	—	5	40	26
29	27	11	28 — 5	—	17	Gala.	1	20	18	29	—	6	Levit. 1	27
30	28	12	29 — 6	—	18	—	2	21	19	30	—	1	—	—
31	29	13	30 — 7	—	19	—	3	24	20	—	2 Tim.	1	2	28

JULY.						AUGUST.						SEPTEMBER.					
FAMILY.			PRIVATE.			FAMILY.			PRIVATE.			FAMILY.			PRIVATE.		
MORN.	EVEN.	I. LESS.	I. LESS.	II. LESS.		MORN.	EVEN.	I. LESS.	II. LESS.		MORN.	EVEN.	I. LESS.	II. LESS.			
1	2 Chr. 15	2 Tim. 2	Levit. 3	Mark 1	1	1	Job	28	1 John 2	Num. 7	Luke 16	1	Prov. 26	Ps. 38	Deut. 23	Rom. 7	
2	—	17 Titus	—	—	2	2	—	29	—	3	—	17	—	27	—	8	
3	—	20 —	—	—	3	3	—	31	—	4	—	18	—	40	—	9	
4	—	23 —	—	—	4	4	—	32	—	5	—	19	—	29	—	16	
5	—	24 Philem.	—	—	5	5	—	33	2 John	—	—	20	—	41	—	—	
6	—	29 Heb.	—	—	6	6	—	34	3 John	—	—	21	—	42, 43	—	1 Cor. 5	
7	—	30 —	—	—	7	7	—	35	Ps. 1, 2	—	—	22	—	—	44 Joshua	5	
8	—	31 —	—	—	8	8	—	36	—	3, 4	—	23	—	45	—	—	
9	—	34 —	—	—	9	9	—	37	—	5, 6	—	24	—	46, 47	—	13	
10	—	35 —	—	—	10	10	—	42	—	7, 8	—	25	—	—	10	14	
11	Job	1 —	—	—	11	11	Prov.	1	—	9	John 1	1	—	6	—	15	
12	—	—	—	—	12	12	—	3	—	10	—	2	—	7	—	16	
13	—	—	—	—	13	13	—	4	11, 12	—	—	3	—	8	—	1	
14	—	—	—	—	14	14	—	8	13, 14, 15	—	—	4	—	9	—	2	
15	—	—	—	—	15	15	—	9	16, 17	—	—	5	—	10	—	3	
16	—	—	—	—	16	16	—	10	—	18	—	6	—	11, 12	—	4	
17	—	—	—	—	17	17	—	11	—	19	—	7	—	13	—	5	
18	—	—	—	—	18	18	—	12	—	20	—	8	—	—	18	6	
19	—	—	—	—	19	19	—	13	20, 21	—	—	9	—	15, 16	—	7	
20	—	—	—	—	20	20	—	14	—	22	—	10	—	17, 18	—	8	
21	—	—	—	—	21	21	—	15	23, 24	—	—	11	—	64, 65	—	9	
22	—	—	—	—	22	22	—	16	—	25	—	12	—	—	21	—	
23	—	—	—	—	23	23	—	17	—	26	—	13	—	66, 67	—	10	
24	—	—	—	—	24	24	—	18	—	27	—	14	—	—	68 Judges	1	
25	—	—	—	—	25	25	—	19	28, 29	—	—	15	—	25, 26	—	—	
26	—	—	—	—	26	26	—	20	—	30	—	16	—	27	—	—	
27	—	—	—	—	27	27	—	21	—	31	—	17	—	28	—	11	
28	—	—	—	—	28	28	—	22	—	32	—	18	—	29	—	3	
29	—	—	—	—	29	29	—	23	—	33	—	19	—	30	—	8	
30	—	—	—	—	30	30	—	24	—	34	—	20	—	—	73	13	
31	—	—	—	—	31	31	—	25	—	35	—	21	—	31, 32	74	9 Gala.	
	—	—	—	—			—	26	—	36	—	22	—	75, 76	—	2	
	—	—	—	—			—	27	—	37	—	23	—	—	10	—	
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xii TABLES—FOR THE PERUSAL OF THE HOLY SCRIPTURES.

OCTOBER.					NOVEMBER.					DECEMBER.				
FAMILY.			PRIVATE.		FAMILY.			PRIVATE.		FAMILY.			PRIVATE.	
MORN.	EVEN.	I. LESS.	II. LESS.		MORN.	EVEN.	I. LESS.	II. LESS.		MORN.	EVEN.	I. LESS.	II. LESS.	
1	Isaiah 39	Ps. 81	Judg. 19	Ephes. 1	1	Jerem. 9	Ps. 126-8	2 Kgs. 16	2 Tim. 4	1	Lamen. 1	Acts 18	Amos 1,2	Peter 3
2	— 40	84,85	20	— 2	2	— 10	129-131	— 17	Titus 1	2	— 2	— 19	— 3,4	John 1
3	— 41	— 86	21	— 3	3	— 11	132-134	— 18	— 2	3	— 3	— 20	— 5	— 2
4	— 42	87,88	Ruth 1	— 4	4	— 12	— 135	— 21	— 3	4	— 4	— 21	— 6	— 3
5	— 43	— 89	— 2	— 5	5	— 14	137-138	2 Chro. 1	Philem. 1	5	— 5	— 22	— 7	— 4
6	— 44	— 90	— 3	— 6	6	— 15	— 139	— 2	Heb. 1	6	Ezek. 6	— 23	— 8,9	— 5
7	— 45	91	— 4	Philip. 1	7	— 16	140,141	— 3	— 2	7	14,15	— 24	Obad. 1	— 12 John
8	— 46	92,93	1 Sam. 5	— 3	8	— 17	142,143	— 4	— 3	8	— 18	— 25	Jonah 1,2	3 John
9	— 47	— 94	— 21	— 4	9	— 18	— 144	— 5	— 4	9	— 20	— 26	— 3,4	Jude
10	— 48	— 95,96	— 25	— 3	10	— 19	— 145	— 6	— 5	10	— 21	— 27	Micah 1,2	Rev.
11	— 49	97,98	2 Sam. 5	Colos. 1	11	— 22	— 146	— 7	— 6	11	— 29	— 28	— 3,4	— 1
12	— 51	99,101	— 6	— 2	12	— 23	— 147	— 8	— 7	12	— 33	Rom. 3	— 5,6	— 2
13	52,53	— 102	— 8	— 3	13	— 25	148-150	— 9	— 8	13	— 34	— 3	— 7	— 3
14	— 54	— 103	— 10	— 4	14	— 26	Acts 1	— 11	— 9	14	— 36	— 4	Nah. 1,2	— 4
15	— 55	— 104	— 11	1 Thes. 1	15	— 28	— 2	— 12	— 10	15	— 37	— 5	— 3	— 5
16	— 56	— 105	— 13	— 2	16	— 30	— 3	— 14	— 11	16	Daniel 1	— 6	Hab. 1,2	— 6
17	— 58	— 106	— 21	— 3	17	— 31	— 4	— 15	— 12	17	— 2	— 10	— 3	— 7
18	— 59	— 107	— 23	— 4	18	— 32	— 5	— 18	— 13	18	— 3	— 11	Zeph. 1,2	— 8
19	— 60	110,111	1 Kings 1	— 5	19	— 33	— 6	19,20 James 1	— 1	19	— 4	— 12	— 3	— 9
20	61,62	112-114	— 2	2 Thes. 1	20	— 34	— 7	— 21	— 2	20	— 6	— 13	Haggai 1	— 10
21	63,64	— 115	— 4	— 2	21	— 35	— 8	— 22	— 3	21	— 9	— 14	— 2	— 11
22	— 65	116-117	— 11	— 3	22	— 36	— 9	— 23	— 4	22	Hosea 7,8	— 15	Zech. 1	— 12
23	— 66	— 118	— 14	1 Tim. 2	23	— 37	— 10	— 24	— 5	23	9,10 Cor. 11,12	— 1	— 2,3	— 13
24	Jerem. 1	119 v. 33	— 15	— 3	24	— 38	— 11	— 25	1 Peter 1	24	— 13,14	— 2	— 4,5	— 14
25	— 2	v. 33-65	— 16	— 4	25	— 39	— 12	— 26	— 2	25	— 1	— 3	— 6,7	— 15
26	— 3	v. 65-97	— 21	— 5	26	— 42	— 13	— 27	— 3	26	Joel 1	— 4	— 11	— 16
27	— 4	v. 97-121	2 Kings 8	— 6	27	— 44	— 14	Hosoa 1	— 4	27	— 1	— 8	— 12,13	— 17
28	— 5	v. 121-145	— 9	— 7	28	45,46	— 15	— 15	— 5	28	— 3	— 9	— 14	— 18
29	— 6	v. 145-176	— 10	2 Tim. 2	29	— 50	— 16	— 3,4	2 Peter 1	29	Zech. 8	— 10	Malachi 1	— 19
30	— 7	120-122	— 14	— 3	30	— 51	— 17	— 5,6	— 2	30	— 9	— 11	— 2	— 20
31	— 8	123-125	— 15	— 3						31	— 10	— 12	— 3,4	— 21

FAMILY RELIGION.

CHAPTER I.

SECTION I.

GOD, the Creator of man, established the family constitution. "God setteth the solitary in families," Ps. lxxviii. 6. As to the design of this constitution, we are expressly informed in Malachi ii. 15. "And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed." And it is declared that "a seed shall serve him," Ps. xxii. 30. When God ordains an end, all the means requisite for its accomplishment are necessarily implied, and sometimes specifically prescribed. If then the design of God, in the family constitution, be to raise up a holy seed to serve him, it is incumbent on those who have the charge of families to train them up with a special view to this declared end, otherwise it will be presumption to expect that this end will be answered.

From the nature and design of the family constitution, therefore, arises a solemn duty resting upon parents and masters, to train up their children and servants in the way in which they should go, in the nurture and admonition of the Lord, so that when they come to the years of discretion and self-government, they may not depart from it, but become "a godly seed" to serve the Lord.

The family constitution is the original, elementary, and therefore the simplest form of society. All public communities, whether civil or ecclesiastical, are composed of

families. The forms of public societies, and their modes of government, have undergone, and are still undergoing, great and important changes; but that of the family remains, amid all these revolutions, essentially the same as when originally constituted. This is the only form of government, whose claim to Divine appointment has not been questioned or denied. To this appointment, as well as to the nature of the institution itself, may be attributed, under the purpose-accomplishing providence of its Great Founder, the perpetuity of its existence and form. Families continue on the earth, that the wise object of their establishment, may be effected.

Families are the appointed nurseries of both Church and State. They are to furnish civil society with virtuous and worthy members, and the church with active, useful, and devoted Christians. Both worlds may, therefore, be said to meet in the family society, and bring with them those considerations which enhance to an awful degree, the weighty responsibilities which rest upon the family head. From this divinely established fountain of influences, shall issue blessings or curses upon the nation and the Church. Into this fountain, then, must be thrown the salt, that its streams may be purified and purifying. Otherwise they will convey pollution and death whithersoever they flow.

The head of a family sustains to his household the three-fold relation of a king, a prophet, and a priest. As a king, he rules his house, and administers its government. As a prophet, it is his business to impart suitable instruction to his children and servants. And as a priest, he should conduct the worship, and lead the social devotions of the family. These duties are strictly of a religious character, and are enjoined by Divine authority. They arise naturally out of the family constitution; and their

conscientious and faithful performance, with the Divine blessing, can alone secure the great end of that institution. To a plain but careful examination of these duties, the reader's attention is now invited.

SECTION II.

The parent is the divinely constituted **HEAD AND LORD** of his family. The authority which he possesses is not usurped, but is delegated to him by the source of all authority. It belongs to the station which he occupies, and to which he has been called by the providence of God. He is invested with certain legislative and executive prerogatives. He has committed to his supervision a most interesting and important charge; and to God, the Judge of all, he must one day render an account of his stewardship. Nor is he left without ample instruction as to his duties, and the manner in which he should discharge them. The Scriptures are a safe and sufficient guide in this matter. The inspired volume should be the man of his counsel. It abounds with precept and example, bearing directly on the subject of parental duty and responsibility.

These duties and responsibilities are weighty and solemn. An adequate conception of their magnitude, might make even an angel tremble to assume them. Parents, remotely and instrumentally, control the nations of the earth, by forming and directing public sentiment and feeling. They wield the sceptre of authority, though visibly held by the hands of a few. They enact and execute the laws, by training the minds and habits of those who become lawgivers and judges. And they, humanly speaking, decide the character and destiny of their respective generations, both for this world and the next. How stupendous the power, how awful the responsibilities of parents!

The parent is a sovereign in his family. His word is law to his household. The apostle Paul enjoins, "children, obey your parents in the Lord." Eph. vi. 1. The decalogue enjoins, "Honour thy father and mother." This is the first commandment with a promise. Servants are exhorted to be obedient to their masters according to the flesh. Eph. vi. 5. God said of Abraham, "I know him, that he will **COMMAND** his children and his household after him." Gen. xviii. 19. Here is the existence of rightful authority, and a command to render it due obedience. No human authority can interfere with, nor contravene that of a parent over his family. The civil arm reaches beyond its legitimate sphere, when it presumes to obtrude its power into the domestic circle. Even the most absolute monarch is compelled to respect the family authority: for "no king can be secure on his throne, where no subject is safe in his house."

But although there can be no appeal to human authority, from the due administration of parental government, yet the head of a family is not the ultimate lord, with undervived authority. His power is delegated to him by the Founder of the domestic society. And should he presume to contravene the primary obligations of religious duty, which are imposed on his children and servants by their Creator, he would usurp an authority with which he has never been invested. This would be treason against the Most High, and rebellion against the Supreme Head of all families. While children are commanded to "obey their parents," it is nevertheless added, "in the Lord." Eph. vi. 1.

This delegation and restriction of power, should ever be remembered by parents, and never be forgotten by their children. While the parent, therefore, acts within his prescribed sphere, obedience to his commands, is obe-

dience to God. This circumstance imparts to parental authority a moral influence, which no usurped power can ever exert over the minds of children and servants. A child should be made distinctly to understand the source whence his parents derive their authority to command, direct, and control him. This knowledge will beget in his mind a reverence for that authority, which will most commonly secure a willing and habitual obedience. It brings to his mind the influence of higher motives, than can possibly be derived from mere human authority, or natural connexion. He looks upon obedience as a religious duty, and not as a forced submission to the caprice and tyranny of parents. And he regards his obligation to obey, not as imposed by human authority, or by the mere relation which he sustains to his parents, but as flowing from the express command of God.

SECTION III.

The parent is invested with authority for some wise and special end, which looks beyond this world, and "things temporal." It is to accomplish the great purpose for which the family was constituted. It is true, that as a community and as individuals, we are greatly indebted to the domestic society, for many of the comforts and much of the peace of social life. It administers consolation and support in times of trial and affliction, and affords sympathy and relief in distress. It enlivens the dull monotony of private life. It relaxes the care-worn brow, and renders cheerful and pleasant the toils of business. But all this is in proportion to the peace, the harmony, and the love that reign in the family circle, and in proportion to the extent in which we answer the great end of the domestic constitution. This great end, therefore, should never be lost sight of, but constantly aimed at, in

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the administration of its government. Wholesome discipline must be faithfully exercised. The reins of government must not be slackened, nor fall from the parent's hands, nor pass into those of others. Over indulgence, whatever degree of affection is plead as its cause and excuse, should never be practised. This enervates power, and renders authority contemptible, in the eyes of those who should revere and obey it. It is painful to parental love to administer correction. But this is both a duty and a trial when it is necessary. This duty should be performed with prayerfulness and deliberation; not with passion, nor in an angry mood; otherwise it will fail to produce the proper effect. The child should be taught that it is a religious duty, and a painful one. That it seeks his welfare, and not the gratification of a revengeful spirit. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes," Prov. xiii. 24. "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him," Prov. xxii. 15. "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame," Prov. xxix. 15. "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell," Prov. xxiii. 13, 14. Here the ultimate design of discipline is manifest. It is to save the soul: and to answer the end of the domestic constitution, by training up your children for the service of God, and to be heirs of salvation. We apprehend that the above passages of Scripture teach the necessity and duty of discipline in a family. The rod, however, should not be resorted to, when the object of discipline may be accomplished by milder means. It is a difficult and unpleasant duty, but one from which we cannot shrink, if we would be faithful to God and our children. Let the child be taught that

he is corrected because God enjoins it, and that the parent cannot avoid it without offending God, and violating his command, and he will be led to view the chastisement as inflicted by God's authority; and thence be induced to regard the improper conduct for which he is corrected, as not only an offence against his parents, but also as a sin against God. This brings the authority of God, in addition to that of the parent, to bear directly on his mind. Such discipline begets in the mind of a child the fear of God, and a reverence for the parent's authority. Paul says, "we have had fathers of our flesh, which corrected us; and we gave them reverence," Heb. xii. 9. The child may not be able to see how such discipline promotes his own good, but it is nevertheless true: for "no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii. 11. For this end God chastises the children of his grace. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Heb. xii. 6—8.

Let no sin pass unreprieved, but let the reproof be timely and suitable, and administered with wisdom and affection. Let no undue indulgence, no misnamed affection, no expressive silence, sanction, or give the colour of innocence to, improper conduct. Let no course of sinful behaviour, or criminal indulgence remain unchecked, lest it become too strong for parental discipline, and break down the government of the family.

The neglect of domestic discipline is commonly followed by disgrace and ruin. We have an eminent example of this in the history of the sons of Eli, and of his sinful

indulgence toward them. When they had been guilty of the grossest sins, he administered no more than a mild reproof, which laxness in early life had doubtless led to such enormous crimes, 1 Sam. ii. 23. The house of Eli was punished, "because his sons made themselves vile, and he restrained them not," 1 Saml. iii. 13.

This truth may also be exemplified in the life of David. "Observe his indulgence of Amnon. It produced incest. Remark his indulgence of Absalom, who besought him to allow his brethren to partake of a feast which he had prepared. It produced assassination. See his weak fondness for the same Absalom, who endeavoured to make his way to the throne by mean and clownish manners, affecting to shake hands with the Israelites, and to embrace and kiss them, (these are the terms of Scripture;) and practising all such popular arts as generally precede and predict sedition. This produced a civil war. Remark how he indulged Adonijah, who made himself chariots, and set up a retinue of fifty men. The sacred historian tells us, that 'his father had not displeased him at any time, in saying, Why hast thou done so?' 1 Kings, i. 6. This produced a usurpation of the throne and the crown."

CHAPTER II.

SECTION I.

THE head of a family should act the part of a PROPHEt towards the rest of his household, and impart to them such instruction as is calculated to answer the purpose for which he is placed in honour and authority over them. Without such instruction, he can not, and ought not, to expect to accomplish much by the exercise of parental discipline.

“These words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up,” Deut. vi. 6, 7. This does not relate merely to instruction in the school, but particularly to familiar, domestic teaching. This instruction must concern the word of God, including its doctrines and duties. It must be imparted with diligence, with patience, and frequent repetition. The natural blindness of the mind to spiritual things, and the darkening of the understanding produced by sin, render such diligence absolutely necessary, in order to make any tolerable progress in the work of domestic education.

The natural opposition of the heart to spiritual and holy knowledge, seems to require the affectionate, careful, and frequent inculcation of divine truth.

The language of the carnal heart is, “I desire not the knowledge of these things.” And the reason is to be found in that Scripture declaration, “the carnal mind is enmity against God.” Men naturally, therefore, “love darkness rather than light.” Weeds grow apace, but good plants require a careful and patient cultivation. The former are indigenous, the latter are exotic, and require the utmost diligence and watchfulness in planting and nurturing them.

The memory has been greatly impaired by sin, and children are particularly forgetful of that which it is of the most importance they should remember. Hence the necessity of inculcating again and again the same truths.

This work, in order to prove effectual, must be commenced at a very early age. Recent experiments have demonstrated that children are susceptible of important instruction, at a much earlier age than has hitherto been thought possible.

The Infant School System has developed many important principles in regard to the early education of children. Many children are now in possession of much information, although not yet advanced to that period of life, at which but few, if any, hitherto deemed it expedient or important even to commence instruction. Impressions may be very early made, and with much more ease too, than at any subsequent period. The mind of a child is like soft wax, that is susceptible of any impression that may be attempted, and that without much difficulty. First impressions are the most lasting, and are removed with great difficulty, if ever removed at all. Indeed, perhaps at any age it is far more difficult to remove impressions than to make them :

“ As the twig is bent so the tree's inclined.”

Even in old age, after having passed through the trials, the turmoils, and vicissitudes of a protracted life, the principles instilled in early life, are not forgotten, but are often more fresh and vivid in the mind, than those adopted in later years.

And it should ever be borne in mind by parents, that impressions *will inevitably* be made upon the minds of their children. If they do not make them, others will; and if they be not good, they will be bad.

The young and tender mind, like theameleon, receives its colour from every thing around it. If it be neglected by you, it will not be by the devil. “ While the men slept, his enemy came and sowed tares among the wheat,” Matt. xiii. 25. The neglected mind of a child is like an untilled garden, it will not be barren, but be overgrown with noxious weeds, which will choak and destroy every wholesome plant which may occasionally take root. Parents will then have a double work to perform. They must remove bad impressions, and root out injurious principles; make good impressions, and instil right princi

ples. But "fill the bushel with wheat, and you may defy the devil to fill it with tares."

I am aware of an objection which some make to the course above proposed, which is perhaps made rather to relieve the objector of the duty in question, than because he believes there is any force in the objection itself, and which, on that account, hardly deserves notice in this little essay; but a passing remark may not be misplaced or useless. The objection is, that the minds of children ought not to be forestalled in the matter of religion; that it is taking an unfair advantage of their tender age, and virtually depriving them of the liberty of choice and judgment, in a matter so important. To say nothing of the anti-scriptural character of the objection, we may observe, that the objection takes for granted, what we and all Christians are very far from conceding, namely, that there is nothing in the heart of a child which predisposes him to a wrong choice, and that the natural understanding of a child, even at the age when he should make the choice, is sufficiently enlightened in spiritual things to make a good one. The Scriptures declare that "the natural man receiveth not the things of the Spirit of God, they are foolishness to him; neither can he know them, because they are spiritually discerned." Those who make this objection have certainly never seen nor felt the necessity of any religion themselves. For the question now is, not between different creeds, but between religion and irreligion. Had they found the pearl of great price, they would not be disposed to conceal it from their children, lest their discovery of it to them, should forestall their opinion as to its character and value. Had they been made sensible of the awful danger to which they and their children were exposed, they would not refuse to point it out to them, and warn them, lest they should thereby forestall their opinion of that danger, or of its existence at all. They can have no settled be-

lief in truth themselves, and do clearly manifest an indifference to all truth, and recognise no distinction between truth and falsehood, right and wrong. Besides, had this been the mind of God, it were necessary that all men should have the requisite means and opportunity of arriving at the truth; but this is so far from being the case, that even with such advantages, few arrive at the truth, who have not been the subjects of early instruction. And finally, as to this objection, if natural reason be a sufficient guide to the discovery of truth and duty, as those who would rescue children from the unfair advantage of early instruction, suppose to be the case, then natural reason is a sufficient light to distinguish between truth and error, when proposed to its decision by others: so that they are in no more danger of being betrayed and led astray by instruction, than by being left to themselves.

However, the command to teach your children diligently the words of the Lord, has never been revoked, and the apostolic injunction to "bring up your children in the nurture and admonition of the Lord," is still in force, Eph. vi. 4. "My son," says Solomon, "hear the instruction of thy father, and forsake not the law of thy mother," Prov. i. 8. This implies the duty of parental instruction; and it is much safer to hearken to the advice of Solomon, the wisest of men, and withal, divinely inspired, than to walk in the counsel of the ungodly, Ps. i. 1. For "the counsels of the wicked are deceit," Prov. xii. 5.

SECTION II.

The term *education*, as it is commonly received, is too restricted in its signification. In its usual acceptation, it is applied to the acquisition of what may with propriety be called worldly information, as distinguished from spiritual knowledge; and to the training of the mind for the

investigation of philosophical truth, or for the business and callings of this life. Hence has arisen the qualified phrase, "*religious education*," to designate the particular character of the instruction and training received. This circumstance has alienated the idea of religion and spiritual knowledge from the word "education," as generally employed and understood. But, strictly speaking, it forms much the most important part of all genuine and scriptural education. No education can be complete without it, nor answer the great end for which all knowledge should be imparted or acquired.

There is, moreover, a species of domestic education, long sanctioned by fashionable society, which is just the opposite of that which we apprehend to be enjoined by Scripture. And if it be not effected by direct instruction, it is by current precept and habitual example. The conversation and conduct of some parents, make the impression on the minds of their children, that happiness consists in the possession of wealth or fame, or in the indulgence of fashion, pleasure, or amusement. Hence, as we might expect, this impression (than which nothing can be more erroneous) gives character and direction to all the exertions and aims of their children through life. The chief business of life they suppose to be to acquire wealth, or expend it in the indulgence of the various animal passions. Under such an influence, they are trained to shine in the hall of gaiety and fashion, to parade the street in idleness and show, and become the object of the world's approbation, its envy and applause. The burden of parental solicitude seems to be, in such cases, that their children may appear to what they falsely judge to be advantage in society. No trouble nor expense is spared to secure this end. The topics of family conversation, and that too in the presence of the younger members and servants, are fashionable opinions, parties, amusements, and dress ;

the merits and pleasures of the last party, and the prospects and anticipations of the next; or the character, manners, appearance, and defects of such an one, and the beauties, accomplishments, and merits of another. With such training, what must inevitably be the character of the children? Their education has no reference whatever to the next world, and looks not beyond the grave, yea, not beyond the days of health, prosperity, and active life. They are trained to be butterflies, to flutter for a season in a gaudy attire, from place to place, while the short summer of life sheds upon them its genial warmth, and to be forgotten and unknown, when the chilling winter of sickness, of age, of adversity or death shall come upon them. Yes, many who sing in the giddy circle,

“I would be a butterfly,”

have their wish even while they utter it. Many Christian parents, so called, are a thousandfold more guilty and cruel towards their children, than the heathen Chinese towards theirs. The former do for the heads and hearts of their children, what the latter do for the feet of theirs. They compress them into the smallest possible compass. Such an education unfits them for usefulness in this life, or happiness in the next; for their salvation is thus rendered wholly improbable, and next to impossible. They are miserable in both worlds; drones in this, and outcasts in the next. It is, to be sure, a more refined and fashionable road to perdition, but not the less, but rather the more, certain on that account. It is a road strewn with flowers, but they are the leaves of the cypress, the badges of mourning over ruined souls. It may be enlivened by music, but it is the sweetly alluring voice of the syren. The devoted travellers may be decked in garlands, but it is for the immolation of the soul.

Indeed, such an education does not contemplate the future existence of the soul at all. For if such parents make

suitable provision for the bodies of their children in this life, still there is none made for the soul in the life to come. This is entirely overlooked, as unimportant and unnecessary. But does not the brute creation protect and provide for the bodies of their offspring? Wherein do they differ?

The duty of spiritual education and provision is also binding in reference to the servants, who constitute a part of your household. It is true, you may only have bargained for their labour, and promised a temporal support, but they belong to your domestic society, and have souls, which must be miserable or happy in the world to come. When you hire beasts, you bargain for their labour, and provide for their bodily sustenance; is there then no difference between them and your servants? The pious Job asked with great significancy, "If I did despise the cause of my man-servant or of my maid-servant, what shall I do when God riseth up? And when he visiteth, what shall I answer him," Job xxxi. 13, 14.

The believing Centurion also manifested great concern for his servant. He is represented as beseeching Christ, with great earnestness, to heal his servant, which he did, Matt. viii. 6, 7.

SECTION III.

But in addition to preceptive instruction, there must be superadded the force of corresponding example. The one will effect but little without the other. We are imitative creatures, and learn our earliest lessons, and receive our most enduring impressions through the eyes and not through the ears. It is remarkable how soon children begin to notice attentively the conduct of others. We are naturally more disposed to follow example than to be influenced by precept. Parents, therefore, would do well to remember that their children have eyes as well as ears,

and to act accordingly. Bad example will obliterate every impression which may have been made by wholesome precept. Let not parents, therefore, tear down with one hand as fast as they build up with the other. Let example be to precept, what experiments are, in natural science, to theory. The one should demonstrate and confirm the other. In vain may you attempt to inculcate upon a child the importance of a duty, while he is permitted to witness your habitual neglect of it. He will do as you do, and not as you say. If you neglect the public worship of God, or behave unseemly in the sanctuary; if you violate the Sabbath day, by labour, amusement or recreation; if you take the name of the Most High in vain, or exhibit a proud, passionate, and overbearing temper, you may reasonably expect your children and servants to do the same, when an opportunity occurs of doing it with impunity. It were idle to expect a different result.

But the precept of some parents is as bad as their example in this respect. They will not only encourage, but even urge the attendance of their children, at the scenes of public amusement and dissipation; places where female delicacy is wounded, where innocence must blush, and virtue hide her head in shame. Yes, parents will permit men and women to say to their children from the stage, and in a public assembly, what it would be the grossest insult to whisper in their ear, at the family fire-side. And yet, these same parents decline urging the attendance of their children at the sanctuary. They will lead them into a circle, where, amid the attractions adapted to a carnal heart, the flame of human pride is fed and cherished; where native vanity is flattered, often by brainless conversation and heartless attention; where their already too high opinion of self is more and more exalted, and the restraints of modest, retiring virtue more and more weakened. Thus they are thrown by their

own parents, into the midst of a thousand temptations and snares, and estranged from God and holiness.

You may, indeed, diligently provide for their temporal necessities, but you leave the soul, the deathless, enduring part of your children, to starve and perish. You may carefully clothe their bodies which must soon be laid in the grave and become the food of worms, but you leave the soul to appear in all its nakedness before God in judgment. You neglect to provide for it, the robe of the Saviour's righteousness, and are satisfied that it should appear in the "filthy rags" of its own virtue and morality. You provide food for the nourishment of their bodies, but neglect to feed them with the hidden manna, with that bread which came down from heaven, which was the bread of life. You are solicitous to accomplish for them, advantageous matrimonial connexions, but neglect to marry them to the Lamb, the Bridegroom—Jesus Christ.

Now, "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel," 1 Tim. v. 8. If this be true in regard to temporal provision, what may we not say of those who refuse to make the most important of all kinds of provision, viz. for the souls of their children and servants? It is most shocking cruelty to suffer the souls, whom you have instrumentally brought into the world, to perish forever through your neglect. How can a parent's heart endure the thought, that the helpless babe who smiles at his chirps, and prattles on his knees, and beguiles his hours of leisure, with its endearing playfulness, should, through his neglect, endure the wrath of God through all eternity? Parents! think of it. Look upon your babe, behold its little fascinating ways, and say, will you train it up for the world and for hell, or for God and heaven? Will you lead it into the vortex of fashion, folly and irreligion, or, "bring it up in the nurture and admonition of the

Lord," renouncing in its behalf, the pomps and vanities of the world, and solemnly dedicate it to the service of Christ? You *must* meet it at the bar of God. You *may* meet it in the world of lost spirits. Will you venture *then* to look upon it? Can you *then* bear its curses on your head, and its upbraiding accusation of your unfaithfulness and cruelty? Parents! think of it. Your children are committed to your care, by Him whose property they are, and who charges you to train them up a holy seed to serve him. He will require them, as such, at your hands. Shall their blood be found in your skirts?

"It is beyond a doubt, that remorse is one of the chief punishments of the damned, and who can question whether the most excruciating remorse will be excited by this thought; I have plunged my children into this abyss, into which I have plunged myself?

"Imagine a parent of a family, discovering among the crowd of reprobates, a son, whom he himself led thither, and who addresses to him this terrible language: 'Barbarous father, to what a desperate condition you have reduced me! See, wretch that you are, see the flames which burn and consume me. Observe this thick smoke which suffocates me. Behold the heavy chains with which I am loaded. They are the fatal consequences of the principles you gave me. Was it not enough to bring me into the world a sinner? Was it necessary to put me in arms against Almighty God? Was it not enough to communicate to me natural depravity? Must you add to that, the venom of a pernicious education? Was it not enough to expose me to the misfortunes inseparable from life? Must you plunge me into those which follow death? Return me, cruel parent, return me to nothing, whence ye took me. Take from me the fatal existence you gave me. Show me mountains and hills to fall on me, and hide me from the anger of my Judge; or if that

divine vengeance which pursues thee, will not enable thee to do so, I myself will become thy tormentor; I will ever present myself, a frightful spectacle, before thine eyes, and by those eternal howlings, which I will incessantly pour into thine ears, I will reproach thee; through all eternity I will reproach thee with my misery and despair.' ”*

SECTION IV.

As the helplessness of a child, unable to defend itself from surrounding danger, makes a strong and effectual appeal to its parents for protection, so should its native ignorance, especially of the most important truths, and of those, a knowledge of which is essential to its well-being, both here and hereafter, make a still more powerful and affecting appeal, for instruction and careful training. The heathen early and faithfully train up their children to the precepts and practices of idolatry. And this is not only a dictate of that natural affection, which even heathenism has not totally quenched in the parental bosom, but it is, moreover, a principle of natural religion, which is incorporated even with the grossest system of superstition and error, that claims to be a religion.

You recognise your obligation to afford your children an academical education, or at least a knowledge of their own language, and of such other branches of common literature, as may qualify them for the vocation in life, which you design them to follow. But do you feel no obligation to instil into their minds and hearts the principles of heavenly wisdom? None, to educate them in the science of salvation? None, to impart to them a knowledge of God, which is eternal life, and of his word, which is able to make them truly wise, even “wise unto salvation,” and to fit them for entering with advantage

* Saurin, Vol. 2. p. 25.

and happiness, upon that ever enduring state of existence, on the verge of which they now stand?

You feel bound to train up your children in patriotic attachment to their country and its laws; with reverence for its authority, and jealousy for its honour. But do you not feel bound to train them up in loyal fidelity to the King of kings, and the God of nations, through whose merciful interference in our behalf, we are, as a nation, what we are? None, to educate them in holy allegiance to the Lord of lords, and source of all authority? None, to instil into them a becoming reverence for His law, and an unquenchable zeal for His honour and glory?

You feel bound, in all your plans, arrangements, and efforts, to consult the temporal interests of your children, and can this be more effectually promoted, than by the knowledge and favour of God? But are you indifferent to their everlasting welfare in the world to come? You cannot procure for them a more efficient, faithful, and enduring friend than Christ, who is emphatically the friend of sinners. He sticketh closer than a brother, and will never leave nor forsake them. Unlike the friendship of the world, which

————— is but a name,
 A charm that lulls to sleep,
 A shade that follows wealth and fame,
 And leaves the wretch to weep,

his is as unchanging as his nature, "I am the Lord—I change not." He is a friend to help in time of need; when others either forsake us, or can afford us no aid. Should you leave your children orphans, He is the orphan's God;—the father of the fatherless. For when father and mother forsake them, He will take them up.

You can not lay up for your children, a more enduring or more satisfying treasure, than that which is laid up in heaven, which neither moth nor rust can corrupt, and

where thieves do not break through nor steal. Earthly riches take to themselves wings and fly away; and while they last, they are both unsatisfying and corrupting, without the grace of God accompanying them. Train up your children to be rich in faith, and heirs of that inheritance which is undefiled and that fadeth not away, and you will have secured for them that "which is profitable unto all things, having promise of the life that now is, and of that which is to come," 1 Tim. iv. 8. You feel bound to procure suitable remedies, and the skill of a physician, to counteract and heal the bodily maladies of your children; but are you not under higher obligations to provide for the cure of that deadly disease with which the souls of your children are by nature infected? Depravity is frequently, in Scripture, represented under the figure of a disease. "The whole head is sick, and the whole heart is faint. From the sole of the foot, even unto the head, there is no soundness in it, but wounds and bruises and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment," Isa. i. 5, 6. True religion is the balm of Gilead, and Christ is the great physician. Will you, then, permit this disease to continue its ravages upon the souls of your children, and terminate in the second death, without instructing them as to the only remedy, and urging them to apply to the only Physician? How grossly inconsistent is the solicitude of parents for their children, who, at the same time, neglect their souls, which are of infinitely more importance, than any temporal concern can possibly be!

There is one circumstance which may be mentioned here, both as an encouragement to parents in the work of training up their children for God, and as an aggravation of their sin in His sight, if they neglect to bring them up in the nurture and admonition of the Lord. I allude to the Sabbath School Institution. This Institution by

no means supersedes parental instruction at home. This would be an abuse of the Institution. This duty can never be superseded, nor transferred to other hands. But it promises assistance and proposes co-operation. It answers every objection, and sets aside every excuse, which the parent might be disposed to offer, for the neglect of this duty, on the score of a want of time or ability. And at the same time affords, to the faithful parent, suitable and desirable aid in the discharge of his duty. Much of that training which the Scriptures require of every parent, can not be effected by the Sabbath School System, but must be performed in the domestic circle, and by parental instruction and influence.

Indeed, this Institution seems to require of parents, double diligence and faithfulness, if they would maintain their influence in the family, and a reverence in the minds of their children, for the parental authority and character. For, in the Sabbath School, the child is made acquainted with the duties of parents to their children, as well as those of children to their parents. They as reasonably (and more so) expect you to discharge your duties, as you expect them to discharge theirs. They are not insensible to your neglect of duty, seeing they are not ignorant of what is required of you. Your influence over them, and their reverence for you, will generally be in proportion to your fidelity to them. Your neglect of duty, will naturally encourage them in the neglect of theirs. They will plead your example, and either follow it, or reprove you for setting it. Hence, we sometimes hear of children administering to their parents, the simplest, and, therefore, the severest reproofs. A child, whose parents neglected the duty of family worship, having learned in the Sabbath School, its obligation and importance, once asked his father why he did not pray in his family, as neighbour T—— did in his.

The father was silent. The reproof was keen, and effectual. He neglected it no longer. Such a reproof! from such a source! on such a subject! Parents who neglect their children, can maintain their influence, and the veneration and confidence of their children, only by keeping them in ignorance, or by banishing from their minds every serious impression. What an alternative!

Every parent should hail the Sabbath School Institution, as a blessing to his children and to his children's children. He should sustain and countenance it as their nursery and asylum. There they are taught their duty to themselves, to one another, to their parents, to their country, and to their God. There they are fitted to become better children, better parents, better husbands, better wives, and better citizens, than the generations which have preceded them. For the use or abuse of this talent, this means of good to his children, and of this proffered assistance and encouragement in the discharge of his duties to his family, every parent, within whose reach it is placed, must give an account to his Maker and Judge.

SECTION V.

It may be proper in this place to notice briefly, the peculiar duties, advantages, and consequent responsibilities of MOTHERS, in regard to the education of their children.

To its mother's care and instruction, the first years of a child, are almost exclusively committed. She makes upon its infant mind, the first impressions, whether good or bad. She, in a great measure, forms its future character, and, humanly speaking, determines its destiny. She observes the budding of its mind, and discovers the earliest developements of its character and disposition, and may mould them as she pleases. Hence, the mother

becomes the first object of its knowledge, its affections, and its confidence. Her influence is first felt, and her authority first recognised. What a trust is then committed to mothers!

The strong maternal affection peculiarly fits her for the right discharge of her duties. And in this is shown the wisdom of Him who planted that affection in her bosom, and who requires those duties at her hands. The maternal affection is used in Scripture as a faint emblem of Christ's love to his Church. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb! Yea, they may forget, yet will I not forget thee." Isa. xlix. 15. This love excites her to the exercise of that patience which is so much required, and so indispensable, in the careful training of her child. She knows no weariness in ministering to its necessities, and in guarding its helplessness. She bears without a murmur, its disquietudes and complaints, and surmounts every obstacle, and readily endures the privation of personal comfort, care and rest, that she may supply its wants, and gratify its desires. What will she not do, and what will she not suffer, for the peace and safety of her little one! Without this natural affection, patience would soon be exhausted, and the flesh soon become weary, and the passions be vented by cruelty or abandonment. Under the influence of religion, this affection is sanctified, regulated, and properly directed. If such be the advantages of a mother, how great must be her responsibilities! Who doubts a mother's influence in the formation of the character of her children? Who doubts the peculiar opportunities she has for making good impressions, and forming a proper character? Who doubts the obligation upon her, to embrace these opportunities, and rightly to use them, in raising up a holy seed to serve the Lord? Examples might be men-

tioned of some of the most distinguished benefactors of mankind, who owe, and have traced, to their mother's instruction and example, all that has made them both an honour and a blessing to the race. Examples might also be adduced, which would reverse the picture, but establish the same principle, and show that opposite effects may commonly be traced to opposite causes. This strong parental influence is ordained of God, and forms a prominent part of that great instrumentality which he has established in the organization of the family constitution. This influence will, and must, therefore, be felt. It can not be avoided.

Mothers derive great advantage from united counsel and prayer, in the prosecution of their appropriate work of love. This they need, and many have diligently sought. Hence have arisen **MATERNAL ASSOCIATIONS**, whose influence on society, and on the system of domestic education, may become immense; and its beneficial results incalculable. If wisely and faithfully conducted, their importance will be great indeed, and their advantages to parents invaluable. The object of these associations, is to call forth and direct, with wisdom and efficiency, maternal zeal and love, in the education of children. In these associations, mothers meet to converse and pray with reference to this object. Here they encourage and sympathize with each other, amid the trials and difficulties with which they meet in the discharge of parental duty. Here they give mutual advice, and relate each other's experience in the training of their children, that all may derive from them a common advantage. Here they excite one another to greater diligence, and more devoted zeal in the cause. Here they enlist each other's sympathies and prayers, in behalf of themselves and their children. Here they learn to appreciate their advantages and responsibilities, and to act in the view of them.

This tends to keep alive in their bosoms, an habitual sense of the peculiar and solemn duties that devolve upon them, and it chides the neglect and indifference with which any may be chargeable. Here, *as mothers*, they meet to plead the promise, "that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them," Matt. xviii. 19, 20. And as the object of their united prayers is a special one, and one that lies near their hearts, it calls forth sincere and fervent supplications, which are prevalent with the prayer-hearing God, through the merits and intercession of his Son Jesus Christ. None can doubt, that such exercises, wisely conducted, greatly contribute to the growth in grace of those who engage in them; greatly increase the qualifications of mothers for the work to which they are called; and greatly tend to cherish the spirit of prayer for themselves and their children. Doubtless such an association is a blessing to any church in which it may be organized; for it co-operates with the Sabbath School, and with the pastor, in their efforts to bring the rising generation under the saving influence of the Gospel. It becomes itself the nursery of practical godliness, where the spirit of devout prayer may still linger, while all the church beside is cold and listless.

I can not forbear inserting in this place, as coincident with that already expressed, the opinion of one, whose name gives it ample weight, apart from its intrinsic merit, with all who know his character and worth. Dr. Alexander, of Princeton, in his sermon before the "Alumni Association of the Theological Seminary at Princeton," holds the following language:

"If parents could be induced to co-operate more zealously in this work: if mothers, especially, would be

persuaded to be more earnest and assiduous in instilling divine truth into the infant mind, who can tell what a reformation might be wrought in one age? And I can not but hope, that maternal affection, which is one of the strongest, as well as tenderest feelings implanted in the human constitution, begins already to be directed into its appropriate channel. The existence and success of '*Maternal Associations*,' intended for the mutual assistance of pious mothers, encourages me to believe, that this powerful and inextinguishable yearning of the maternal heart, the nature and force of which, mothers only can appreciate, is about to be sanctified to the great object of promoting early piety, and sowing the seed, which may ripen into religion in mature age, when this effect fails in earlier life. If I were called on to declare what means of conversion, beside public preaching, had been most blessed of God, I should unhesitatingly answer, **MATERNAL INSTRUCTION.**" pp. 18, 19.

SECTION VI.

The obligations which rest upon parents to "bring up their children in the nurture and admonition of the Lord," are numerous and weighty. Besides those already mentioned in a general way, we may specify,

1. The baptismal vows which they have assumed in behalf of their children. And lest any should pass over this section, by saying, "I have never presented my children in baptism, and have therefore never assumed the vows mentioned," let me say that if this be so, you are *doubly* guilty in the sight of God. It is as much your duty to dedicate your children to God in his appointed ordinance; as it is to dedicate yourself to him in that of the Lord's Supper. Unfitness for either, while it should exclude you from the *privilege*, nevertheless does not relieve you from the duty. It is your duty to be pre-

pared for both, and the longer that preparation is delayed, the greater is the sinfulness of your neglect. To plead unfitness as an excuse for neglecting duty, is to plead one sin as an excuse for another; for it is your sinfulness and unbelief that render you unfit for either ordinance. Let none, then, console themselves with the false impression, that they are relieved from baptismal duties, because they have neglected to assume baptismal vows. If, therefore, the following remarks should exhibit the obligations of those who have assumed such vows, they at the same time exhibit the obligation and guilt of those who have neglected to assume them.

The presentation of children for baptism, does not, strictly speaking, create new obligations, but is a formal and solemn acknowledgment of those already binding. A witness, strictly speaking, is as much bound, in the sight of God, to tell the truth, and nothing but the truth, before he takes the oath, as afterwards.

It is to be feared, that parents too often assume the baptismal vows with too little consideration. Some present their children for the ordinance, under the influence of example or custom, or for fashion sake; some, doubtless, through the mistaken and superstitious notion of its inherent efficacy. All such motives are improper, and dishonour God, and his ordinance. They tend to banish from the mind, that becoming reverence and awe, with which God should be approached in every act of worship. It brings down the ordinance to the level of an unmeaning ceremony, and abstracts from it the idea of a solemn transaction with God. Hence, many who shrink from an approach to the Lord's table, yet, without hesitation or much reflection, offer their children for baptism. They are both holy sacraments, and the one is as sacred as the other. Parents, moreover, sometimes take upon them these vows, while they are conscious of an unwillingness

to pay them, and indeed, with no purpose whatever to attempt it. This is lying to the Holy Ghost, and nothing less than awful perjury before high Heaven! I speak plainly on this subject, because it is too momentous to be otherwise disposed of. While, therefore, parents are bound to present their children for baptism, they are also required not to trifle with the ordinance, nor contract the guilt of perjury or broken vows. If they neglect the ordinance, they sin; and if they approach it improperly, they sin. Do you, then, ask what you are to do in such a case? I answer, repent, believe in Christ, and seek and obtain a right heart in the sight of God, and that without delay. This is only one of the many difficulties that belong to a state of impenitency and unbelief.

In presenting your children to this ordinance, you recognise their depravity and condemnation, as flowing from the first transgression of Adam; otherwise, the ordinance is without meaning, and your approach to it, is a mockery of God. You thereby acknowledge the necessity of your child being washed with the Spirit and blood of Christ. For it is that outward sign, which signifies the washing of the heart, with that cleansing influence, which the water in baptism symbolizes.

In this ordinance, you also give your child away, without reservation, to be used and disposed of by God, as seemeth to Him best. When thus solemnly dedicated to God, in acknowledgment of His undisputed right to it, He commits it to your care, as Moses was committed to the care of his mother, that he may be trained up for the service and glory of Him, to whom he belongs of right, and by your own act of dedication. You henceforth act as the steward of God, under voluntary vows of fidelity in the discharge of your duties, both to Him and to your child. For this stewardship you must render an account. Here, then, is one source of obligation which you are not

at liberty to disregard. A lively sense of this obligation, will lead you to seek daily supplies of grace and strength, to meet your responsibilities, and to supplicate the blessing of God upon your endeavours to discharge them. Thus, you will be constantly urged to a Throne of Grace in behalf of yourself and children. There too, you will bring them, and bow their infant knees before God, and teach their infant tongues to call him "Father," and to lisp his praise.

Should you neglect, however, thus to train them; should you bring them up in prayerlessness and irreligion, how poignant will be your reflections on a death bed, that you are about to meet your Judge, to answer for the guilt of violated vows! How keen the anguish that will wring your soul, when you are about to cast your little ones upon a cold, unfeeling, and contaminating world, without the shield of a religious education, and without the support and guide of religious principles. That you have neglected to bestow, these you have neglected to instil. But you must leave them. You cannot retrace your steps. You cannot stay even to begin the work. And should you meet them in perdition, how insufferable their upbraiding! how overwhelming your remorse!

2. Parents owe it to themselves to train up their children in the way in which they should go. Their own peace and happiness, in this world, will depend very much on the character and conduct of their children, unless they are totally destitute of all natural affection. And even then, their own children, through parental neglect, may become their tormentors. For parents are sometimes punished in the lives of their children, who become rods to their backs. How much distress, and trouble, and affliction, are sometimes brought into a family by children, whose religious education has been neglected! How often have such brought down the gray

hairs of their broken-hearted parents, in sorrow, in shame, and in disgrace, to the grave! And even if they survive, it is to witness the sad and melancholy spectacle of their children, hurried, through the want of early and proper training, by unbridled lusts and unchecked licentiousness, or by the hand of the duellist or assassin, or by the due execution of the laws of the land, to an early and dishonoured grave. This is the source of a thousand evils with which guilty parents and their families may be afflicted and overwhelmed.

On the other hand, how much joy and peace, and comfort, does a parent's heart experience, when he beholds his children walking in the ways of righteousness, devoting themselves to the service of God, and to the good of their fellow-creatures! And how unspeakably delightful is the reflection, that such are the results of his labours, his instructions, and his prayers, in training them in early life to the love and service of the Most High! And when called to part with them at death, with hope, and faith, and settled confidence, may you leave them in the hands of Him, in whose nurture and admonition you have brought them up!

3. You owe it to your Children, thus to bring them up. You have been the means of bringing them into this world of sin and misery, where they are exposed to innumerable evils here, and endless misery hereafter. You have transmitted to them that depraved and sinful nature, which, through successive generations, you derived from our common father Adam. They come into the world under a broken covenant, alienated from the life of God, and with carnal minds at enmity against Him. They have immortal souls that must be happy or miserable for ever; and the momentous issue instrumentally depends, under God, very much on the manner in which you bring them up. You launch them in a fragile bark, upon life's

troubled sea, amid the threatening storms by which it is agitated, and surrounded by the rocks and shoals on which thousands and thousands are fatally and for ever wrecked. Is it not your duty to provide them with every means of safety? Is it not your duty to afford them that instruction, to instil into them those principles, and to point them to that example, to that Guide and Saviour, by means of which they may arrive in safety to that "haven where they would be"? You are their natural instructor, governor, and protector. To you they look, on you they depend, for all that is within your power and duty to afford them, in order to accomplish the end of their existence. They have a claim upon you which can not be disputed, nor with safety and impunity disregarded. It is a sacred claim, sanctioned and enforced by the relation you sustain to them, and by the authority of Him who requires its liquidation at your hands.

SECTION VII.

4. This is a duty which, as parents, you owe to the community of which you and your children form a part, and to the world in which we live. Your children are to be either blessings or curses to society, according as their principles, education, and habits are good or bad. Should they become, through neglect of proper care and attention to their education, profligates, and the corrupters of others, you will have entailed an evil on the community in which they live, which cannot be estimated in this life, and which will countervail all the benefit that you may have conferred on the race by your own life. If "one sinner destroyeth much good," who can conceive the amount of injury that may result to the human family, by your neglect of duty to your children, who in turn will, according to your example, and the principles they have imbibed, be guilty of a similar neglect to theirs?

Thus may their successive generations prove a continued scourge to the land in which they dwell. Such characters are a two-fold curse. They do evil and prevent good. And they may in the end, become a burden to society, and dependent on its support. The well-being of every community must depend, instrumentally, upon the proper education and training of those who, from time to time, compose it. This is a subject of vast moment to our own country. The magnitude of its importance, and its direct bearing on the destiny of this nation, are more and more manifest as we contemplate it. Such is the character of our system of government, and such is the nature of our free institutions, that unless a wholesome moral principle, founded on eternal truth and righteousness, pervade and actuate the people, we may not hope for their efficient administration, nor for a fair and just experiment of the doctrine of self-government. It is the glory of a republic that it cannot flourish, nor permanently exist, where the people are corrupt, ignorant, and debased. Knowledge and christian virtue form the basis of a free government. And if these be wanting, the superstructure will be a "baseless fabric." He then is a true patriot, an efficient benefactor of his country, who so brings up his offspring, as to be wise enough to understand, and virtuous enough to seek, her true interest and honour.

Should the people, generally, become corrupt, the laws which they enact, and the measures which they adopt, will wear the impress of their own unseemly image. The executive arm will become palsied, or nerved by reaction to relentless tyranny. Our free institutions will crumble to dust, and on their ruins will be erected an absolute despotism. Say not that these apprehensions are visionary. Look at the history and fate of other republics, and learn a lesson of timely wisdom. We live not for our-

selves only, but to transmit unimpaired to posterity, the just principles of government we have adopted, and the blessings which flow from them. We live for other nations, and for their descendants; for if the experiment now making in this land, should prove abortive, their hopes will be blighted, and the fears of despots will be quieted, and their principles receive plausibility from the failure of ours.

Let us not rely too confidently upon the wisdom of our laws, and the efficiency with which they may now be executed. For while these are necessary and important, yet if we neglect to cherish in the people, whose benefit they contemplate, that spirit, and those principles which enacted them, they will become a dead letter, and their enforcement will dwindle into oppression, or criminal favouritism.

It is a shame and a reproach to any community, where great care is taken to punish wickedness, and little or none to prevent it.

I am fully persuaded that it is the influence of christian principle alone, that can save us. "Happy is that people whose God is the Lord." For "righteousness exalteth a nation, but sin is a reproach to any people." "The wicked shall be turned into hell, with all the nations that forget God." By the smiles of a merciful God, we succeeded in our struggle for independence. And "by the grace of God we are," as a nation, "what we are." To forget or disown our dependence on the same mercy and power, is ingratitude and rebellion. The sinfulness of this nation, and its abounding licentiousness of principle and practice, call for national judgments, and may provoke the Most High to bring us to nought. The colonists were successful in their efforts, because God was honoured by an acknowledgment of their dependence on him, and by devout supplications for his smiles.

The pious of every denomination, rushed to the mercy seat, as well as to the arms of defence, in the mighty contest. And though it were but an infant struggling in his cradle, yet by the divine blessing, it proved to be an infant Hercules.

There was a goodly number in public life at that time, who were no strangers to the throne of grace, but who habitually sought divine wisdom and guidance. They acted with an energy and diligence, that seemed to import that all depended on human agency, and at the same time, prayed and wrestled at the mercy seat, as if all depended upon the interference of divine omnipotence and mercy. WASHINGTON, the honoured instrument of our success, in the hand of God, was accustomed to invoke the blessing of Jehovah upon his plans and labours. In the declaration of our Independence, and in the Constitution of our nation, there are also becoming acknowledgments of dependence and indebtedness to the same source. Such were the views, and such were the feelings and principles of the men, who bore the most conspicuous part, in the memorable transactions of that eventful period. And if such principles be abandoned, or if they be not industriously instilled into the minds and hearts of our children, it were folly and presumption, to hope for a continuance of the divine favour on our country.

In confirmation of the views and convictions just expressed, I call the reader's attention to the following language of WASHINGTON, in his farewell address. "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labour to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume

could not trace all their connexions with private and public felicity. Let it be simply asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure; reason and experience both forbid us to expect, that national morality can prevail in exclusion of religious principle.

“It is substantially true, that virtue or morality is a necessary spring of popular government. The rule indeed extends with more or less force to every species of free government. Who that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric?”

Such are the views of the man who has been styled “the father of his country.” The allusion, in the above extract, to the religious obligation of oaths, deserves special attention. A deep sense of this obligation should be sedulously cherished in the minds of children, that it may be controlling and abiding. This can only be effected by a careful religious education. Without such precautionary measures on the part of parents, their children will grow up without fixed and definite views of religion, and liable to be turned about like a weathercock, by every wind of doctrine.

Should they espouse the principles of infidelity, which is nothing more than a bigoted credulity; or should they adopt such erroneous views of Christianity, as amount to little or nothing more than modified and baptized deism, they will regard oaths as a mere legal formality, and be uninfluenced by their solemnity and obligation. And there can be no doubt, that the careless and irrever-

ent manner in which they are sometimes administered, tends greatly to produce this effect upon the minds of those who are sworn. An oath is an act of religious worship. And as to those who deny the being or essential attributes of God, who question the existence, nature, or scriptural character of sin, or who disbelieve in a future retribution of punishment, it is nothing less than mockery and blasphemy. But it is a question for the legislative power to determine, how far the oaths of such should be regarded, and how far their testimony is admissible, in courts of justice.

For my own part, I should have but little hope of justice, if arraigned at the bar, and the verdict of the jury were to be determined by the testimony of such characters, so far as the influence of oaths is concerned; especially if they could secure some sinister end, or gratify a revengeful spirit, by misrepresentation or concealment. It is manifest, therefore, that you owe it to your country and to your fellow-creatures, to "bring up your children in the nurture and admonition of the Lord."

CHAPTER III.

SECTION I.

WE come now to consider the remaining office devolving on the head of a family. In addition to that of governor and instructor, he is required to act the part of a *priest* to his family. I, of course, use the word "priest" figuratively, inasmuch as there are now no sacrifices, in the proper sense of the term, to be offered up. The typical sacrifices have all been superseded by the one great offering to which they pointed; and as it was a perfect offering, there is no necessity for another. "For the law having a shadow of good things to come—can never

with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins." Therefore, "every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, (Christ,) after he had offered one sacrifice for sins, for ever sat down on the right hand of God." "For by one offering he hath perfected for ever them that are sanctified." "Now where remission of these (sins and iniquities) is, there is no more offering for sin," Heb. x. 1, 2, 11, 12, 14, 18. And if there be no more offering, there are no more priests. The doctrines of transubstantiation and a bloodless sacrifice, have continued the appellation of *priests*, to a class of men who claim to be the ministers of Christ. What I mean, therefore, is, that the head of a family is required to lead in the social devotions of his household, at stated and regular times. This domestic worship should usually embrace reading the Scriptures, singing, and prayer. And in the same character, he is required to implore, at his table, the blessing of God upon the bounties of his providence, accompanied with devout thanksgiving for the same.

Man is bound to worship God in every relation of life in which he may be placed. As an individual, it is his duty to observe secret prayer: as a member of society, he should unite in the public worship of God in his sanctuary: and as the head of a family, he is required to lead its devotions. As a reasonable creature, he should frequent his closet, to engage in the private duties of religion; as a social being, he should engage with others in acts of worship. All things were made *for* God, as well as *by* Him. And all his works, in all places of his dominion, are called upon to praise him. Man, as an indivi-

dual, was made *for* God, and should worship Him. Families were established *for* God, as we have before noticed, and as such they are called upon to worship Him. Public society, and the powers that be, are ordained of God and *for* Him, and as such, should worship Him.

It is, however, to the duty of family worship, that the reader's attention is now asked.

This duty may be shown from the light of reason, and from the fitness of things.

There is in every family, an interest common to all that compose it. The joy and the sorrow of one, is the joy and sorrow of all. Whatever affects one member, more or less affects the whole household. This is particularly manifest in the blessings and curses that fall upon them. And especially does this tie bind the interest of all, to that of the head of the family. If he be prospered, all are prospered, and partake of the benefit. If he be unfortunate, or injured, all share in the adversity and experience a common reverse. A whole family is sometimes punished for the sins of one member. If one be disgraced, all feel that they bear a part of the odium. If one be honoured and promoted, all are thereby more or less elevated. If the head of the family be a drunkard or a spendthrift; if he be a murderer or a thief, are the rest of his family indifferent or unaffected? Scripture will justify this representation of a common connexion, and mutual interest in the family circle. "The Ark of the Lord continued in the house of Obed-edom, the Gittite, three months; and the Lord blessed Obed-edom, and all his household." 2 Sam. vi. 11. David was taking the ark from Kirjath-Jearim, and after God had destroyed Uzzah, for his unhallowed touch, "David carried it aside into the house of Obed-edom, the Gittite." "And the Lord blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God." ver. 10. 12. Here the

blessing was not confined to the head of the family, by whose permission the ark was carried into his house, but *all the household* partook of the blessing. "The Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had, in the house, and in the field." Gen. xxxix. 5. Here the blessing was not confined to Potiphar, the head of the family, who was instrumental in bringing him under his roof, his family at the time knowing nothing of the transaction between him and the Ishmaelites, but extended to his household. God declares, "I will bring evil on the house of Jeroboam," 1 Kings, xiv. 10. "Because of the sins of Jeroboam, who did sin, and who made Israel to sin." ver. 16. He also declared, "For the whole house of Ahab shall perish." 2 Kings, ix. 8.—And that because of Ahab's sins. Here the curse falls on the family because of the sins of the head of it. "The house of the righteous shall stand." Prov. xii. 7. "But the house of the wicked shall be overthrown." Prov. xiv. 11. Look at the case of Dathan and Abiram, "how the earth opened her mouth, and swallowed them up, and their HOUSEHOLDS." Deut. xi. 6. Throughout the Scriptures we find repeated instances of a whole family being blessed or cursed, on account of the good or bad conduct of the head, or some other member of it. The promise is to believers and to their seed. This at once establishes the common and mutual interest of which we speak.

A whole family, moreover, is sometimes mentioned in Scripture, as sinning in their social and connected capacity. "Lest there should be among you, man, or woman, OR FAMILY, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations." Deut. xxix. 18. Here "a family" is mentioned as distinguished from a man or woman in their individual capacity. Speaking of a man who had made the Lord

his habitation, the Psalmist says, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. xci. 10. "The curse of the Lord is in the house of the wicked, but he blesseth the habitation of the just." Prov. iii. 33. Speaking of a man who should commit idolatry, God declares, "I will set my face against that man, and against his family." Levit. xx. 5. If, then, the members of a family be so intimately connected with its head, and their condition so naturally determined by his, and their fate so dependent on his, reason alone would dictate that he should lead them to a throne of grace, and in their behalf, supplicate the Divine favour, and render thanks for the mercies they have enjoyed.

Again, this duty naturally arises from the relation which a family, as such, sustains to God. There are duties which arise out of, and are determined by, the several relations we sustain to God and to each other. These duties are discoverable by the light of nature. Repentance and thanksgiving are duties without a positive command enjoining them. The duty of prayer, when permission is given to ask, is suggested by a sense of dependence on God. The mutual duties of parent and child, and of the head and members of a family, belong to the same class. It appears to be proper and reasonable, in itself considered, when about to retire to rest, to return thanks for the mercies of the day past, and to ask protection of a watchful omnipotence, on whom we ever depend for safety, that he would guard us in the defenceless hours of sleep, from the dagger of the assassin, the depredations of the thief and robber, the ravages of fire, and from every other danger to which we are exposed. And in the morning, to acknowledge our indebtedness to God, for such protection, and to supplicate the same for the day, and all necessary provision for our wants, and grace to discharge aright, our respective duties. So clearly manifest is this

duty, that even the heathen pay such worship to their household gods. The rising and the setting sun, point out the appropriate seasons for this duty, and so sensibly is it felt at such times, that those without the knowledge of the true God, have even worshipped the sun at his rising and setting. As this is a natural division of time, it appears from many considerations, that the morning and evening are the most convenient and appropriate seasons for family worship. The members of the family are usually together at such times. At night our labour ends, and in the morning our slumbers end. And there is little danger of interruption then, either by business or visitors. "It is a good thing," says the Psalmist, "to show forth thy loving kindness in the morning, and thy faithfulness every night." Ps. xcii. 2.

SECTION II.

The duty in question is fully settled by the authority of Holy Writ. There is, indeed, no specific and formal command on the subject. This we had no reason to expect, any more than a formal injunction, requiring men to eat and sleep. The Scriptures do not stop to announce every thing which is clearly taught by the light of nature, but proceeds on the supposition of such things being already known. The being of a God is nowhere professedly announced as a matter of information: hence the Scriptures begin by declaring that God created the heavens and the earth. The being of this Creator, is supposed to be already known, having been so long and so distinctly declared by the works of his hand. So, the religious duties of families, are nowhere prescribed or specifically enjoined, because easily discovered by the light of nature, as is evident from the existence of household gods among the heathen. Now, this family idolatry was not practised in the room and stead of irreligion or no

religion, but of the true religion. While this idolatry is sinful in the sight of God, its habitual practice certainly discovers a sense of obligation, which should cause nominal Christians to blush, who neglect the duty we are considering. If the want of an explicit command be any argument against this duty, it will apply with equal force to public prayer, for which there is no such professed command. Both these duties are dictated by the nature and spirit of genuine religion. And where this exists and reigns in the heart of any man, he does not require, nor wait for, such a command. He is prompted to their observance, by the influence of divine grace, just as he is moved to eat or sleep, by the natural appetites of the body. "The world had gone on for many ages," says a late judicious writer, "and been favoured too, with no small portion of divine revelation, without prayer in any form, having been once enjoined or instituted as a duty, whether in the closet, the family, or the church. No; from the beginning, the piety of the heart led men to take up this subject in the only way which was natural, and proper, and safe; from the beginning, such men had always prayed and worshipped, and that, thousands of years before Paul had said to Timothy, 'I will that men pray everywhere, lifting up holy hands, without wrath and doubting.'

"The very first injunction in Scripture, therefore, respecting such a moral duty, was likely to occur, not in the way of positive institution, as something which then only had begun to be incumbent, and then only to be begun, and much less something which was before unknown. Accordingly it turns out, that the first injunction respecting prayer, in the volume of inspiration, the terms of which regard it, as in any sense generally obligatory, does not occur until the world was at least three thousand years old, and the Jewish church about eight hun-

dred. Psalms cxxii. 6. Perhaps the passage which might be styled the second, does not occur till at least two hundred years after. Jerem. xxix. 7. At the same time, the manner, the seasons, the spirit, the constancy, the universality of prayer, as the attendant of piety, I find scattered over the whole volume, from the earliest times. Nay, it is not a little remarkable, that the very first passage in which prayer is recorded, happens to be the supplication of a parent—the fervent wish of a father for his son. Gen. xvii. 18. And the very next presents this same parent before us, interceding with peculiar earnestness, for the vilest of men. Gen. xviii. 24.”*

Had there been an express command given, in regard to this duty, as to time, place, and frequency, it would doubtless have occasioned much distress to tender consciences, wherever and whenever it could not be performed, for want of time or opportunity, in a proper manner. It seems, moreover, to have been left in the way that we find it, for the purpose of trying the spirits of men, whether they be of God or not. It certainly does operate as a test, by which the character and degree of every parent’s religion, faith, and love, are determined. And it points out those who would excuse themselves from the duty, on the ground of there being no express command on the subject.

We are not left, however, without sufficient light, even from Scripture, on this subject. There are general exhortations to the duty of prayer, in connexion with a specification of other family duties, from which it would be difficult to argue an exception in favour of that now under consideration, and in which it is as evidently included, as that of private or public prayer. No particular form is specified, while prayer in general is enjoined; and that

* Anderson’s Book for Parents, p. 317.

too, in such a connexion as makes it evident that family prayer is particularly meant. For example; the apostle Paul writing to the Colossians, enters into a minute detail of family duties, and winds up by saying, "continue in prayer, and watch in the same with thanksgiving." Col. iii. iv. 1, 2. We find a similar detail of domestic duties in his epistle to the Ephesians, which he also concludes by saying, "praying always with all prayer and supplication in the spirit." Eph. vi. 1—18. "Praying ALWAYS with ALL PRAYER," is a mode of expression which clearly includes family prayer. And to make an exception of this species of devotion, would certainly be presumption, and a trifling with Scripture. Again: this Apostle, writing to Timothy, says, "I will, therefore, that men pray everywhere." 1 Tim. ii. 8. Is a family circle *nowhere*, or is it included in the *everywhere*? The apostle Peter exhorts husbands and wives to dwell together, as "being heirs of the grace of life, that their prayers be not hindered." 1 Peter, iii. 7. This exhortation, also, is in connexion with a partial detail of domestic duties. Social, united family prayer seems here to be primarily intended: for if there be contention, bitterness, and unkindness between the heads of the family, how is it possible that they can unite their hearts and their devotions at the family altar? Social prayer is a union and communion of desire and thanksgiving towards God; but this will be hindered, if there be not a proper understanding and feeling between those who come together for worship: and certainly there will be none, if they do not pray together at all. They should live, therefore, together as the heirs of the grace of life, praying together with the family, and entertaining for each other a suitable affection.

The Psalmist says, "The Lord loveth the gates of Zion more than all the dwellings of Jacob." Ps. lxxxvii. 2. It is not said that he loves not the dwellings of Jacob, but

that he loves the gates of Zion *more*. He loves them both for the same reason, namely, the worship that is paid him in both. The worship of the sanctuary is a more public and solemn act of devotion. But that of the family is not the less obligatory. And this obligation, the pious of every age have felt and acknowledged. Hence, "the voice of rejoicing and salvation is in the tabernacles of the righteous." Ps. cxviii. 15. The promise connected with the duty of social prayer, was designed to embrace the smallest number that can constitute a family; for it is where but *two* or *three* are gathered together for this purpose, that he is in the midst of them.

"I query if that beautiful form of prayer, which our blessed Lord gave to his followers, does not involve an argument in favour of family prayer; nay, of *daily family devotion*. It is worthy of remark, that in the sixth chapter of Matthew, after he had directed his disciples with regard to private prayer, he did not stop there. In the seventh verse, he begins to use the plural number, and proceeding to a social act of worship, he refers to the prayers of such as *could pray together daily*. In this most comprehensive prayer, after giving to God that place and honour which corresponds to the first table of the moral law, he descends to matters of *daily* and *common* interest in a family; and among these, here instructing the poorest parent how to dismiss inordinate anxiety, as to the common provision for his little band, he directs him to pray—'Our Father who art in heaven—give us *this* day our *daily* bread.' The petition immediately preceding this, had been—'thy will be done on earth as it is done in heaven.' Now, I would only ask, if over the wide world, the will of God *were* done, by whom would, nay, by whom could this petition, in general, be offered; if not by the parent, at the head of his family, to whom, as an instrument under God, we look for the provision of such

daily sustenance? Or, I ask, can a more beautiful morning-picture be conceived, than that of the fathers below, thus beginning the day? Meanwhile, should the solitary christian, retiring to his closet, and carrying the social spirit of christianity along with him, use this form, unquestionably he will be heard; and in the house of God, leaving the world behind us, let us do the same occasionally; but still in form and spirit, this will ever remain a *week-day social family prayer*.”*

God is certainly not regardless of those families who honour him by their social devotions. Nor is he indifferent to those that neglect this important duty. He will “pour out his fury upon the heathen that know him not, and upon the families that call not on his name.” Jer. x. 25. Heathen families call not on the name of the true God, but he that neglects to provide for his own house, both temporally and spiritually, is worse than an infidel. What, then, shall be his portion? “If he that despised Moses’ law, died without mercy under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?” Heb. x. 28, 29. As the Lord would not suffer the destroying angel to come into their houses to smite them, whose lintels and two side-posts of the door, were sprinkled with the blood of the lamb, so we may confide in his mercy, that he will smile upon those houses where the morning and evening sacrifice of praise, is offered up to the Lamb of God.

It is related that an earthquake once destroyed a town in Switzerland, consisting of ninety houses: every house was thrown down except the half of a house, in which part, a family were assembled and engaged in worship. The observance of family duties, or of any other duties

* Andersen’s Book for Parents, p. 322, 323.

is not, indeed, a meritorious ground of acceptance with God, for we are not justified by works, but by the righteousness of Christ; yet it is equally true, that God is pleased in mercy to bless them that honour him. He establisheth the habitation of the righteous.

SECTION III.

Let us now look at the examples of those eminent saints mentioned in Scripture, and see whether they thought the duty of family-worship obligatory or not. More was not required of them than of us; rather less was to be expected, as they had less light. "Life and immortality were brought to light by the Gospel." "The law was given by Moses, but grace and truth came by Jesus Christ." "There hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." Matt. xi. 11. "And that servant which knew the Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." Luke xii. 47, 48. If, then, the light of nature and of Scripture, were sufficient to lead those whose examples we are about to examine, to the observance of this duty, how much rather should the increased light of the Gospel, the increased manifestation of the Holy Spirit, and the increased knowledge of God's will, lead us to its habitual and faithful performance! How much more has God a right to expect at our hands, who have been favoured with a much more full revelation of his mind, and of our duty to him!

The patriarchs, whithersoever they journeyed, built al-

tars to God, at which they and their families worshipped. God bears honourable testimony to the faithfulness of Abraham in this respect, "For I know him, that he will command his CHILDREN and his HOUSEHOLD after him, and they shall keep the way of the Lord to do justice and judgment." Gen. xviii. 19. Now "If ye were Abraham's children, ye would do the works of Abraham." John viii. 39. But even Abraham was not justified by works, but by faith. "For if Abraham were justified by works, he hath whereof to glory, but not before God." Rom. iv. 2.

"Then Jacob said unto his HOUSEHOLD, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: and let us arise and go up to Bethel; and I will make there an altar unto God." Gen. xxxv. 2, 3.

Joshua resolved that "as for me and MY HOUSE, we will serve the Lord." Josh. xxiv. 15. Queen Esther and her maidens kept a fast together. Esther iv. 16. The days wherein the Jews rested from their enemies, in the time of Mordecai, were kept, according to their appointed time every year, by "every generation, EVERY FAMILY, every province, and every city." Esther ix. 28.

"Job rose early in the morning, and offered burnt offerings for his sons, according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. . THUS DID JOB CONTINUALLY." Job i. 5.

At the institution of the passover, it was required that the people "take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour unto his house, take it according to the number of the souls." Ex. xii. 3, 4. Here was family worship. It was a regulation that no lamb should be used for less than ten persons: each family or company, therefore, was

required to have at least that number of members. Hence small families had to unite with their neighbours in this worship, in order to make up the requisite number. But under the Gospel, that is social and acceptable worship, where even two or three are met together in the name of the Lord. Although this service was subsequently performed at the temple, morning and evening, yet the distinctive character of a family offering was preserved.

“Now this is that which thou shalt offer upon the altar; two lambs of the first year, DAY BY DAY CONTINUALLY. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even.” Ex. xxix. 38, 39. To this the Psalmist probably alludes when he says, “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. “Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice.” Ps. cxli. 2.

Cornelius the centurion was “a devout man, and one that feared God with ALL HIS HOUSE, which gave much alms to the people, and prayed to God ALWAYS.” Acts x. 2. “At the ninth hour I PRAYED IN MY HOUSE, and behold a man stood before me in bright clothing.” ver. 30. If he “prayed to God always” and “prayed in his house,” there can be no doubt that he prayed with his family.

It is manifestly true that “except the Lord build the house, they labour in vain that build it.”

As the character and condition of your posterity, are intimately connected with the due observance of this duty in your house, it becomes a matter of unspeakable moment to every parent. David says of the Lord, “He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children, that the generations to come might know them, even the children which should

be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments." Ps. lxxviii. 5—7. Perhaps, the present degraded condition of the millions of immortal souls now living in idolatry, as well as that of the many profligate and irreligious families in Christendom, might be traced up to the neglect of this important duty, as one principal cause. And who can tell the misery, degradation, and guilt into which you may plunge generations yet unborn, by neglecting to call upon God in your family? You must expect to reap what you sow. "Do men gather grapes of thorns, or figs of thistles?" What, then, may you reasonably expect to result to your offspring, by training them up in irreligion, and in the neglect of obvious duty? On the other hand, how uniform and striking are the providence and grace of God, in regard to those families and their descendants, where the morning and evening incense of praise and prayer, ascended habitually to God, from their consecrated circle! In the Old as well as in the New Testament, it may be seen, how piety and blessedness descended in the same family, from generation to generation. "Of the twelve apostles of the Lamb, eight of them were brothers chosen out of three families; and nothing, by the way, could be more lovely than these brothers going out two and two, as they afterwards did, by the direction of our Saviour."*

"Mary, the mother of four of the apostles, as well as of Joses or Joseph (who is generally regarded to have been one of the two individuals whom the apostles proposed as qualified to fill the place of Judas, and who, therefore, had accompanied the Messiah in all his travels,) sustained a character equal to that of Salome, her constant

* Anderson's Book for Parents, p. 84.

companion. This eminent woman had the felicity not only of furnishing four out of the twelve apostles of the Lamb,—she, too, followed him, and she also ministered to him of her substance, with the cordial consent of such a man as Cleopas her husband. At the closing scene, to her was also given the honour of standing by, and sustaining the mother of Jesus, when he was stretched on the cross.”*

Timothy was the descendant of a pious family, and this is particularly noticed by the Apostle Paul as a matter of importance. “When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.” 2 Tim. i. 5.

The regular observance of family worship, will have the happiest effect upon the whole household. He who leads them in this service will, by its secret and almost unconscious influence, be led to be more circumspect in his outward walk, knowing that the office which he holds in the family, naturally creates in the minds of the members of it, the expectation of a becoming example. How can he use improper language, or exhibit an unchristian temper, when he is so soon to lead them in prayer to the throne of grace? How can he neglect the sanctuary, or desecrate the Sabbath, while he scrupulously attends upon the duties of the domestic altar? “He who statedly invites others to be witnesses of his devotions,” says the late Robert Hall, “invites a peculiar inspection of his behaviour, and must be conscious to how much observation and contempt he lays himself open, should he betray a flagrant inconsistency between his prayers and his conduct. That parent who, morning and evening,

* Anderson’s Book for Parents. p. 88.

summons his family to acts of devotion, is not, perhaps, distinctly aware of the total amount of the influence this circumstance has upon his mind. It will act as a continual monitor, and will impose useful restraints upon his behaviour. He recollects that he is about to assume an awful and venerable character in the eyes of his domestics—a character which must set the indulgence of a multitude of improprieties in a most glaring light. Is he in danger of being ensnared into indecent levity, or of contracting a habit of foolish jesting and talking? he recollects he is soon to appear as the mouth of his family, in addressing the blessed God. Is he surrounded with temptations to an immoderate indulgence of his fleshly appetites in meats and drinks? Should he yield to the temptation, how could he bear, in the eyes of his family, to appear on his knees before God? Is he tempted to use harsh and provoking language to his children? he recollects he is in a few hours to bear them in his arms before the Lord. He is to commend his companion in life, to the divine mercy and protection; how then can he be ‘bitter against her?’ The case of his servants is to be shortly presented before God in social prayer; under such a recollection, it will surely not be difficult for him to forbear threatening, reflecting that he himself has a master in heaven. Knowing that in the hearing of all his inmates, he is about to bewail the corruption of his nature, to implore pardon for his sins, and strength to resist temptation; will he not feel a double obligation on this account, to struggle against that corruption, and anxiously to shun temptation? The punctual discharge of the duty we are contending for, will naturally strengthen his sense of the obligation of domestic duties, forcibly remind him of what he owes to every member of the

domestic circle, and cement the ties of conjugal and parental affection.”*

The influence of this service, will be sensibly felt by the children and domestics of the family. It will cause them to recollect that there is a God, that he is present with them at all times, and is not only a constant eye-witness to their conduct, but that he is intimately acquainted with their most secret thoughts, purposes, and desires. It will remind them, that there are solemn and important duties which he requires of them, and that he will hold them guilty, if they neglect them. It will impress on their minds the instructions of the Sabbath, whether received from the pulpit, or in the Sabbath School. It will convince them of the duty of prayer, and in a great measure teach them how to pray. When he, who leads the devotions, acknowledges and bewails their sinfulness, it will cause them to think of, and consider their true character, and teach them the awful nature of sin, that it is “an evil and a bitter thing,” and that repentance is a duty, and a necessary prerequisite to the enjoyment of God’s favour. When he asks of God the pardon of their iniquities, it will teach them their guilt and condemnation in his sight. When he supplicates the regenerating and sanctifying grace of the Spirit, it will teach them their native corruption, and the indispensable necessity of a change of heart. When he asks for protection, it will remind them of their danger and helplessness, and direct their minds to the only sure defence. When he asks a merciful provision for their daily wants, it will teach them their dependence, and point them to the source of bounty. When he prays for their enemies, it will teach them the duty of forgiveness, and to return good for evil. When he prays for their absent friends, it will

* Hall’s Works, Vol. iii. p. 135.

teach them the duty of intercession, and of cultivating a kind and benevolent spirit towards all. When he prays for the coming and extension of the Redeemer's kingdom on earth, it will impress them with a sense of universal good will, expand their minds beyond the little circle, and even the community in which they live, and tend to fill them with new conceptions of the Divine glory and perfections. When their own souls are made the subject of earnest supplication, they will most likely be arrested, and made to ponder their ways. It will teach them both the value and the danger of their souls, and may excite within them a hopeful anxiety for their salvation. It may lead them to prize the favour of God more than every earthly good, and to seek it with earnestness and success. Such has been the case in numerous instances. The disclosures of eternity will reveal facts of the most soul-stirring character, in regard to the results of this service, wherever it has been statedly and zealously performed. Many who shall forever "praise God in his holiness," will attribute their salvation, instrumentally, to the devotions of the domestic circle. Many a child's heart has been pierced with a sense of sin, and brought to saving contrition, by means of a parent's affectionate and earnest prayers in his behalf, and in his hearing.

Singing the praises of God, will teach them the duty of gratitude and thanksgiving. And the devout reading of the Scriptures, will beget in their minds a proper and salutary reverence for the Holy Book, and store them with many important truths, of which otherwise they would perhaps have ever remained ignorant.

The whole service calls them away from the consideration of earthly things, to that of spiritual and eternal things. It restrains the criminal indulgence of the passions, and interrupts the current of worldly and sinful thoughts and plans. It has reclaimed many a profligate,

rescued from destruction many a devotee to fleshly lusts, and saved to society and to the church, many a valuable and useful member. It has bound up many broken, widowed hearts, wiped away many bitter tears, hushed the tumult of many distracted bosoms, and lengthened the lives, and increased the happiness of many fond and anxious parents. But where shall we end the enumeration of its delightful results? The subject expands as we meditate upon it; the mind is lost in the contemplation of the variety of its effects, and of the importance and magnitude of its influence.

SECTION IV.

Perhaps the reader of these pages, is by this time, if not before, convinced of the great importance of the duty we have endeavoured to exhibit, and of the obligation there is upon him, punctually and faithfully to discharge it. But there may arise in his mind particular difficulties, which hinder him from following the dictates of his judgment and his conscience. If the mind be thoroughly persuaded that the duty of family religion is of as great moment as we have represented it to be, it will be difficult to satisfy the conscience with any objection, short of an impossibility to perform it. Perhaps the same excuses, if urged with equal plausibility, in extenuation of neglect in matters unconnected with religion, would not receive a moment's countenance, even from those who justify themselves in the omission of the duty in question, on the same grounds. Sometimes, while justly condemning others, we at the same time unconsciously condemn ourselves. The heart being "deceitful above all things," we may not be surprised that "All the ways of a man are clean in his own eyes." Prov. xvi. 2. "Every way of a man is right in his own eyes." Prov.

xxi. 2. Hence we find that men are apt to justify their own conduct, and condemn that of another as inexcusable, while the principle involved is the same in both, and the conduct of both equally sinful in the sight of God, who "pondereth the heart."

1. The first objection we shall notice, is the want of time, properly and statedly to perform this duty.

It may be safely taken for granted, that there can not be conflicting duties. That which an undoubted duty renders impossible to be done, can not itself be duty. This would suppose derangement in the government and plans of God, which is wholly inadmissible. If, then, family worship be an obvious duty, we can not be warranted in occupying the time in which it should be performed, in doing any thing else. If it be a duty at all, it must also be a duty to employ some time in performing it, and it can not be our duty to employ this time in doing something else. Whatever we do, therefore, when we should be attending to family devotion, is sinfully done, and in direct opposition to the will of God; and to plead the one as an excuse for the neglect of the other, is to plead one sin in extenuation of another. The time which should be employed in serving God, is his time, and not ours. When he demands a service, he also demands the necessary time for its performance. This is evident. Now if that time be otherwise employed, it is withholding from God that which is his due. It is robbing God of what rightfully belongs to him. If your servant should neglect to perform the service for which you have bargained with him, and plead the want of time as his excuse, what would be your reply? Would it not be—"in bargaining for your service, I bargained for all the time that the service requires; and to appropriate that time to your own or other purposes, is to deprive me of what is my legal and rightful due?" If this would be your re

ply, as I apprehend it would be, then you have furnished an answer to your own objection. On what ground do you presume upon success in any business, that is transacted at the expense of God's rights? Should you prosper in life, notwithstanding this disregard of his claim, may you not justly conclude that he is permitting you to fill up the cup of your iniquity, and that he has deferred the settlement of his account with you, to the day of righteous retribution? May not your success in worldly gain, be regarded as a fearful premonition of coming vengeance? You may have, as many others have, your portion in this life. What an awful thought! What a still more awful reality!!

If the business in which you are engaged, be an unlawful calling, how greatly aggravated is the guilt of occupying God's time in prosecuting it! Men, generally, are not sufficiently impressed with a sense of their entire dependence on God, for success in their worldly affairs. They acknowledge it as a theoretic truth, but are not habitually influenced by the belief of it. "Except God build the house, they labour in vain that build it." Ps. cxxvii. 1. Men are also slow to credit that important declaration of Scripture, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." They do not practically believe the promise annexed to the injunction, "seek first the kingdom of God and his righteousness, AND ALL THESE THINGS SHALL BE ADDED UNTO YOU." This objection is not unlike that which Judas made to Mary's anointing the head and feet of Christ with precious ointment. He thought it might be otherwise employed to greater advantage. But Christ said, "wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." This objection asks, "to what purpose is this waste" of time? Judas,

indeed, in making the objection, professed great solicitude for the poor, to whose relief he supposed the price of the ointment might be more piously applied. But here the objector supposes that the time required for family devotion, might be otherwise employed to his own advantage; or even should he propose to employ that time in acts of charity, or in acquiring means of benevolent relief to the needy, still it may be asked, does God require you to do good by neglecting duty, or to do evil that good may come of it? Does he require you to do his will in one respect, by disregarding it in another? Certainly not. Let the objector examine carefully and prayerfully, his own heart, and he will find that the difficulty is a want of *disposition*, not a want of *time*.

2. Another objection sometimes urged against the discharge of the duty of family worship, is INCAPACITY to lead the devotions of others. But even if this difficulty really exist, is it insurmountable? Have you ever laboured to overcome it? Have you ever ventured to make trial of your capacity in this respect?

“Have you no words?—Ah! think again;
Words flow apace, when you complain,
And fill your fellow-creature’s ear
With the sad tale of all your care.

Were half the breath thus vainly spent,
To heaven in supplication sent,
Your cheerful songs would oft’ner be,
‘Hear what the Lord has done for me.’”

If you have never made the attempt, you can not decide upon your ability, and therefore you can not offer the excuse with all sincerity. This duty, like all others, should be undertaken in the strength of God, and not in your own; with a firm reliance upon Divine assistance, and not with presumption or self-sufficiency. In your attempt, you may be unexpectedly assisted, and “the

strength of God be perfected in your weakness." Until you shall have made a fair trial, therefore, you can not be justified in your neglect, on the ground of incapacity. Where the spirit of prayer is granted, the gift is not usually withheld; and although it be given in small measure, yet by practice it may be so cultivated as to be employed to the edification of those whom you are called to lead to a throne of grace. It is quite certain that no improvement in this respect, can result from total or habitual neglect. Where no effort is made to obviate the difficulty, we can not expect that it will be obviated by a miracle. If, however, after an honest and persevering endeavour to conduct the worship of your family, you should be persuaded that your efforts to do so with advantage, are unavailing, still you are not left to the sad alternative of neglecting the duty. There are admirable forms of family prayer, in print, and accessible even by those of the most restricted means. Such forms may be used, where there is evident incapacity for extemporaneous prayer, with perfect propriety and great advantage. Those inserted in this book are designed, not as permanent substitutes for extemporaneous prayer, but as aids which may be used, till practice shall have enabled you to do without them.

Those who would rather live in the neglect of this duty, than avail themselves of such useful helps, plainly show that the difficulty with them, is not a want of *capacity*, but a want of *disposition*.

3. Another difficulty which some profess to feel, is a want of confidence and moral courage. They are *ashamed* to introduce into their families, a service so *religious* in its character, and one which both implies and requires so much attention and concern in serious matters. I have no doubt that this objection is often honestly made. This, moreover, is sometimes the real difficulty, while others

are professed. But while we admire the honesty of the confession, we can by no means approve the state of heart which it discovers. It exhibits the fear of man as predominant over the fear of God. It is not the wrath of man, that is at all times most dreaded : for his ridicule and scorn have often more influence than his threatenings. And many permit themselves to be laughed out of their most precious interests, even the salvation of their souls. Both their interest and duty give way before the pointed finger of scorn, the taunts and jeers of scoffers, and the curled lip of the contemptuous. This always manifests a great weakness of moral principle, and little or no sense of religious obligation. Such appear not to know, or to forget, that "He that sitteth in the heavens shall laugh; the Lord shall have them in derision," Ps. ii. 4. "I also will laugh at your calamity; I will mock when your fear cometh," Prov. i. 26.

What blindness, what depravity, what contempt of the Most High, does it discover, when men are ashamed of God and of his service!

"Jesus! and shall it ever be,
A mortal man ashamed of thee!
Ashamed of thee, whom angels praise,
Whose glories shine thro' endless days.

Ashamed of Jesus! yes, I may—
When I've no guilt to wash away—
No tear to wipe—no good to crave—
No fear to quell—no soul to save."

"No! let the world cast out my name
And vile account me if they will;
If to confess the Lord be shame,
I purpose to be viler still."

"Whosoever shall be ashamed of me," says Christ, "and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when

he cometh in the glory of his Father, with the holy angels," Mark, viii. 38. Christ is not ashamed to call his followers brethren, nor is God ashamed to be called their God. Heb. ii. 11, xi. 16. But "let them be ashamed that transgress without cause," Ps. xxv. 3.

If you be ashamed to perform this duty, perhaps God has determined that this particular service shall be the touchstone, by which your love and faith shall be tried and determined. Pause and consider, then, before you longer neglect the duty on this ground.

4. It may happen that a female, who is the sole head of a family, will object to the observance of family worship on that account. But if the providence of God has cast her lot in circumstances which devolve this duty naturally on her, she is unquestionably bound to perform it. If God has placed you at the head of a family, he has not relieved you from the duties which belong to that station. The injunction to bring up your children in the nurture and admonition of the Lord, is to *parents*, both male and female.

5. Where the wife is disposed to the service, but the husband is unwilling, there both a duty and a trial are imposed upon her. They should not "fall out by the way," for "the wrath of man worketh not the righteousness of God." "For God hath called us to peace." But she should endeavour to win over her husband to the path of duty, by reasoning with him, in kindness and affection. And if he will not be won, she may retire with her children and servants, in a way the most inoffensive to her partner, and there lead them in prayer to God, in behalf of the whole family. "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife." 1 Cor. vii. 16.

If you have resolved like Joshua, that as for you and

your house, you will serve the Lord, never omit this duty, if it can possibly be performed. Frequent, and even occasional omissions weaken the sense of obligation, and prepare the way for habitual neglect. "Be instant in season, and out of season." If visitors should lodge under your roof, let not their presence deter you from duty, nor interfere with the religious customs of your house. This would impose a restraint upon them, if they knew it; and would imply one of two things, either that you were glad of an opportunity to omit the duty, or that their presence was in some degree unwelcome, as it deprives you of a valuable privilege. But those who enjoy your hospitality, surely would not object to your enjoyment of your religion. Nay, it would leave on their minds an unfavourable impression, in regard to your piety, and your sense of religious obligation. Even should they be secretly indisposed to the service, they will expect better things of you, and naturally look for consistency of character and conduct. But this is not all: the service may be blessed to their salvation. The reading of the Scriptures, and the prayer you offer, may become, by the grace of the Holy Spirit, effectual to their regeneration. And those who come to your house, strangers to God, and without Christ, may leave it rejoicing in the hope of eternal life, or at least with such impressions, as may ripen into true godliness. While, therefore, you will lose much by omitting the duty, you may gain much, even an immortal soul, by faithfully performing it.

The reader may infer from this whole subject, the vast importance, and indispensable necessity of true piety in the heads of families: not only for the sake of their own salvation, but of those committed to their care. For it may be generally said of parents, as it was of Achan, if they perish, they perish not alone.

In the view of that great responsibility which rests upon parents, and of the variety, and peculiar nature of the duties devolving upon them, how essential is the grace of God properly to meet, and faithfully to discharge them! Unless the importance of religion be duly appreciated, and sensibly felt by the head of the family, he will not urge it upon his children and servants, with that earnestness and importunity which the case demands. And the necessity of an interest in Christ, will not be pressed with that unwearied diligence, with that heartfelt solicitude, and prayful affection, which are so necessary to success. Let parents lay these things to heart; and may they and theirs be saved in the day of the Lord Jesus!

A SELECTION
OF
FAMILY PRAYERS.

FIRST WEEK.

SUNDAY MORNING.

Swete.

O MERCIFUL Lord, from whom alone every good and perfect gift cometh, pour upon us, we humbly beseech thee, the Spirit of thy grace, that we may approach thy mercy-seat through our Divine Redeemer, and make known our requests unto thee, by prayer and supplication with thanksgiving.

We praise thee for the great encouragement which thou hast given us, to worship, and fall down, and kneel before the Lord our Maker. We confess that we have erred and strayed from thy ways like lost sheep, and are unworthy to come into thy presence; but we would draw near unto thee, because thou hast graciously opened to us a door of access through faith in Jesus Christ, our Saviour, and hast revealed thyself as our merciful Father in him. We bless thee, that through him thou hast sent a full, free, and everlasting redemption; that thou hast commanded thy covenant for ever, and sealed it with his atoning blood,—and that in thy blessed Gospel thou dost promise pardon and peace to all those who believe in his name. O Lord, we believe, help thou our unbelief.—Enable us by faith to look unto JESUS as the LORD OUR RIGHTEOUSNESS, and to receive out of his fulness, grace to supply our wants, to conform our souls to his divine image, and to enrich us with all the blessings of his salvation.

Blessed Lord, we adore thy name for having appointed this day to be kept holy, for this is the day of sacred rest which Thou hast made,—this is the Sabbath, the holy of the Lord ; which, in thine infinite wisdom and goodness, thou hast consecrated to thyself, as a memorial of the accomplishment of the works of creation, and of the still more glorious work of redemption.

Alas ! too often have we abused and profaned thy Sabbaths, wasting them in the pursuit of the unsatisfying pleasures of this world.—Too often have we rushed into the courts of thy sanctuary without consideration, or without any desire to worship thee in spirit and in truth :—Yea, too often have we put on the mask of hypocrisy, approaching thee with our lips, whilst our hearts were unhumbled and unclean in thy sight. But, O thou Lord of the Sabbath, look on us now in mercy. Pardon this, as well as all our other multiplied offences against thee ; and give us grace from henceforth to glorify thee by the sanctification of thy Sabbaths, not only outwardly in our actions, but inwardly in our thoughts and affections, that we may find them, as they were designed to be, delightful foretastes of the eternal rest prepared for all thy ransomed people.

Gracious God, meet and bless us in all our religious services this day, and whether we are engaged in secret, in family, or in public worship, impart to us a holy solemnity of mind. But especially when we enter into the courts of thy sanctuary, impress our minds with an awful sense of thine exalted majesty and glory, and help us in every part of the services of this day, to realize thy gracious presence. Check every vain and wandering thought, and deliver us from that coldness and formality with which we are so often oppressed. Prepare our hearts, O Lord, to receive thy Gospel, and make us joyful with fresh discoveries of the grace and truth that are

in Jesus Christ. May thy word be profitable, being mixed with faith in us, and may it be as good seed, bringing forth the fruits of righteousness and true holiness to thy honour and glory.

*[Blessed Lord, let thy gracious presence be especially with those of us who shall attend thy table this day. Help us in that sacred ordinance to commemorate thy dying love. Kindle within us genuine repentance, lively faith, and fervent charity; and though we are unworthy to gather up the crumbs that fall from thy table, yet, relying on thine exceeding great and precious promises, may we approach thee in the character of thy children, and “feed upon THEE in our hearts by faith with thanksgiving.” And while we are refreshed with these pledges of thy love, O enable us cheerfully to yield up ourselves to thy service; and to glorify thee with our bodies, and our spirits which are thine.]

O God of the spirits of all flesh, we beseech thee to bless all that wait upon thee in thy house this day, and adapt thy mercies to their several wants. Clothe thy word with power, and make it effectual to the subduing of many hearts to the obedience of Christ. Awaken the careless,—humble the proud,—comfort the afflicted,—strengthen the weak,—give to them that mourn in Zion, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

Bless all thy ministering servants, and especially those who labour amongst us in the word and doctrines which thou hast revealed for our instruction. May they go forth in the fulness of the blessing of the Gospel of peace; and, being sensible of the important charge committed to them, may they be instant in season, and out of season,

* This paragraph should *only* be read when any of the family intend to receive the Sacrament of the Lord's Supper.

showing the people their transgressions, and making known the mystery of the glorious Gospel of God our Saviour.—O let thine almighty power be manifested, and let thy truth have free course and be glorified.

Accept these our prayers and supplications, we humbly beseech thee, through Jesus Christ our Mediator and Advocate, to whom with thee, O Heavenly Father, and thee, O Eternal Spirit, the Comforter and Sanctifier of the Church of God, we desire to unite with angels, and the spirits of just men made perfect, in ascribing all might, majesty and praise, for ever and ever. Amen.

SUNDAY EVENING.

Swete

Holy, holy, holy, Lord God Almighty, who humblest thyself to listen to the adorations of the heavenly hosts above; how great is thy condescension in regarding the feeble thanksgivings and supplications of sinful mortals! But thy ways are not as our ways, neither are thy thoughts as our thoughts. Thou hast, of thine infinite goodness, made known unto us the mysteries of thy grace. Thou hast revealed thyself as delighting in mercy, and being glorified in the salvation of sinners through JESUS CHRIST OUR LORD. Enable us to take shelter in this thine appointed refuge; and finding pardon and acceptance with thee, may our evening sacrifice of prayer and praise ascend up before thee, perfumed with the incense of his merits, and be heard, accepted, and answered by thee.

We bless thy name for having placed our dwelling where the bright beams of thy glorious gospel shine forth,—and for the many seasons and means of grace which thou hast afforded us,—and especially for the opportunities we have enjoyed this day of waiting upon thee in the ordinances of thine own appointment. But alas! O Lord, the review of even this day fills us with shame and con-

fusion of face; for what coldness of affection, what wandering of thought, what want of reverence, of love, and of gratitude, have we betrayed in all our religious services! Surely, we are altogether unprofitable servants.

But we desire now to cast ourselves at thy footstool, beseeching thee, O Lord, for Christ's sake, to pardon all our iniquity, yea the iniquity of our holy things. Wash us in the fountain of his atoning blood,—clothe us with the robe of his justifying righteousness,—and sanctify our hearts by the purifying grace of his Spirit. O shine upon us, and give us clearer views of the truth as it is in JESUS. And may it influence our tempers and dispositions, our life and conduct, that in all things we may adorn the doctrine of God our Saviour.

Gracious God, let not the word of thy truth which we have heard this day with our outward ears, return unto thee void. Enlighten our understandings, and open our hearts to receive it in love and in power.

Grant that we may not only “read and mark” but also “learn and inwardly digest” those Holy Scriptures which are able to make us wise unto salvation, through faith which is in Christ Jesus. O Lord, bless us with all spiritual blessings in Christ Jesus. Make known unto us his power and glory, and may we find in HIM all our fresh springs of grace and strength, of consolation and joy.

Blessed Lord, hear the prayers which have been offered up this day for all sorts and conditions of men. To thee the secrets of their hearts are open, and thou knowest their several characters and wants; strengthen the weak,—comfort the afflicted,—instruct the ignorant,—take away the heart of stone,—and cause the impenitent sinner to cry for mercy. Inspire continually thy universal church with the spirit of truth, unity, and concord. Bless the labours of thy ministering servants. May the

seed which they have sown, bring forth fruit to the praise and glory of thy grace. And O let thy ways be known upon earth, thy saving health among all nations; let both Jews and Gentiles be gathered into the Redeemer's kingdom, and let every one that nameth the name of Christ depart from all iniquity.

We now commit ourselves into thy care and fatherly protection. Watch over us during the dark and silent hours of the night, and refresh our wearied bodies with sleep; and if it be consistent with thy good pleasure, raise us up in health and safety to enjoy the light of another day. O Lord, establish thy kingdom of righteousness, peace, and joy in the Holy Ghost, within our hearts. Water our souls with the dew of thy blessing, that we may grow in the grace of our Lord Jesus Christ, and be enabled to hold the beginning of our confidence steadfast to the end.

Blessed be the Lord our God, the God of Israel, who only doeth wondrous things: and blessed be thy glorious name for ever, and let the whole earth be filled with thy glory. Amen, and Amen.

MONDAY MORNING.

Swete.

O Almighty and most merciful God, thou art the inexhaustible fountain of wisdom, of truth, and of mercy! Grant us thy Holy Spirit, that we may draw nigh unto thee, through Jesus Christ our Lord, and praise our God while we have our being.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to show forth thy loving kindness in the morning, and thy faithfulness every night. Day after day presents fresh instances of thy tender compassion towards us. We have been protected by thee during the last night; we have been refreshed

with comfortable sleep, and are now permitted, with the renewed gift of life, and health, to behold the light of another morning sun, and to spread before thy mercy-seat all our wants and desires. Bless the Lord, O our souls, and all that is within bless his holy name !

But how should we venture into thy awful presence, and take thy sacred name upon our lips ! We are guilty, corrupt, and helpless creatures. Our souls cleave unto the dust, and even our secret sins which are unknown to others, and which our own deceitful hearts excuse or make light of, are all seen by thee, and expose us to thy anger and condemnation. But for ever adored be thy name ! Mercy rejoiceth against judgment, and through the atoning sacrifice and perfect righteousness of the Lord Jesus Christ, thou art reconciled to all who come unto thee in this thy appointed way ! There is redemption through his blood, even the forgiveness of sins, according to the riches of thy grace.

O Lord, enable us to flee for refuge to this hope that is set before us in Christ Jesus ; help us to feel our need of HIM, and to discern the all-sufficiency of his salvation. And as thou hast, with thy holy arm, exalted thy beloved Son to be a Prince and a Saviour, to give repentance and forgiveness of sins, we would implore from his grace that repentance which is not to be repented of—that true conviction of sin—that genuine sorrow and contrition of heart, which proceed from a sense of redeeming love—and that pardon which he bestows, that we may forsake sin, and every thing that is contrary to thy holy word. O give us broken and contrite hearts, and come and dwell in us, according to thy promise. Though we have been afar off from thee, our God, yet we would draw nigh to thee by the blood of Christ. May we no longer be strangers and foreigners, but fellow-citizens with the saints and with the household of God. Arm us with the armour of

righteousness on the right hand, and on the left. Enable us to fight the good fight of faith, to resist all our spiritual enemies, to overcome our numerous temptations, to mortify our sinful habits, and to abound in all the graces of the Christian life.

We now commend to thy protection and mercy, our dear relatives and friends. May thy grace and peace be with them. Bless all who love the LORD JESUS in sincerity. Strengthen the weak in faith. Comfort the afflicted in body or mind. Enable them to look unto HIM who bore their griefs, and carried their sorrows. Bring home to thy fold such as still wander from thy ways, that they may attend to the things which belong to their peace, before they be for ever hidden from their eyes. Bless the ministers of thy everlasting Gospel. Make them zealous for thy glory, and the happy instruments of turning many to righteousness. Bless the President of the United States, and all inferior magistrates whom thy providence has set over us. Direct all their measures to the maintenance of peace, the furtherance of divine truth, and the advancement of the Redeemer's glory, both at home and among the nations of the earth. And O enlarge and purify thy Church throughout all its borders. May false religion, superstition, and self-righteousness, perish at thy feet, and may the knowledge of the Lord cover the earth as the waters cover the sea.

Accept in mercy, O Heavenly Father, these our supplications and prayers. Send down an answer of peace, and do for us exceeding abundantly above all that we can ask or think, through JESUS CHRIST, our High Priest and Advocate,—to whom with thee, O Heavenly FATHER, and thee, O Eternal SPIRIT, one GOD in three Persons, the God of our salvation, be glory and honour from all creatures in heaven and on earth, now and for evermore. Amen.

MONDAY EVENING.

Swete.

O thou infinitely glorious and merciful Lord God, thou art worthy to receive glory, honour, and power from all thy creatures, for thou hast created all things, and for thy pleasure they are, and were created. We would close this day with the solemn acts of self-abasement and humiliation of soul, which our great sinfulness requires.

O Lord, when we examine into our own hearts and lives, how ill do we appear to requite thy love! Alas! the crown is indeed fallen from our heads, for we are sinners both by nature and by practice. We have erred, and strayed from thy ways like lost sheep, and have preferred the vanities and follies of this transitory world, to thy favour. Yea, even since the blessings of salvation, through our crucified Redeemer, have been set before us, how often have we made light of them, and given way to an evil heart of unbelief!—how often have we abused the mercy which we still implore, and forsaken the fountain of living waters, in order to seek happiness from the broken cisterns of earthly enjoyments and possessions!

Surely it is of thy mercies that we are not consumed, because thy compassions fail not! Thou art still the unchangeable God, the same yesterday, to-day, and for ever. Thou hast set no bounds to thy mercy, but dost magnify the freeness and fulness of thy grace, by never rejecting the contrite sighs, nor denying the humble requests of those who call upon thee through the merits of thy dear Son.—O Lord, for his sake, we again implore thy pardoning grace. Thou knowest our iniquities, for they are not hid from thee. Remember them not against us, but according to thy mercy in Christ Jesus, remember thou us, O Lord. Wash away our guilt in the fountain that is opened in his precious blood. Cover us with the robe of his

justifying righteousness, and sanctify us by the purifying influences of his HOLY SPIRIT. So that being *washed*, and *justified*, and *sanctified* in the name of the LORD JESUS, and by the SPIRIT of our GOD, we may have comfortable evidence that thou hast adopted us into thy family, and bestowed upon us the glorious privileges of thy children.

Gracious God! we have from sad experience, great cause to lament our departure from thee, and our insufficiency to help ourselves. We require thy support, and thy guidance in all time of our wealth and prosperity, as well as in every hour of sorrow and temptation. Leave us not to our own deceitful hearts. Quicken our souls which cleave to the dust. Renew them after thine own image. And may thy glory be the great object and aim of our souls. O that we may be kept in holy communion and fellowship with thee, and have some foretaste of that blessedness which is to be enjoyed hereafter around the throne of the Lamb.

Into thy hands, O Heavenly Father, we now commend ourselves, and all our personal and relative interests this night. Thou art the keeper of Israel, who neither slumberest nor sleepest. May we lay ourselves down in peace and take our rest, remembering that it is thou alone that makest us to dwell in safety. And should we be in mercy permitted to see another day, may we grow in the grace, and in the knowledge of our Lord and Saviour JESUS CHRIST. Every mercy we ask for his sake, who, in compassion to our infirmities, hath taught us thus to pray,

Our Father which art in heaven, &c.

TUESDAY MORNING.

Sweete.

Most holy, blessed, and glorious Lord God, in whom we live, and move, and have our being! How great is thy condescension and grace, that thou shouldst look

down with loving kindness and compassion upon the children of men, and shouldst even deign to dwell with those who are of an humble and contrite spirit. O God, enable us to approach thee with unfeigned humility and contrition of heart,—truly sensible of our weakness and insufficiency,—and pleading the atoning sacrifice of the LORD JESUS CHRIST, which alone can speak mercy, pardon, and peace to our guilty souls.

O Lord, thou knowest our wants and our miseries. We can do nothing good of ourselves, nor can we sufficiently lament the corruption that fills our hearts. Show us thy mercy, O Lord, and grant us thy salvation. Turn us, and so shall we be turned. Draw our hearts with the cords of thy love, and then we shall run after thee. Exhibit before us the grace and glory which are in the Lord Jesus Christ, and are communicated through him to all that believe on his name. O grant that, confiding in *him* as the Lord our righteousness, we may find real peace and joy of soul, even that joy which is unspeakable and full of glory.

And as by the sacrifice of thy beloved Son on the cross, thou hast manifested thine utter hatred of sin, and thy love of holiness, help us, O God of our salvation, to abhor that which is evil, and to cleave to that which is good. Subdue every rebellious thought that is within us. Mortify every sinful inclination. Shed abroad in our hearts the love of Christ, by the Holy Ghost being given unto us, and clothe us with the spirit of humility, love, and self-denial. Suffer us not, O Lord, to set our affections inordinately upon any created good. May we always recollect that every earthly enjoyment is transitory and unsatisfying,—that this is not our place of rest,—and that we are seeking a city which is eternal in the heavens, whose builder and maker is God;—and having our hope fixed

on the Lord Jesus Christ, may we purify ourselves even as thou art pure.

O God of the spirits of all flesh, hear our prayers in behalf of all sorts and conditions of men. Endue those whom thy providence has set over us, with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way. Take under thy fatherly care, all who are afflicted in mind, body, or estate. In the painful visitations of thy providence, may they hear thy still small voice of love and mercy, speaking peace to their souls, and leading them to the consideration of those things that belong to their everlasting peace.

O thou great head of the Church, enlarge the borders of thy kingdom. Make thy ways known upon earth, thy saving health among all nations. Be gracious to thy people Israel. Cause them to look to HIM whom their fathers have pierced, and to mourn with godly sorrow. Hasten the time when heathen abominations shall cease, and when the fulness of the Gentiles shall be brought in. Especially vouchsafe thy presence with that part of the Church of Christ which has been planted in this country. Water it with the dew of thy blessing, that those who bear thy name, may not be unfruitful in the knowledge of our Lord and Saviour Jesus Christ. Enable thy people to walk in wisdom and prudence toward those that are without; and to be kindly affectionate one to another, bearing each other's burdens, and forgiving one another, as God for Christ's sake hath forgiven them.

But while we are imploring these blessings upon the church at large, O Lord, let none of us who are now assembled before thee deceive ourselves. Enable us sincerely to examine ourselves whether we be in the faith, and whether our faith worketh by love, and overcometh the world. Leave us not under any delusion on these momentous points; and let thy HOLY SPIRIT establish and

carry on the work of grace in our souls. May we thus be living members of the church militant on earth, and be trained up for the church triumphant in heaven.

Hear these our prayers and supplications for thy mercy's sake, and enable us to begin on earth our eternal song, by ascribing blessing, and honour, and glory, and power unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.

TUESDAY EVENING.

Sweete.

O thou incomprehensible Lord God, to whose sight all things are naked and open, and who knowest the state and character of every individual before thee; let not any of us approach thee with our lips, while our hearts are estranged from thy grace and love; but enable us, under a deep conviction of our own guilt and helplessness, to draw nigh unto thee in faith and hope, pleading the meritorious name and perfect righteousness of Jesus Christ our Lord, who ever liveth to make intercession for us.

Without this way of access into thy presence, we could not presume to lift up our eyes unto thee. We must have been cast off for ever, and bound in chains of eternal darkness. But, gracious God, encouraged by the revelation of mercy in CHRIST, we desire now to humble ourselves at thy feet with contrition and self-abasement, and to take shelter in him, acknowledging that there is salvation in no other.

O thou HOLY SPIRIT, whose office it is to glorify Jesus, by taking the things which are his, and revealing them to the hearts of thy people; help us not only to discern his personal glory, and to confess before men that he is our LORD and our God; but likewise his mediatorial fulness, who was made sin for us, that we might be made the righteousness of God in him. Help us cordially to resign

ourselves to his gracious authority and wise dispensations, making him the sole object of our faith and hope, of our love and joy; and yielding ourselves to the guidance of his word and providence. Let him be the first object of our thoughts in the morning, and the last at night, that so, by looking unto Jesus from day to day, and by walking in his footsteps, we may be changed into the same image, from glory to glory, as by the Spirit of the Lord.

Blessed be thy name, O God, for the rich treasures of thy word, and for the exceeding great and precious promises with which it abounds. Enable us to believe them, and to wait with patience for their accomplishment through CHRIST JESUS, in whom they are all Yea and Amen. And, O God the SPIRIT, by whose divine inspiration the Holy Scriptures were written, teach us to know thy mind therein, and to have a right judgment of every part of thy blessed word. May we make it the subject of our daily study, and do thou render it our constant delight; gladden our hearts with a full discovery of thy grace, and grant that we may daily become more obedient to its sacred precepts, more humble, more heavenly-minded, more self-denying, till in heart and life we are altogether conformed to thine image.

Look down, O Lord, in mercy upon thy whole church; may it be established, strengthened, and settled in the faith of the everlasting gospel. Carry on the work of thy grace among the children of men. Let such as shall be saved be added daily to thy church. Send forth the glad tidings of great joy to Heathen and Mahometan lands. Regard in mercy thy own ancient people Israel. And hasten the time when the wilderness shall be turned into the garden of the Lord, and when all flesh shall see the salvation of our God.

And now, O heavenly Father, while we bless thee for all the mercies of the past day, we beseech thee to renew

thy mercies to us, and to spread thy protecting wings around us, during the dark and silent hours of the night. And should it please thee to raise us up in health and safety, to see the light of another day, lift up also the light of thy countenance upon us, that we may walk before the Lord in the light of the living. Hear these our imperfect petitions, which we offer through the prevailing merits of Jesus Christ. For his sake, take away all our iniquity, receive us graciously, love us freely, and sanctify us wholly : and unto thy name, Father, Son, and Spirit, the TRIUNE JEHOVAH, be ascribed everlasting praise. Amen.

WEDNESDAY MORNING.

Swete.

O Lord God Almighty, who art, and wast, and art to come, thy name is most holy, and thy glory reacheth above the heavens. Wherewith shall we come before thee and bow ourselves in thy sacred presence. We adore thee, that through thy beloved Son thou hast opened the way to the throne of grace, and hast declared thyself to be rich in mercy to all that call upon thee in truth. In HIM all thine attributes harmonize ; by HIM thy law is magnified and made honourable, and thy justice is satisfied ; and through HIM thy mercy flows down upon a guilty world !

Great and glorious God, we are individually and unitedly bound to give thee our fervent thanks, because thy hands have made us ;—thy power preserves us,—and thou givest us all things richly to enjoy. It is of thy goodness that we have not spent a wearisome night, full of tossings to and fro until the dawning of the day ; yea, it is because thou hast sustained us, that we have not slept the sleep of death. Thou hast lightened our eyes again, and hast caused the out-goings of the morning, as well as of the evening, to rejoice over us. We adore thee, O

God, for thy goodness, wisdom, and power, displayed in our creation. We adore thee that in the time of danger, thou hast been our shield and our defence against the multiplied evils and calamities, in which many others have been involved. But in an especial manner we adore thee for thy unspeakable mercy, and everlasting love displayed in sending thy beloved Son, to be a propitiation for our sins, and that thou hast made peace through the blood of his cross, by him to reconcile sinners unto thyself.

Merciful Father, make us sensible that we are not worthy of the least of thy mercies, and grateful that thy loving kindness is ever more and more towards us. Help us to own thy providence in all our concerns—and to bless the hand that smites us in all the afflictions and trials of this mortal life. May we trace up all our streams of earthly and spiritual comfort, to the fountain of eternal love in Christ Jesus.

O thou Holy Spirit, whose office it is to take of the things of Christ, and show them with power to our souls, discover to us more and more of the all-sufficiency of the Lord Jesus, and of the endearing offices and relations which he sustains towards his people.

May we know him as our life and peace, our wisdom and righteousness, our sanctification and redemption, our refuge and the rock of our strength.

Blessed Lord, put thy fear into our hearts; give us understanding to know thy will in all things, and grace to perform the same. Enable us to gain the victory over our besetting sins. Wean our affections from the things of time and sense. Put the world, the flesh, and the devil under our feet. And enable us to glorify thee with our bodies, our souls, and our spirits, which are thine. Help us to reflect that we are not redeemed with corruptible things, such as silver and gold, but with the pre

cious blood of CHRIST, as of a lamb without spot and blemish. May our walk and conduct prove that we are his true disciples; may we walk in his steps, and run with enlarged hearts in the way of his commandments.

We now make our supplications unto thee, O Lord, in behalf of our dear relations and friends. May they all be dear to thee. Have mercy on those who are alienated from thee, through the ignorance that is in them, and who neither see nor feel the guilt and corruption of their nature. Enlighten their dark minds, and make them wise unto salvation through faith in Jesus Christ. Be gracious also to those who have received a good hope through thy grace; establish their faith, animate their hope, increase their love, and fix their affections surely there, where true joys are to be found. And while the door of mercy is yet open, cause sinners of every description to flee to him who delivereth from the wrath to come. O Lord, let the word of thy truth have free course and be glorified; let the borders of thy church be enlarged; and let every tongue, and kindred, and people, unite in praising the God of their salvation.

Hear us, O Heavenly Father, for the sake of Him who hath loved and redeemed us, even the Lord our Righteousness; to whom, with thee, and the Holy Spirit, our guide and comforter, be ascribed the kingdom, and the power, and the glory, now and for evermore. Amen.

WEDNESDAY EVENING.

Sweete.

O Blessed God, who lookest down with compassion and tender mercy upon sinners, who prostrate themselves before the footstool of thy grace, in the name of Jesus Christ our Saviour, dispose us to direct our prayer unto thee, and to look up for thy blessing.

Praised be thy name for all the dispensations of thy providence, and the suitable provision which thou makest day after day, for the supply of all our temporal wants. But, above all, praised be thy name, that though we are guilty and depraved creatures, thou hast not shut us up in despair, but hast sent to us thy glorious gospel, in which thou hast brought life and immortality to light, and hast encouraged us to enter into thine immediate presence by the blood of JESUS, by a new and living way which he has consecrated for us, through the rent veil of his crucified body.

We come before thee, pleading his merits and righteousness for our acceptance at the throne of grace, and we pray that the life we now live in the flesh, may daily be by the faith of the Son of God, who loved us and gave himself for us. May we be assimilated to his divine image; and as he who hath called us is holy, so may we be holy in all manner of conversation. Clothe us with humility; may we sit continually at the feet of the blessed Jesus, that we may be taught by him the things pertaining to the kingdom of God. Though we have not seen him with our bodily eyes, yet we may love him with pure hearts fervently; and though now we see him not, yet believing, may we rejoice with joy unspeakable and full of glory. Create in us clean hearts, O God, and give to each of us the ornament of a meek and quiet spirit, which in thy sight is of great price. Deliver us from the love of this present evil world, and make us ever to remember the awful declaration, that "if any man love the world, the love of the Father is not in him." Cast down every high imagination within us, that exalteth itself against the knowledge of God, and bring into captivity all our thoughts to the obedience of Christ. May we be constrained by discoveries of his boundless love, cheerfully to present our bodies a living

sacrifice, holy and acceptable unto thee, which is our reasonable service. May we indeed prove to those around us, that we are the followers of the Lamb, that we have partaken of his Spirit, and that the genuine fruits of it are shining forth in our tempers, our actions, and our whole conversation.

Help us, O our God, in whatsoever state we are placed, therewith to be content. If in poverty, enable us to look to him, who for our sakes became poor, that we through his poverty, might be rich. If mourning under a sense of sin, guide us to the fountain that is opened for all sin and uncleanness. If our hearts are under the influence of corruption, supply us with that grace which is all-sufficient for us. If tempted or assaulted by Satan, enable us to seek help of him, who can make us more than conquerors over all the powers of darkness. If exposed to the persecutions of an ungodly world, teach us to look to him who endured the contradiction of sinners against himself, and who hath said for our comfort—"Be of good cheer, I have overcome the world!" And in every condition of life, keep us looking unto Jesus our compassionate High Priest, who is ever touched with a feeling of the infirmities of his people, and will not suffer them to be tempted above what they are able to bear.

Merciful God, we bless thee for the mercies of the past day. How many comforts and advantages do we enjoy which are denied to others! Not only have we health and strength, and all things needful for the support of our bodies, but thou dost exercise the tenderest forbearance towards us in still sparing us, and setting before us the rich blessings of thy grace. Manifest, we pray thee, thy redeeming love to our souls, and comfort us with the joy of thy salvation. O Lord, what shall we render unto

thee for all thy benefits to us? We will take the cup of salvation, and call upon the name of the Lord.

We commend to thy merciful protection, our bodies and souls this night. Sleeping or waking, living or dying, we would be thine.

Lord, keep us and all who are near and dear to us, from every danger, and surround us by thy power, so that no evil may happen us. Impart all those blessings which we have been asking for ourselves, to our friends and relations, and may they and we receive, from time to time, all needful direction, strength and consolation, out of the fulness of that grace which is treasured up in Jesus Christ, in whose name and words we sum up all our petitions, saying,

Our Father which art in heaven, &c.

THURSDAY MORNING.

Sweete.

O Eternal and unchangeable JEHOVAH, who dwellest in light which no mortal eye can behold, and dost from thy sanctuary look down on the things that are in heaven and earth;—we adore thee that thou hast, in the riches of thy grace, opened a new and living way, whereby sinners may draw nigh to thee, and find thee to be a just God, and yet a Saviour, able and willing to save to the uttermost, all who come unto thee through thy incarnate Son.

O God, when we contemplate thine infinite holiness and purity, and our own sinfulness and depravity, we have reason to loathe and abhor ourselves, and to repent in dust and ashes. O Lord, our heavenly Father, we mourn over and bewail at thy footstool, those sins which we, from time to time, have committed by thought, word, and deed, against thy divine majesty.

But to thee belong mercies and forgivenesses, though

we have sinned and rebelled against thee. We bless thee, that the blood of Jesus Christ cleanseth from all sins; that he has made reconciliation for iniquity, and has brought in everlasting righteousness; and that thy word which cannot err, declares, that "whosoever believeth in him shall not perish, but have everlasting life;"—that "though our sins be as scarlet, they shall be made as white as snow; though they be red like crimson, they shall be as wool!"

O Lamb of God, who takest away the sin of the world, cleanse us from our sins by thy most precious blood, and clothe us in the spotless robe of thy righteousness, that being justified and accepted by thy merits, we may have joy and peace in believing.

O holy and eternal Spirit, enable us, by our life and conversation, to adorn the doctrine of God our Saviour in all things. May we prove to those around us that we are the children of light; that we are sitting for instruction at the feet of the LORD JESUS, that we have received his precepts, are influenced by his grace, are following his example, and are pressing forward to his kingdom. Preserve us from imbibing the spirit and temper of those who fear not thee; but do thou increase within us the faith, the fear, and the love of thy holy name. Suffer us not to place our security in an arm of flesh, but teach us ever to look for it where alone it is to be found, in the LORD JESUS CHRIST. Grant that being united to him by a living faith, we may obtain victory over the corruption of our hearts, the temptations of Satan, and the sinful cares and allurements of the world. Let the language of our hearts ever be—"Behold God is our salvation, we will trust and not be afraid, for the Lord Jehovah is our strength and our song, he is also become our salvation!"

Into thy hands we commend ourselves, and all that

belong to us this day. We are short-sighted creatures, and therefore know not what it may bring forth. Keep us under the shadow of thine almighty wings. Guide and direct us continually by thy counsel, until thou hast brought us to thy glory.

O Lord, we now lift up our voices with thanksgivings to thee, for the multiplied favours both of providence and grace, which thou hast heaped on our undeserving heads. We bless thee for our creation, preservation, and all the other blessings of this life, which thou hast given us richly to enjoy ; but above all, we praise thee for the gift of thy Son,—for the word of thy gospel,—for the promise of thy Spirit,—for the means of grace,—and for the hope of glory. O Lord, help us to show forth our gratitude, not merely with our lips, but in our lives, by giving up ourselves to thy service, and by bringing forth the fruits of righteousness and holiness, which are by Jesus Christ, to the praise of the glory of thy grace. Hear us, heavenly Father, and whilst thou hearest, have mercy on us. Pardon the iniquity of our holy offerings, and in all things enable us with the Psalmist to say,—“Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy loving mercy and thy truth’s sake.”

Now to God the Father, God the Son, and God the Holy Ghost, the glorious unchangeable, and eternal JEHOVAH, be ascribed by us on earth, as by angels and glorified saints in heaven, everlasting praise ! Amen.

THURSDAY EVENING.

Swete.

O blessed Lord, thou art slow to anger, abundant in goodness and truth, and thy mercy endureth for ever ; assist us by thy Holy Spirit, to draw nigh to thy mercy seat with humility and reverence ; that we may lay before thee our wants, and praise thy glorious name for thy

unceasing favours to us, both of a temporal and spiritual nature.

Great God, the remembrance of our manifold transgressions against thee, makes us dread to approach thy divine majesty. Thou art the eternal JEHOVAH, who art of purer eyes than to look upon iniquity; whereas we are sinful dust and ashes. If thou shouldst enter into judgment with us, we could not answer thee for one action out of a thousand, but should be forced to lay our hands upon our mouths, and cry out; "Woe unto us, for we are undone; because we are men of unclean lips, and we dwell in the midst of a people of unclean lips."

But thou art God, and not man,—thou changest not, therefore are we not consumed. Thy ways are higher than our ways, and thy thoughts than our thoughts, even as the heavens are higher than the earth. Yea, great as our sins and provocations have been,—greater, far greater is thy mercy in Christ Jesus! Thou art a reconciled father and friend to the very chief of sinners that cometh unto thee through faith in his name, who has satisfied the righteous demands of thy justice,—and has died to redeem us to God by his blood.

Merciful Lord, remove all our prejudices against the truth as it is in Jesus; enlighten our understandings, and influence our hearts, that we may behold and admire the freeness and the perfection of this great salvation. Clothe us in the garments of the Redeemer's righteousness, and enable us, in the endearing language of thine adopted children, to call thee—our Father and our God. And O that a constraining view of his boundless love, and of the invaluable price that has purchased our salvation, may cause us to surrender our hearts, our minds, our bodies, our all, to the service of the Lord. May it be seen that we are Christians not only in name but in reality; that we have not only the form of godliness, but

its power also; and that we have not only received the doctrines, but are actuated by the precepts of the blessed Jesus. Enable us to carry religion into all the domestic, the social, and the public relations of life, that wherever our sphere of duty extends, we may adorn the doctrine of God our Saviour, by such a life and conversation as become us.

O God of the spirits of all flesh, we supplicate thy mercy in behalf of all mankind. Be graciously pleased to bless and preserve the President of the United States; grant him, and all who are put in authority, grace to rule with wisdom and justice, and to set an example of godliness and virtue to thy people. Look down in mercy upon the whole state of thy holy church militant on earth. May the standard of the cross be erected in all lands, and may all nations and tongues flow unto it. May sinners, everywhere, lay down the arms of their rebellion, and become good soldiers of Christ Jesus; and may all who name the name of Christ, depart from iniquity. Heal the divisions of thy people; kindle within them a lively zeal for thy glory, and grant that they may unite with one heart, as well as in one faith, to promote the religion of our blessed Redeemer.

Almighty God, into thy protecting arms we commit ourselves, and all that we have, this night. Thou hast created the darkness for rest, as well as the light for labour. Grant us quiet and refreshing repose, and let no harm come nigh our dwelling. O may our sleep remind us of the last sleep of death, and our beds, of the awful bed of the grave to which we are hastening. May we be always ready, since we know not the day nor the hour, in which the Son of Man cometh. O Lord, impress our minds with a full conviction of the certainty of this awful event. May we be taught by the Holy Spirit, to know the things that belong to our everlasting peace, that when

the hour of death arrives, we may, with a firm confidence in thy faithfulness to thy promises, fall "asleep in Jesus," looking forward to the morning of the resurrection, when we shall awake in his likeness, and enter into the joy of our Lord. Hear us, gracious Father, and send down an answer of peace to these our supplications, for the sake of thy beloved Son, Jesus Christ, whom with thee and the eternal Spirit, we adore as the God of our salvation, both now and for evermore. Amen.

FRIDAY MORNING.

Sweete.

Most blessed Lord, thou hast promised that whenever two or three are gathered together in thy name, thou wilt be in the midst of them. We plead this promise, and beseech thee to deal with us according to thy mercy, and to prepare our hearts by thy Holy Spirit, to worship at thy footstool.

We presume not to come before thee, O Lord, trusting in our own strength or righteousness. We are full of weakness and sin; our wisdom is earthly and sensual,—our hearts are prone to evil,—and our very best actions are stained with imperfection. But, merciful God, guilty, weak, and helpless as we are, it is our comfort, yea, our unspeakable joy, that with thee there is plenteous redemption; and that thine arms are widely extended to receive every returning penitent, who seeks for mercy in thine appointed way. O may a view of the Cross fill our souls with the sweetest comfort, and may we count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. May we, beholding by faith the sufferings of the bleeding Lamb of God, mourn over and abhor those sins which pierced him; and reflecting upon his amazing love in dying for the guilty, may we love him in sincerity, and be enabled with truth to say as thy peni-

tent apostle did, "Lord, thou knowest all things, thou knowest that we love thee!" May we be conformed to the image of our Redeemer in all things,—in his purity and self-denial—his meekness and humility—his love to man—and his submission to the Divine will. O Lord, thou alone canst give us ability for these things—Thou knowest whereof we are made, thou rememberest that we are but dust. Let thy strength be made perfect in our weakness; and upheld by thy Spirit, may we be to thee for a name and a praise among the people of the earth.

O Father of mercies, we have abundant cause to glorify thee for the many temporal, as well as spiritual blessings which we enjoy. In thee we live, and move, and have our being. Thou hast brought us through unseen dangers, and preserved us to this day under the shadow of thy almighty wings. And while some of our fellow-creatures are languishing on the bed of sickness, afflicted with pain and want, we enjoy health, and peace, and plenty:—While others are breathing their last, perhaps in the depths of despair, or in fatal ignorance of thy blessed gospel, we are the monuments of thy forbearing mercy, and thou dost continue to bless us with spiritual blessings in Christ Jesus. O Lord, what shall we render unto thee for all thy benefits? Enable us to show forth our gratitude to thee, not merely with our lips, but also in our lives, by bringing forth the fruits of righteousness, which are by Jesus Christ, to the praise and glory of thy grace.

O Lord, prepare us by every dispensation of thy providence and grace, for that awful day when we must all stand before the judgment-seat of Christ. O help us 'o realize the scene, when the heavens shall be dissolved, and the elements melt away with fervent heat, and when the secrets of all hearts shall be opened;—and seeing that

these things must come to pass, let us consider what manner of persons we ought to be in all holy conversation and godliness. May we give all diligence to make our calling and election sure, and may our conversation be in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things to himself.

Hear us, O God of our Salvation, and do for us above all that we can ask or think, for Christ's sake. Amen.

FRIDAY EVENING.

Swete

O thou God of all grace and mercy, who hast so loved this sinful world, that thou hast given thine only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; enable us through him, to draw nigh unto thy mercy seat with humble hope and filial confidence, confessing to thee our guilt, spreading before thee our wants, and praising thy name for all thy loving kindness towards us.

O Almighty God, who resistest the proud, but givest grace to the humble, humble us in our own sight. Strip us of every thought that would exalt itself against thy rich and sovereign grace. Discover to us our own utter insufficiency, and our innumerable instances of rebellion against thee. O never let us try to dissemble or palliate our guilt; but bow down our hearts before thee in the deepest self-abasement, that we may with humility, not with feigned lips, confess "against thee, thee only have we sinned, and done evil in thy sight; have mercy upon us, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out our transgressions."

Most gracious God, we adore thee, that though we are cut off from all hope of acceptance with thee, on account of any thing we have done or ever can do ; yet, that thou wast in Christ reconciling the world unto thyself, not imputing unto mankind their trespasses. Therefore, on the crucified Jesus—that tried corner stone—that sure foundation laid in Zion, we build all our hopes of acceptance with thee : for he is our merciful high priest, who has presented the perfect sacrifice of himself upon the cross,—he is our all-sufficient advocate, who perpetually appears before thy throne on high, to make intercession for us—he is the propitiation for our sins, and his blood speaketh mercy, pardon, and peace to the believing soul. O Lord, let a sense of thy unspeakable love be shed abroad in our hearts, by the Holy Ghost being given unto us ; let it call forth our gratitude and praise to thee, and constrain us to employ our time and talents, in promoting the fear of thy name, and the knowledge of thy truth.

Enable us to exercise unfeigned love to the brethren, and forbearance and patience under injuries towards all. O set before us continually the example of the meek and lowly Jesus, who was holy, harmless, undefiled and separate from sinners. May we walk as he walked, and may every god-like temper, which shone in him in all the fulness of perfection, be manifested in our conduct. And thus may we go on from strength to strength, till with all the ransomed of the Lord, we at length appear before our God in the heavenly Zion.

And now gracious Father, we commend to thy mercy all who are united to us by the ties of kindred or friendship. Be favourable to them, and not only protect, and surround them with the mercies of thy providence, but enrich them with the far greater mercies of thy covenant love in Christ Jesus. Look on the face of thine anointed, and for his sake visit them with thy salvation ; and O

Lord, in tender compassion stretch out thine arm to save those whom thou knowest to be under the power of their and thine enemies. Show them the dreadful precipice on which they stand; lead them by a way they know not, and enable them to fly for refuge to the Saviour of sinners. We pray thee to diffuse the light of thy glorious gospel among the children of men throughout the whole world. O Lord, hasten the time when all, from the least to the greatest, shall know thee in truth; and when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and when thou, O Jehovah, shalt reign in the hearts of men for ever and ever.

Take us under thy protection this night: the darkness is no darkness with thee, but the night is as clear as the day. Refresh our wearied bodies with sweet sleep, and if thou permittest us to see the light of another day, may we live throughout it to the glory of thy name, and derive from thee, who art the inexhaustible fountain of grace and truth, such manifestations of the glory of the great salvation which has been wrought out by thy incarnate Son, as may encourage us to run with patience the race which is set before us; in his name and prevailing merits, we further address thee as

Our Father which art in heaven, &c.

SATURDAY MORNING.

Swete.

O ever blessed God, we draw nigh to thy mercy seat this morning in prayer and supplication, with thanksgiving. But forasmuch as we are not sufficient of ourselves, to think any thing good of ourselves, and as all our sufficiency is of thee; we beseech thee to look upon us in thy beloved Son, and to enable us with humble confidence in his merits to approach thy throne of grace, that we may

obtain mercy for the past, and grace to help in this and every future time of need.

Heavenly Father, it becomes us to draw nigh to thee with deep humility and contrition of heart, for, alas! how often have we broken thy precepts in thought, word, and deed;—how often have we abused our privileges and wearied thy patience;—yea, how often have we requited thy richest favours with the basest ingratitude! Surely the whole head is sick, and the whole heart faint,—we have all come short of thy glory, and if thou shouldst mark iniquities, who could stand? But thy mercy is very great. Through Jesus the Son of thy love, thou hast sent redemption unto thy people; thou hast commanded thy covenant for ever: holy and reverend is thy name!

O gracious God, our hope is in thee, and in that love which has redeemed us with so rich a price, even the price of Immanuel's blood. In him thou art a reconciled Father to the very chief of sinners that believeth on his name;—in him thy promises are all Yea and Amen, thy perfections are manifested and glorified, and through him thy boundless mercy is revealed to sinful man! O Lord, enable us continually to look to him as our only refuge, hope, and consolation.

We beseech thee, O Lord our God, for his sake, not only to remember our sins and our iniquities no more; but also to write thy laws on our hearts, and to enable us to walk worthy of the high vocation wherewith we are called. Conscious of our own weakness, we come to thee for grace and strength, that we may prevail over our many corruptions and the various trials and temptations to which we are exposed. If thou art for us, who can be against us? Thou canst arm us with the sword of the Spirit, and the shield of faith, and with these make us to prove more than conquerors through him that hath loved us. O strengthen us with might by thy Spirit, in

the inner man. Mortify all our evil propensities. Weaken our attachment to the perishing enjoyments of this world. Set our affections on things above. Endue us with humility; and in every state wherein we may be placed, teach us therewith to be content.

O thou God of grace; we pray thee to vouchsafe thy blessing to us, in the use of all the means of grace which thou hast afforded us. When we hear thy gospel preached, or read thy holy word, may we never be actuated by a self-sufficient and proud spirit, but may we receive with meekness the engrafted word which is able to save our souls. May it prove a light unto our feet, and a lamp unto our path. Enable us to bring every thing to the law and to the testimony, that thereby we may obtain a deeper view of our own alienation from thee, and of the riches of thy grace and glory, which are set before us in the gospel of God our Saviour.

Take under thy protection and guidance, those for whom we are in duty bound to pray. If any among them are weak in faith and wavering, settle and strengthen them;—if any are afflicted and poor, comfort and enrich them with the unsearchable riches of Christ;—if any are at a distance from thee, or halting between two opinions, bring them nigh through the blood of the Cross, and enable them to choose that good part which shall never be taken away from them. And, O Lord, add daily to thy church such as shall be saved. Send thy gospel to the dark places of the earth. Clothe it with thy power, and hasten the time when Jews and Gentiles shall be gathered into one fold, under one shepherd, Jesus Christ the Lord.

And now, blessed God, we would not rise from our knees without offering to thee our tribute of gratitude for all thy mercies and loving kindness to us; for thou art the author and giver of every good thing. If our houses have been filled with plenty, and our lives preserved in

time of danger, it is all thy doing, for by thine arm we were upheld. If we know the truth as it is in Jesus, and have found acceptance in the beloved, it is thy grace, O Lord, that made us willing in the day of thy power. If we have been enabled to renounce the world, the flesh, and the devil, and if our wandering feet have been kept from the paths of sin, it is the same almighty grace which has obtained for us the victory. 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.

Vouchsafe to us, we pray thee, a continuance of thy mercies. Carry on the good work which we trust thou hast begun in our hearts, until the day of the Lord Jesus. Then may we appear arrayed in white robes, even in the garments of our Redeemer's righteousness, and then may we find an abundant entrance into thy kingdom of glory. 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, world without end. Amen.

SATURDAY EVENING.

Swete.

O almighty God, who art exalted far above all the blessing and praise which is offered to thee by the angels above;—how great is thy mercy in opening a way for lost sinners to approach thee, and to spread their wants before thy footstool.

Great God, we might justly have been left under thy wrath for our ingratitude and rebellion,—having no way to escape, had not thine own arm brought salvation! Thou hast sent thine incarnate Son to seek and to save the guilty, and thou hast revealed thyself in him as a just God, and yet the justifier of the believer in Jesus;—a just God, and yet the Saviour of sinners. O Lord, save us,

we beseech thee;—we fall as vile sinners at the footstool of thy sovereign mercy, loathing ourselves in our own sight, on account of our iniquities. We renounce all dependence on any merits of our own. We plead thy promises, and offer before thee no other sacrifice or righteousness, but the all-sufficient sacrifice and spotless righteousness of thy beloved Son, in whom thou art ever well pleased.

O thou Holy Spirit, whose province it is to convince the world of sin, of righteousness, and of judgment, discover to us the pride of our nature, and the alienation of our hearts from God. Take of the things of Christ and exhibit them before us in all their fulness and sufficiency. Cause us to renounce our own wisdom and righteousness, and to be willing to receive pardon, and the hope of eternal life, as the gift of free unmerited mercy, through Jesus Christ our Lord. Create in us clean hearts, O God, and renew right spirits within us. Subdue our corrupt desires, and set our affections on heavenly things.

While passing through this wilderness, we would look up to thee, day after day, as our heavenly shepherd. We have often erred and strayed from thy fold, yet now again we return to thee hungry and thirsty, weak and defenceless, diseased and perishing, O may we hear thy voice and follow thee, may we feed on thy precious promises,—may we drink of the waters of life,—may we be supported by thy grace and enjoy thy favour. And if thou seest it necessary to visit us with diseases, disappointments, or crosses of any kind, give us resignation and submission to thy will. Make us to know that if we are thy sheep we shall never perish, neither shall any pluck us out of thy hands. If thou art for us, who can be against us? Yea, though we walk through the valley of the shadow of death, we will fear no evil, for thy rod and thy staff shall comfort us. Our hope is in thee alone, and

therefore we trust that thy goodness and mercy shall follow us all the days of our lives, and that we shall dwell in the house of the Lord for ever.

With humble and heartfelt thanks for the mercies of the day that is past, we implore thy gracious protection during the dark and silent watches of the night. O thou keeper of Israel, who never slumberest nor sleepest, be thou about our path and about our bed. Defend us from all dangers, refresh our wearied bodies with sleep, and if it should please thy almighty providence to raise us up to behold the light of the returning sun, let us arise with thankful hearts, remembering that the day is the Sabbath of the Lord. O may our minds be solemnized, and may we rejoice and be glad in the day which the Lord has made. Be with all thy ministering servants on the morrow, and especially with him who ministers unto us. May they go forth in the fulness of the blessing of the gospel of peace, preaching peace through the blood of the Cross; and may the word of thy grace be as the rain that watereth the earth, and maketh it to bring forth and bud; may it accomplish thy good pleasure, and prosper in the thing whereto thou shalt send it. All these things we ask for the sake, and through the intercession of our Lord and Saviour Jesus Christ, to whom, in the unity of the Father and the Holy Spirit, be ascribed all honour and glory, now and for ever. Amen.

SECOND WEEK.

SUNDAY MORNING. *Bickersteth.*

O Almighty God, Creator, Governor, and Upholder of all things, who, after making the heaven and the earth, didst rest the seventh day, and bless and sanctify it, teach us now, resting from our worldly labours, to devote the

day to thy service. O thou, whose Son did, as on this day, rise again from the dead, grant us grace to rise from the death of sin, to the life of righteousness. Help us now, in his name, to seek thy blessing on those holy duties to which the Sabbath is set apart.

We bless and praise thee for the appointment of this day, and for all the means of grace which we enjoy in this highly favoured land. We bless thee that our house is open, that thy ministers have liberty to preach, and we have opportunity and inclination to assemble with thy people and hear thy holy word.

Above all, we thank thee for the knowledge of Jesus Christ; for free justification and salvation through his life, death and resurrection. We praise thee for the gift of thy Holy Spirit. Blessed, for ever blessed, be thou, the God and Father of our Lord Jesus Christ, for all these thy benefits.

Great have been thy mercies to us; but with shame we confess that we have slighted thy goodness, and carelessly regarded thy great salvation. How many Sabbaths have we broken! how many invitations of mercy have we neglected! how many warnings and threatenings have we trifled with! how cold have been our prayers! how great our irreverence! how inexcusable our unbelief!

Forgive us, O forgive us, all our negligences, and infirmities, and all our sins and iniquities. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. Return again and bless us. Graciously be present with us, through all the solemn services of this day. Enable us to go to thy house in the spirit of prayer. Pour out upon us, and all that shall meet in thy name, the spirit of grace and supplication. Let none of us draw near to thee with our lips only, while our hearts are far from thee; but enable us to worship thee in spirit and in truth. Cause thy face to shine upon us.

Grant that we may find that the Lord is in his holy Temple, and be able to say, It was good for us to have been there! Prepare our hearts to receive thy holy word, that it may be sown in good ground, and bring much fruit to perfection.

Bless especially all such as hope this day to receive the memorials of our Saviour's sufferings and death. May contrition, penitence, faith, humility, and love, be in lively exercise, and be greatly increased.

Help all of us, not only to abstain from engaging in our usual business and occupation, but also keep us from worldly conversation, and from vain thoughts. Raise our affections to things above, and let our conversation be in heaven. Enable us to give this day to reading and hearing thy word, to meditation, self-examination, and prayer; and be thou with us, to bless us in our retired devotions.

And, Father of mercies, we beseech thee to bless all that minister in holy things. Multiply unto them thy grace, that they may be faithful, diligent, and laborious. Grant them humility, disinterestedness, watchfulness, and zeal; may all have grace to take heed to themselves, and to the flock over which the Holy Ghost has made them overseers, feeding the church of God which he has purchased with his own blood. Stand by and strengthen them this day. Open thou their mouths, and enable them to testify boldly the gospel of the grace of God. We especially pray for him who ministers among us. May he this day be enabled to speak a word in season to us, and to all that hear him.

And, we beseech thee, grant that this thy Sabbath may be distinguished by great and singular mercies to thy Church. Be thou with all Christian congregations meeting to worship thee. By the ministry of thy word this day, convert many sinners; heal those that have

backslidden, strengthen those that are weak, and confirm those that are strong. Give thy holy word free course, and let it be glorified in every land, and among every people. Hear us, and answer us, for our Lord Jesus Christ's sake. Amen.

SUNDAY EVENING. *Bickersteth.*

Holy, holy, holy, Lord God Almighty, which was, and is, and art to come! Thou art of purer eyes than to behold iniquity; thou chargest thine angels with folly, and in thy sight the heavens are not clean; we approach thee, then, only in the name of Jesus Christ.

We confess, O Lord, how defective and defiled all our services are. We acknowledge that our prayers are full of distractions. Our confessions want confessing over again, and our very petitions need thy pardon; our cold intercessions for others increase our own guilt, and our unworthy thanksgivings fall utterly short of thy great goodness to us. We carelessly and unbelievably hear thy word. All we do is polluted and sinful. O forgive us. Forgive the sins of solemn duties; and let that great High Priest, who is passed into the heavens, bearing the iniquities of our holy things, plead for us in thy sight.

And grant, most merciful Lord, that it may not be in vain that we enjoy such distinguished privileges as thou hast given to us, lest it be more tolerable for Sodom and Gomorrah in the day of judgment than for us. Let not the seed of the word of God which has this day been sown in our hearts, be plucked away by Satan, lost through temptation, or choked with the cares of this life; but having heard it and received it, incline us to keep it, and do thou cause it to bring forth fruit, an hundred fold.

Grant that our lives may exhibit whose we are and

whom we serve; remembering that if we know our Lord's will and do it not, we shall justly have the severer punishment; we humbly beseech thee, strengthen our resolutions to live more decidedly to thee. We feel that we now have again to enter into the contest with our spiritual enemies; make us more than conquerors through him that loved us. We have again to exert ourselves to run the race set before us; teach us ever to look unto Jesus as the author and finisher of our faith. O let us take the more earnest heed never to let slip the things which we have heard.

And we pray for all those who have this day assembled before thee, and heard the word of salvation. Grant unto them the same mercies which we ask for ourselves. Let thy ministers that water others, be themselves abundantly watered in their own souls. Strengthen them for thy work, both in body and soul.

Remember in mercy those who by thy providence have been kept from thy house, and let them receive a special supply of thy grace. Grant that those who have wilfully or ignorantly deprived themselves of public worship, may have their eyes opened to see, and their hearts awakened to feel their guilt and their danger, and to learn to flee from the wrath to come. O hasten the time when thy house shall be a house of prayer for all nations, and the whole world shall worship in thy courts.

Thanks be unto God for all the privileges of the past Sabbath. Blessed be thy name that we were permitted to hear thy word, and to join thy people in prayer and praise, and to enjoy so plentifully the means of grace. Blessed be our God for any thing of communion with him, or desire after him. Blessed be our God, if the grace of our Lord Jesus Christ, or his holy word, be more understood or valued by us. Our cup runneth over with mercies.

O Lord, if, amid our infirmities, thy Sabbaths here below rejoice the heart; if to rest from earthly labours, and enjoy the privileges of thy house in this world be delightful; how should we thank thee for the prospect of an eternal Sabbath, where thy servants shall serve thee without one wandering thought, without weariness, and without distraction! O grant, in mercy grant, that none of those who have this day met together in thy house, may be wanting in the number of those who shall dwell in that house not made with hands, eternal in the heavens, for Jesus Christ's sake. Amen.

MONDAY MORNING. *Bickersteth.*

Almighty God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, who hast said that thou wilt be the God of all the families of Israel, and they shall be thy people; dispose our hearts, by the gracious influence of thy Holy Spirit, to worship thee through one Mediator, Jesus Christ our Lord.

Thou art God, and there is none beside thee; the Creator of heaven and earth, the Lord of glory, the Lord God, merciful and gracious, long suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgressions, and sins, and that will by no means clear the guilty. We bow and worship at thy footstool; we acknowledge thee to be the Lord.

Accept, through thy Son Jesus Christ our Lord, our unfeigned thanksgivings for the mercies of another day. Thou gavest us our being, and thou preservest us from day to day. Through the defenceless hours of the night, thou hast kept us in safety. Thou hast given us a soul

capable of knowing and rejoicing in thee, and a body by which we may serve thee.

But, O Lord, we thank thee most of all for thy spiritual blessings. We bless thee that we were not born in heathen lands, but in this favoured country, where the light of thy truth clearly shines. We thank thee for the comfort of the Holy Scriptures, for the labours of faithful ministers, and for all the means of grace. O how great has been thy love to us! Thou sparedst not thine own Son, but deliveredst him up for us all, and with him thou hast freely given us all things.

We are invited to come to thee; though we be guilty and sinful, we are freely offered pardon, peace, and salvation; and thou givest us a hope full of immortality in Christ Jesus our Saviour.

What reward shall we render unto the Lord, for all his benefits? We desire now afresh to devote ourselves to thy service. We give up ourselves, our whole selves unto thee. God of peace, sanctify us wholly. God of our life, grant that our whole spirit, and soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ.

But with shame and confusion of face, we would confess that we have been rebellious and disobedient. Thou art holy, but we are unholy. Thou art merciful, but we have often been selfish and unkind. Thou art pure, but we are impure. Thou art patient, but we are impatient. We have abused all thy gifts, and made them occasions of sin. Lord, we acknowledge our impenitence, we confess our unbelief, we bewail our self-righteousness.

Forgive us all our offences, remember not against us our transgressions, but remember thy great and tender mercies, which have been ever of old. Grant unto every one of us a saving interest in the death of Christ, full and free forgiveness of all our sins, and grace and strength

to go and sin no more. Lord, help us to love thee, teach us to serve thee. Give us thy strength that we may overcome our corrupt nature. Grant that this day we may have power from on high to resist every temptation, to confess Christ before men, to labour steadfastly with a single eye to thy glory, to live in the spirit of prayer, in faith, humility, self-denial, and love, and to walk before thee in that narrow way which leads to eternal life. Fill us with love to others. Teach us to do good to all men, and to seek according to our means, to visit and relieve the fatherless and the widows in their affliction: and do thou keep us unspotted from the world.

Lord, for thy name's sake, hear us. We beseech thee, according to thy infinite mercy, give us grace to serve thee constantly and unfeignedly. Herein art thou glorified, that we bear much fruit. For thine own glory, grant us thy spirit, that we may bring forth all the fruits of righteousness.

And hear us farther in behalf of our relations and friends, our neighbourhood, our minister, and all for whom we ought to pray. Help those that are weak. Comfort those that are cast down. Heal those that are sick. Relieve those that are in distress. Be merciful unto thy church. O bless us, and cause thy face to shine upon us, that thy way may be known upon earth, thy saving health among all nations. Bring the Gentiles to Christ. Gather thy people Israel into thy fold. Give wisdom and power to every effort of Christian love for spreading thy gospel. Bless all societies formed for this end, and let those who support and conduct them, have thy direction and guidance. Lord, grant that the power of the cross of Christ, may at length fully triumph over all error and superstition, all idolatry, and delusion, and sin.

Gracious Lord, not for our worthiness, but for the only

name's sake of Jesus Christ, hear these our prayers, which we sum up in his own words.

Our Father, &c.

MONDAY EVENING.

Bickersteth.

O eternal God, whose name is love, and who so loved the world that thou gavest thine only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, help us, by thy Holy Spirit, to believe in Jesus Christ; and trusting in him to have access unto thee.

We feel our need of a Saviour for sinners; for we all have sinned and come short of the glory of God. When we look back even on the past day, thy law accuses us of many sins, and our own consciences justly condemn us. We have been forgetful of thy presence; our conversation has been light and trifling; and we have not with a single eye sought thy glory, or copied the holy life of our Saviour Christ. He left us a perfect example, but how seldom we tread in his steps! how little we have of his meekness and lowliness of heart, of his zeal and love! We have sinned, notwithstanding the light of thy word, and the checks of our own consciences.

Grant us thy grace, that we may not be hardened through the deceitfulness of sin. Give us true repentance, and such a sense of our sinfulness, as may lead us to despair of salvation by any works of our own; and bring us humbled and penitent to the foot of the cross. Help us by faith to behold the Lamb of God, which taketh away the sin of the world. Teach us to renounce our own righteousness, and to depend wholly on Jesus Christ. May we be able to say and feel, "In the Lord have I righteousness and strength."

Teach us to come to Jesus Christ, and now to look to him, not only for pardon and peace, but also for grace

and strength. We are weak, but Jesus is strong: grant that we may be made strong in and through him. Draw us to Christ, that we may receive out of his fulness, all that we need, repentance, remission of sins, and the gift of thy Holy Spirit; that he may dwell in our hearts by faith, and we be rooted and grounded in love.

We commend ourselves to thy care during the night. Let no evil come nigh us. May our last thoughts be with thee; and when we awake up, may we still be with thee. Refresh our bodies with the quiet repose of the night, and renew our spiritual strength. Teach us ever to watch and pray, and to be always ready, seeing we know neither the day nor the hour when the Son of Man shall come.

Extend thy merciful care to all that are near and dear to us. We pray for all our relatives. May those that are endeared to us by the ties of nature, be yet more dear by the stronger bonds of grace. Grant that we be all one in Christ Jesus our Lord. We pray for our christian friends, for our neighbours, and all with whom we have intercourse.

Bless those that minister before the Lord. May they all be faithful, wise, humble, and devoted servants of our Lord Jesus Christ. Everywhere raise up pastors according to thine heart, who shall feed thy people with knowledge and understanding. Grant thy blessing to every missionary now preaching Christ to the Gentiles. Cause Jew and Gentile to turn to the Lord, that they may be saved. Bring on the happy day, when there shall be one fold and one Shepherd; and they shall not hurt, nor destroy in all thy holy mountain.

O thou giver of every good and perfect gift, we praise and bless thee for thy great and continued mercies to us. All things thou givest to us richly for enjoyment. We

receive from thee full provision for all our temporal wants, and thou forgivest our iniquities.

Like as a father pitieth his children, so thou our Lord and Father pitiest them that fear thee. Thou knowest our frame; thou rememberest that we are dust. Thou hast had compassion on us in our low estate, and thou gavest thy Son to die for us; and now thou offerest and givest us thy Holy Spirit, to soften our hard hearts and to help our infirmities. Thou justifiest us freely by thy grace, adoptest us into thy family, and givest us a hope full of glory.

Behold what manner of love thou our Father hast bestowed upon us, that we should be called the sons of God! God of mercy, grant, only grant, that we may be followers of thee as dear children, and show forth thy praise, not only with our lips, but in our lives, through Jesus Christ.

And now blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen.

TUESDAY MORNING. *Bickersteth.*

Almighty God, source of every good, and fountain of every blessing, the God and Father of our Lord Jesus Christ, and in him our God and Father, give us the Spirit of adoption, and enable us to cry, Abba, Father. Help us to come and pour out our hearts before thee with the same confidence and affection with which children go to an earthly parent. Enable us to repose on thy love, to tell thee all our desires, and all our sorrows; and from the heart, to thank thee for all thy goodness to us.

Great and abundant cause we have to bless our God for all that he is in himself, and for all that he is to us. Thy mercies are new every morning. We thank thee

that we meet together in peace and safety. Thou hast been our defence and our refuge. Let then the outgoings of the morning and of the evening praise thee.

We thank thee more especially for all the mercies of redemption. In the gospel of Christ, mercy and truth meet together, and righteousness and peace kiss each other. Thus can even we rejoice in thy power and justice, thy holiness, mercy and love; and bless thee that the light of the knowledge of this thy glory, shines in the hearts of thy people, in the face of Jesus Christ. Blessed be thou the just God and the Saviour.

O how unworthy are we of the least of thy mercies! We are all sinful and guilty! We have turned every one to his own way. We would give thee the glory by an ingenuous and free confession that in many things we have all offended thee. From our youth up, even till now, we have been in a great trespass.

We dare not justify ourselves in thy sight, for if we should attempt it, even our own mouths would condemn us. We have omitted to perform many plain duties. We have done many things for which our consciences justly accuse us. All our righteousness is defiled. All our prayers and services are polluted.

Yet spare us good Lord, spare us according to thy great compassion and thy tender mercy. Lord God of our salvation, it is thy gracious promise on which our souls rely, that if we confess our sins, thou art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. We now confess our sins and ask that they may be forgiven, and that our souls may be purified from sin. We plead thy justice, for Jesus bore our sins in his own body on the tree. We plead thy faithfulness, according to thy many precious promises. Let us now by faith obtain those promises.

Cleanse, we beseech thee, the thoughts of our hearts,

by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name. Strengthen us for the duties of this day. Suffer us not to be tempted above what we are able to bear; but with every temptation make a way to escape. Incline and enable us to walk in that way.

Hold thou up our goings in thy paths, that our footsteps slip not. Set a watch before our mouths, and keep the door of our lips, that we offend not with our tongue. May we always speak that which is good to the use of edifying, that it may minister grace to the hearers. Enable us to keep our heart with all diligence, seeing that out of it are the issues of life. Increase our faith, enliven our hope, and enlarge our charity, that we may faithfully serve thee, and in all things glorify thy holy name.

We pray for all our relatives and friends. Give them prosperity both of body and soul.* Grant that grace and peace may be multiplied to all those that call on the Lord Jesus Christ, their Lord and ours. Seek and save

* When any member of the family is sick, add—

We particularly commend unto thee that member of our family now in affliction; may faith, patience, submission and resignation be granted in this hour of trial, and in thy own good time remove the affliction. And, Lord, grant that all our tribulations here below may lead us to look at the things which are above, and work out for us a far more exceeding and eternal weight of glory. Ever give us a spirit of sympathy, and tender feeling, and love for each other; and may we be always ready to weep with those that weep, and rejoice with those that rejoice.

When any member of the family is on a journey, add—

O Lord, we beseech thee, regard with thy favour, protect and defend *him* who is now absent from us. Take *him* under thy special care. Preserve *him* from every temptation. Prosper *him* in *his* undertakings. May *he* be a blessing wherever *he* goes; and bring *him* in health and peace among us again, that we may together have fresh cause to praise and bless thy holy name.

the lost sheep of the house of Israel. Let the light of life shine into every benighted heart. Increase, especially among the people of this nation, the number of those who know, and love, and serve thee. Bless our rulers, and guide our statesmen; teach thy ministers, and prosper thy people, that there may be no complaining in our streets; and that it may be said of us, "Happy is the people that is in such a case; yea, happy is that people whose God is the Lord."

These prayers we offer up in the name and through the mediation of thy Son Jesus Christ our Lord. Amen.

TUESDAY EVENING. *Bickersteth.*

O thou, who art the God of all the families of the earth, who didst favourably notice Abraham's commanding his children and his household after him to keep the way of the Lord; be thou present with us now, and enable us by thy Holy Spirit, and through thy Son's intercession, to worship thee in spirit and in truth.

We come before thee acknowledging that we were all born in sin, the children of wrath, and have in common a corrupt nature, and a continual propensity to depart from thee. And O how often have we offended thee, the God of all the earth, by actual transgressions!

Even in the day that is past, by vain thoughts, by idle words, by sinful indulgences, we have grieved thy Spirit, and we have incurred thy displeasure. Our only refuge is in thy promised mercy in Christ Jesus. We cast ourselves wholly on that mercy. Fixing all our hopes on our Saviour Jesus, we confess our guilt, and earnestly pray that his blood may cleanse us from all sin.

And give us, we beseech thee, the comfortable assurance that our sins are forgiven. Let thy Holy Spirit bear witness with our spirits that we are children of God.

Plentifully impart to us the gift of thy Spirit, that we may bring forth love, joy, peace, gentleness, goodness, meekness, long-suffering, forbearance and temperance. Grant that we may so copy the example of our Saviour, as to be Epistles of Christ, known and read of all men; and have clear evidence of our own salvation. Teach us so to live, that we may glorify thee who hast bought us with a price of such amazing value as the blood of thine own Son.

O that all now kneeling together may indeed obtain mercy in Christ Jesus, be passed from death unto life, and love and serve thee unfeignedly. But, O Lord, how cold is our love to thee! how dead, how dull are our hearts! Help us to love thee; to love God with all our strength. Shed abroad the love of God in our hearts, by giving us the Holy Ghost; and may we be taught of God to love one another. Be thou present with us in our more retired devotions; praying in our closet, to our Father which is in secret, may we find his presence and blessing there.

Bless, O Lord, all that are near and dear to us. Many beloved relatives and friends are now absent from us; but thou art with them, and all their wants are known to thee. Give them thy grace, ever guide them here by thy counsel, and may none of them be wanting in thy heavenly kingdom.

We pray for all in authority; Lord, may their counsels be so ordered by thee as may be most for the good of our country.

Give, we beseech thee, to all the ministers of Jesus Christ, everywhere, true knowledge and understanding of thy word; and may they set it forth in their lives accordingly. Make them wise to win souls. Lord, call forth and send out many faithful labourers to the work of the ministry. Bring it to pass that the distant isles

shall wait on thee, and the Gentiles come to thy light. Bless every Society established for benefiting the bodies or the souls of men, and especially those in which we are more immediately engaged and interested.

Thanks be unto thee, Holy Lord God, for all thy goodness towards us. How multiplied are thy mercies every day! How excellent is thy loving kindness! We bless thee for all thy long-suffering and forbearance towards us. We bless thee for the infinite mercies of redeeming love. We bless thee for the knowledge of thy salvation, and for the light of thy truth; for protection from every danger during the night, and provision for all our wants by day. Thou hast spread our table with food, and thou givest us every needful good. Accept these our prayers and our praises, which we offer up in and through Jesus Christ, our only Mediator and Advocate. Amen.

WEDNESDAY MORNING.

Swete.

O thou whose name alone is JEHOVAH, and who art the most high over all the earth, thou art righteous in all thy ways, and holy in all thy works; yet, forasmuch as we have a great high Priest, that is passed into the heavens, Jesus the Son of God, we would come with boldness unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Lord, we know not what we should pray for as we ought; oh! let the Holy Spirit help our infirmities, and make intercession for us with groanings which can not be uttered.

It is of thy mercies, O God, that we are not consumed, because thy compassions fail not; they are new every morning; great is thy faithfulness. But to us belong shame and confusion of face, because we have sinned against thee. We know that if we say we have no sin, we deceive ourselves, and the truth is not in us; but thy

word assures us that if we confess our sins, thou art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

We now, O Lord, acknowledge our transgressions, and would set our sins before us. We acknowledge that we have within us a carnal mind, which is enmity against thee,—that our souls cleave unto the dust,—and that out of the evil treasure of our hearts we have brought forth many evil things. We acknowledge that we have followed after lying vanities, and that whilst we have made provision for the flesh to fulfil the lusts thereof, loving this present evil world, we have forsaken the fountain of living waters, for cisterns, broken cisterns, that can hold no water. We acknowledge that we have been verily guilty concerning our brethren, for the bowels of our compassion have often been shut up from those that were in need, and instead of following after the things which make for peace, and things wherewith one may edify another, we have sat in judgment upon others, not considering ourselves, lest we also be tempted. We acknowledge also our pride, and our evil heart of unbelief the source of all our sins, which incline us to depart from the living God; we have not walked humbly with thee, our God—but have leaned to our own understanding, and have gone about to establish our own righteousness, and have not submitted ourselves unto the righteousness of God.

And now, O our God, what shall we say after this? For we have forsaken thy commandments. Against thee, thee only, have we sinned and done this evil in thy sight; but, O Lord, cast us not away from thy presence, take not thy Holy Spirit from us. Give us a new heart, a broken and a contrite heart, which thou wilt not despise. Enable us to cry in the spirit of the publican, God be merciful to us sinners: and O Lord, justify us freely by thy grace, through the redemption that is in Christ Jesus.

IN HIM we believe, O help thou our unbelief. With Thomas may we adore HIM as our Lord and our God—with Paul may we “count all things but loss for the excellency of the knowledge of Christ Jesus our Lord, and be found in him,”—with Peter may we with sincerity say, “To whom shall we go? Thou, Lord, hast the words of eternal life,”—with the beloved disciple may we ascribe “Unto him that loved us and washed us from our sins in his own blood, to him be glory and dominion for ever and ever. Amen.”

Remember us, O Lord, with the favour that thou bearest unto thy people; O visit us with thy salvation. We ask not riches, wealth, or honour, nor the life of our enemies. We would seek after the kingdom of God and his righteousness, and all those things which accompany salvation. Feed us with food convenient for us. In every time of trouble we would make the Lord our refuge, and cast all our care upon thee, who carest for us. O Lord, bless us, we beseech thee, with all spiritual blessings in heavenly things in Christ Jesus. Open our understandings that we may understand the Scriptures. Let the word of Christ dwell in us richly in all wisdom. May we not be carried about with divers and strange doctrines, but may our hearts be established with thy grace. May the Spirit of Truth guide us into all truth, and cause us to hold fast the form of sound words which we have heard, in faith and love which is in Christ Jesus. May the Holy Ghost shed abroad in our hearts the love of God our Redeemer, and fill us with all joy and peace in believing. And may he 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; endeavouring to keep the unity of the Spirit in the bond of peace. Let thy word, O Lord, be hid in our hearts, that we may not sin against

thee; and make us zealously affected in every good cause. May we be steadfast and unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord. And may we grow in the grace and in the knowledge of our Lord and Saviour Jesus Christ, fervent in spirit, serving the Lord: rejoicing in hope, patient in tribulation, continuing instant in prayer, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, when he shall come to be glorified in his saints, and to be admired in all them that believe. We ask all these mercies in that name which is above every name, even the name of Jesus, who hath taught us when we pray, to say, *Our Father, &c.*

WEDNESDAY EVENING.

Ed.

O thou eternal and unchangeable God, thou art the same yesterday, to-day, and for ever: by thine almighty power and providential care we have been preserved another day, and through thy grace, permitted once more to approach thee in prayer. We are thine, for thou hast made us for thy glory. We are not our own, for we have been bought with a price. Help us to consecrate ourselves and all that we have and are to thee. Enable us to glorify thee in our bodies and spirits, which are thine.

We render thee thanks for the mercies which have followed us to the present hour. Bless the Lord, O our souls, and forget not all his benefits.

Enable us, by thy grace, to show forth thy praise in a holy and consistent walk and conversation. May we let our light so shine, that others seeing our good works, may glorify our Father who is in heaven.

With an acknowledgment of thy mercies, O Lord, we

would confess our multiplied offences against thee, our innumerable transgressions of thy holy law, and our aggravated sins of omission and commission. We are guilty in thy sight. We deserve thy wrath. But, O most merciful Father, for the sake of thy Son Jesus Christ, pardon our iniquities, justify us freely on account of his righteousness, and accept us graciously in thy beloved. Wash us in that fountain which was opened in the house of David for sin and uncleanness. Sprinkle us with atoning blood. Create within us clean hearts, and renew within us right spirits. Vouchsafe to us the grace of thy spirit, that being enlightened, strengthened, and sanctified by the same, we may depart from all iniquity, and adorn the doctrine of God our Saviour in all things.

Almighty God, visit in mercy and with salvation, the congregation of worshipping Christians, with which we are connected. Make bare thine arm for the salvation of sinners, and give abundant success to the ministration of the word and ordinances among us. To this end, revive thy work in the hearts of thine own children, and plentifully endue thy servant, our pastor, with wisdom and grace from on high, that he may rightly divide the word of life, and faithfully discharge the duties of his office. May the young be trained in the nurture and admonition of the Lord, that they may remember their Creator in the days of their youth.

Bless all thy ministering servants and thy church universal, with an abundant outpouring of thy Holy Spirit, and with a time of refreshing from the presence of the Lord. Put an end to all vice, heresy, and schism, and let the knowledge of the glory of the Lord cover the earth, as the waters cover the seas.

Regard in tender mercy and compassion, O Lord God, our absent relations and friends. Make them, by thy grace, the children of thine adoption, and heirs of eter-

nal life. Heal the sick, and comfort the afflicted. Give strength to the weak, succour to the tempted, encouragement to the desponding, faith to the unbelieving, and needed grace to all.

To thy watchful care and kind protection, O thou Keeper of Israel, we commend our bodies and souls this night. Preserve us from all evil; grant us refreshing sleep; and, if consistent with thy divine will, permit us in health and comfort to behold and enjoy the light of another day. Have mercy, O thou compassionate God, on all who shall this night sleep the sleep of death. Give grace to them that are appointed to die, that they may find peace in believing, and salvation in the atoning sacrifice of thy son Jesus Christ.

Hear us, O Lord, in these our humble petitions. Accept our thanksgivings and praise, and graciously own and accept us, through Jesus Christ our Redeemer. Amen.

THURSDAY MORNING.

Jenks.

O LORD GOD, that hearest prayer, and art nigh to all that call upon thee in truth, having thine ears open to a world of creatures, that continually depend upon thee! As we are moved by our own necessities, so are we encouraged by the daily experience of thy mercies, still to shelter ourselves under the shadow of thy wings, and to continue our suits and supplications at the throne of thy grace. And we beg of thee, who fashioneth all the hearts of the sons of men, that thou wilt prepare our hearts to come into thy holy presence and to call upon thy blessed name, in a due and acceptable manner. O pour upon us the spirit of grace and of supplications; and let thy good Spirit help our infirmities, and teach us to pray, and to ask such things, and in such a way, as shall

be most agreeable to thy will, and most advantageous to our souls.

For we, who are but poor worms, and sinful dust and ashes, that have too much cause to be afraid, lest our great and manifold sins have provoked thee to hide thy face from us, and to shut up thy loving kindness in displeasure against us, have taken upon us to speak unto thee, the Sovereign Majesty of heaven and earth. For we have done foolishly and wickedly, in not hearkening to the calls of thy word, nor yielding to the monitions of thy Spirit, to walk in the ways which thou hast set before us. Our iniquities are increased over our heads, our trespasses are grown even up to heaven, and our sins are a sore burden, too grievous and heavy for us to bear. And O Lord, shouldst thou enter into judgment with us, we could not answer thee for one of a thousand; but must lay our hands upon our mouths, and plead nothing but guilty, having our whole dependence upon thy mercy.

O God, be merciful to us, miserable sinners, for his sake, whom thou hast exalted to be a Prince and a Saviour, to give repentance to thy people, and forgiveness of their sins; be merciful to us, we pray thee, and heal our souls, that have greatly sinned against thee. O heal our backslidings, renew us to true repentance, establish our hearts in thy true fear and love, and establish our goings in thy holy ways; that we may not be so wavering and bent to backsliding, nor revolt from thee to turn to folly, after thou in mercy hast spoken peace to our souls; but may go on conquering and to conquer all the enemies of our souls, and all the hinderances of our salvation, till Satan be bruised under our feet.

O thou God of all grace! bring such thoughts to our minds, and lay such considerations home powerfully upon our hearts, as thou knowest most effectual to prevail with us, to work in us thy will, and to keep us from our ini

quity within the bounds of our duty, till thou receive us into the blessed kingdom of thy glory. And, in the mean time, sanctify to us all thy dealings with us; and bless us in all our undertakings, and in all our conditions, enjoyments, and relations. Make us humble in a high estate, contented in a low, and still duly careful of our souls in all; following after the things now which will bring us true peace and comfort at the last.

Dispose of us, we beseech thee, our God, and of all that concerns us this day, to the glory of thy name. O keep us at all times, and in all places and companies, from the evil of sin, and from all other evils, to which the greatness of our sins makes us liable. And take thou, O heavenly Father, the gracious charge, and guidance, and government of us; and so lead us here in all our ways, with thy counsel, that hereafter thou mayest receive us into thy glory; through thy tender mercies, and our Saviour's abundant merits: in whose name, we beg all things needful for ourselves and others, at thy hands.

Our Father which art in heaven, &c.

THURSDAY EVENING.

Swetc.

O LORD, thou art worthy to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created. Every day will we bless thee, and praise thy name for ever and ever. For it is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O Most High; to show forth thy loving kindness in the morning, and thy faithfulness every night.

We praise thee for our many temporal blessings. In thee we live and move and have our being. We lay ourselves down and sleep, for thou Lord dost sustain us. Thou dost preserve us in our going out and at our com-

ing in, and sufferest no evil to befall us, nor any plague to come nigh our dwelling. Thou feedest us with food convenient for us, and givest us richly all things to enjoy.

But we praise thee more especially for all our spiritual blessings. We bless thee, O Lord, for that faithful saying, which is worthy of all acceptation, that Christ Jesus came into the world to save sinners; we give thanks to thee that thou hast laid on him the iniquity of us all,—that in him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace,—that he ever liveth to make intercession for us,—that his grace is sufficient for us—and that he hath left us an example, that we should follow his steps. We praise thee for the promise of the Holy Spirit, whose office it is to convince us of sin, to testify of the Saviour, to shed abroad his love in our hearts, and to fill us with all joy and peace in believing. We praise thee also for the Holy Scriptures, and for permitting us to hear in our own tongue thy wonderful works, for giving unto us thy holy Sabbaths, for sending to us the word of salvation, and for enabling us to enjoy the ordinances of thy holy sanctuary, none making us afraid.

And O thou God of salvation, if we have been translated out of darkness into the kingdom of thy dear Son,—if the Gospel has come to us not only in word, but in power and in the Holy Ghost, and in much assurance,—if we have been made joyful in thy house of prayer,—if Christ has been formed in our hearts the hope of glory, if sin reigns not in our mortal body that we should obey it in the lusts thereof, but we are yielding ourselves unto God, as those that are alive from the dead,—if Jesus is precious unto us, and his love doth constrain us to adorn the doctrine of God our Saviour in all things:—then will we glorify and praise thee, saying, Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy

and for thy truth's sake ! What shall we render unto the Lord for all his benefits towards us ? We will take the cup of salvation, and call upon the name of the Lord !

O God, the God of the Spirits of all flesh, we would now make our prayers unto thee for all men, for the President of the United States, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. Let mercy and truth preserve our land, and let our government be established in righteousness. Let violence no more be heard in our land, wasting nor destruction within our borders, but let our walls be called salvation, and our gates praise.

Bless thy servants, to whom thou hast committed the ministry of reconciliation. Make them mighty in the Scriptures. Let utterance be given to them, that they may open their mouths boldly, to make known the mystery of the Gospel, and to preach the unsearchable riches of Christ. Let them be an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity. May they be instant in season and out of season ; in meekness instructing those that oppose themselves ; if God peradventure will give them repentance to the acknowledging of the truth. O thou Lord of the harvest, we pray thee, that thou wilt send forth labourers into thine harvest, and as it is thou alone that givest the increase, we beseech thee that thy hand may be with thy servants, that great numbers may believe and turn unto thee. May grace be with all them that love our Lord Jesus Christ in sincerity. Bless them with all spiritual blessings in heavenly things in Christ ; and being washed and justified, and sanctified in the name of the Lord Jesus, and by the Spirit of our God, may thy peace rule in their hearts, and may they increase and abound in love one toward another and toward all men.

And, O thou Saviour of the world, who art sent to be

a light, to lighten the Gentiles, and the glory of thy people Israel; have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty. O let thy salvation and thy righteousness be openly showed in the sight of the heathen, and let all the ends of the earth see the salvation of our God. From the rising of the sun, even unto the going down of the same, let thy name be great among the Gentiles. And, O Lord, we pray to thee for the peace of Jerusalem. Our hearts' desire, for Israel, is, that they may be saved. Let the veil that is upon their hearts be taken away, that they may turn unto the Lord; and according to thy promise, pour upon them the spirit of grace and of supplication, that they may look upon him whom they have pierced, and mourn. And O hasten the time, when Zion shall rise and shine, because her light is come, and the glory of the Lord is risen upon her.

And now O Lord, what wait we for? our hope is in thee. Thou art our refuge and our fortress, our God, in thee will we trust. Help us to cast all our care upon thee, who carest for us. Let thy goodness and mercy follow us all the days of our life, and being guided by thy counsel may we afterwards be received up into glory.

Now unto him, that is able to do exceeding abundantly above all that we can 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.

FRIDAY MORNING.

Com. Pr.

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.

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 to 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.

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.

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 pun-

ished, by him whom thou hast appointed the judge of quick and dead, thy Son, Jesus Christ, our Lord. Amen.

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.

FRIDAY EVENING.

Com. Pr.

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.

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 an 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.

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 whatsoever 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 towards thee and towards men: that so, we may be preserved pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. Amen.

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 neighbours. 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.

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 towards 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.

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.

SATURDAY MORNING.

Ed.

Almighty and ever blessed God, thou whose name alone is Jehovah, art the Most High over all the earth; unto thee would we look this morning, through Christ the Mediator, as unto the prayer hearing and prayer answering God. We thank thee for thy merciful protection during the past night, and for the refreshing sleep which we have enjoyed. We laid ourselves down and slept, and rose again because the Lord hath sustained us. We thank thee for the light of another day, and for the measure of health with which we are permitted to behold it, and for all our mercies and comforts. But above all, we bless thee for the light of the Gospel, and for the gift of him who is the light of the world. Grant us, we beseech thee, thy Holy Spirit, to enlighten our minds, and to sanctify our hearts, that we may perceive Christ to be the chiefest among ten thousand, and the one altogether lovely; that we may receive him by faith, as the Lord our righteousness, and glorify his holy name by a godly walk and conversation.

We acknowledge and confess our manifold sins and transgressions. We have strayed from thy ways, O God, like lost sheep. We have done those things which we ought not to have done, and we have left undone those things which we ought to have done. We have incurred thy displeasure. We deserve thy wrath. But O most gracious Father, have mercy upon us. Grant us true repentance for all our sins. Look thou upon us in the face of thine Anointed, and forgive us all our trespasses, and enable us by thy grace to adorn the doctrine of God, our Saviour, in all things.

Preserve us this day, O Lord, from all evil, and defend us from every danger to which we may be exposed.

Give us a due sense of our dependence on thee, and of our indebtedness to thee, for every good gift we enjoy. Enable us this day to resist temptation, and overcome the evil desires of our own hearts. May we, in thy strength, discharge the duties incumbent on us, and do thy holy will in all things. May we, as a family, be devoted to thy service, and as individuals, may we be the objects of thy providential care, and the subjects of thy saving grace.

O Heavenly Father, remember in mercy our absent relatives and friends. May they be interested in the covenant of redemption, and be made partakers of everlasting life. May their lives and health be precious in thy sight, and consecrated to thy service.

Bless all for whom we should pray. Have mercy upon all men, and especially the sick and afflicted. Heal and comfort them. Relieve them according to their necessities. Give them patience under their sufferings, humble resignation to thy will, and a happy deliverance from all their pains and sorrows.

Smile graciously upon thy church universal, and give grace to all who minister in holy things, to be faithful in the same. Let thy kingdom soon come. From the rising of the sun even unto the going down of the same, may thy name be great among the Gentiles; and in every place may incense be offered unto thy name, and a pure offering; and may thy name be great among the heathen.

“Our Father who art in heaven,” &c.

SATURDAY EVENING.

Ed.

O thou that hearest prayer, unto thee shall all flesh come. We, thine unworthy servants, would now come unto thee. We would worship, and bow down, and kneel before the Lord our Maker. Have mercy on us, and

graciously hearken to the voice of our supplication We praise thee, O God, for the blessings of another day and another week. Through thy preserving care we are spared to the present moment.

Instead of lifting up the voice of thanksgiving and prayer, we justly might be now venting our fruitless cries in the regions of despair and woe. By our sins we have merited thine indignation; but through thy forbearance and grace, we are still continued in the land of hope, of privileges, and of the means of salvation. Not unto us, but unto thy name, O Lord, be all the praise and glory.

Grant us, we beseech thee, an abiding sense of our sinfulness in thy sight, and true repentance for the same. May we be abased in our own eyes; and glory only in the Lord. May we rely, for pardon and acceptance, upon the perfect righteousness of our substitute and surety, Jesus Christ, and not go about to establish a righteousness of our own. May we trust for sanctification, to the gracious influence of thy Spirit, and have no confidence in the flesh. May we mourn with genuine contrition over our sins and follies, and not glory in our shame. May we sorrow after a godly sort, because of our iniquities and shortcomings, and not take pleasure in unrighteousness. May we die daily unto sin, and live no longer therein. O Heavenly Father, give us grace to make our calling and election sure. May we not grow cold and lukewarm in thy service, but may we be zealously affected in every good thing. May we not say peace to our souls when there is no peace, but may we work out our salvation with fear and trembling, knowing that it is God that worketh in us, both to will and to do of his good pleasure. May we not be slothful, nor stand all the day idle, but may we ever be about our Heavenly Father's business. May we be diligent in business, fervent in

spirit, serving the Lord, and always abounding in his work.

Bless and prosper, O Lord, every lawful business in which we have been engaged during the week now drawing to a close, so far as is agreeable to thy will. May we always labour with an habitual and prayerful dependence on thee for success. May we be thankful for all that we have enjoyed in days that are past, and humbly trust thee for all that is needful in time to come.

Continue thy kind and undeserved protection of us through this night, O thou who never slumberest nor sleepest. May we rest in the hollow of thy hand, and under the shadow of thy wing; and, if consistent with thy wise and righteous purposes, may we be permitted to behold another of the days of the Son of man; refreshed by sleep, and fitted to discharge the duties and enjoy the privileges of the Sabbath. May it be a Sabbath to our souls.

Be with all thy servants who shall minister in thy name on the coming day. May they receive fresh unction from the Holy One, and be clothed with salvation as with a garment.

May they preach the Gospel in its purity and simplicity, with all godly sincerity and faithfulness. May sinners be converted to the knowledge and love of God. And may thy saints be edified, established, and built up in their most holy faith.

Send forth thy light and thy truth to the ends of the earth. May all men know thee, from the least even unto the greatest. May we who enjoy the light of the Gospel, be duly thankful for the gift, and faithfully receive it into our hearts, that it may not prove a savour of death unto death to our souls.

While we live, may we live unto thee, and when we die, may we die in the Lord, so that living or dying we may be his.

Hear us, O blessed God, in these our prayers and thanksgivings, and finally save us all, through infinite riches of grace in Christ our Redeemer. Amen!

THIRD WEEK.

SUNDAY MORNING.

Jay.

O thou Most High! thine eyes are in every place, beholding the evil and the good; thine eyes behold, and thine eye-lids try the children of men. We hope we can appeal to thy Omniscience, and say, in the way of thy appointments, we are now waiting for thee, while our desire is to thy name, and to the remembrance of thee.

Thou art rich in mercy. The blood of Jesus Christ, thy Son, cleanseth from all sin. The agency of thy Holy Spirit can subdue the most powerful corruptions. Heal us, and we shall be healed; save us, and we shall be saved; for thou art our praise. Hide thy face from our sin, and blot out all our iniquity. Create in us also, O God, a clean heart, and renew a right spirit within us. Illuminate our understandings with the light of life. May we know the truth, and may the truth make us free. Give us tender and wakeful consciences; and may they always smite and torment us when we sin against God. May we be consistent and uniform in the whole of our conversation and conduct; the same alone and in company, in prosperity and adversity; esteeming all thy commandments concerning all things to be right, and hating every false way—Israelites indeed, in whom there is no guile.

May we never be satisfied with any present progression in the divine life; but this one thing may we do, forgetting the things that are behind, and reaching forth unto those that are before, may we press towards the mark, for the prize of our high calling of God in Christ Jesus. May

we add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance godliness; and to godliness brotherly kindness; and to brotherly kindness charity; and may all these things not only be in us, but abound.

Enable us to accommodate ourselves to the dispensations of thy providence, with the views and feelings of Christians. May we know how to be abased, and how to abound; may we learn in whatsoever state we are, therewith to be content; yea, in every thing, may we give thanks; knowing that all the ways of the Lord are mercy and truth, to those that trust in him.

May we feel the ties that unite us to our fellow-creatures, especially to our fellow-Christians. By sympathy, and praise, and prayer, may we make their mercies and miseries our own; rejoicing with them that rejoice, and weeping with them that weep.

Regard the sons and daughters of distress; and as afflictions are not immutable dispensations, and we are allowed to pray for temporal blessings conditionally, if it be thy pleasure, command deliverance for them; or should thy wisdom continue the trial, keep them from sinking or sinning in the evil day; let thy strength be made perfect in their weakness; and in the multitude of their thoughts within them, may thy comforts delight their souls.

Be with those who will pass the day in absence from thy dear abode. Though thou art with thy people in trouble, yet thou hast taught them, by experience, to value thy ordinances, and to esteem a day in thy courts, better than a thousand. O let them not pass an unprofitable, though a silent Sabbath; let their meditation of thee be sweet; and though not in thy house, may they be in thy Spirit, on thy own day.

And make those thankful, who are exempted from

spiritual privations; and have liberty and health, and strength, to go into thy house, in the multitude of thy mercies.

We bless thee that this is our privilege. May we know the day of our visitation, and embrace the things that belong to our peace. May we hear with solemnity of mind, knowing that for all these things, God will bring us into judgment. May we hear with prayer, remembering that whoever may plant or water, thou alone canst give the increase. May we be doers of the word, and not hearers only; and may we keep in memory what is preached unto us, that we may not believe in vain.

May we carry into ordinary life the various portions of divine truth, which successively engage our attention, and use them as seasons and circumstances render them suitable; may its doctrines inform, its warnings caution, its rules guide, and its promises comfort us, till we have received the end of our faith, the salvation of our souls.

Bless the congregation in whose devotions we are to mingle. Let thy minister be clothed with salvation, and let thy saints shout aloud for joy. O thou holy and beautiful house, where our fathers praised thee, peace be within thy walls—for our brethren and companions' sakes, we will now say, peace be within thee.

And bless, we beseech thee, all thy churches, and all thy servants of every name. Plead thy own cause. Build up Zion. Establish and make Jerusalem a praise in the whole earth. May many run to and fro, and knowledge be increased; and may all know thee from the east even to the greatest. Amen.

SUNDAY EVENING.

Jay.

When we consider the heavens the work of thy fingers, and the moon and the stars which thou hast ordained, Lord, what is man that thou art mindful of him, or the son of man that thou visitest him? In thy sight the heavens are not clean; and thou chargest thine angels with folly—with what truth therefore may we, and with what humiliation ought we, to exclaim, Behold we are vile!

And yet we believe—help thou our unbelief, that thou waitest to be gracious unto us; and art exalted to have mercy upon us. And Christ also has once suffered for sins, the just for the unjust, that he might bring us unto God. Through his obedience unto death, even the death of the cross, it is honourable in thee, to save all that come unto thee by him; and thou art faithful and just, as well as gracious and merciful, in forgiving us our sins, and in cleansing us from all unrighteousness.

We bless thy holy name, for a foundation on which the guilty, the depraved, and the helpless can build a hope that maketh not ashamed; for a refuge from the curse of a broken law; for a fountain opened for sin and uncleanness: and for a fulness, from which we can receive, and grace for grace. We want to appropriate and realize all the representations given of the Saviour in thy word; and to find it to be, in our own experience, what thy people have found him to be, in all ages of the world. May our persons and our services be accepted in the beloved. May we be justified freely by thy grace, through the redemption that is in Christ Jesus. May we be saved by the washing of regeneration, and the renewing of the Holy Ghost. We are weary and heavy laden, give us rest. We are depraved in all our powers—work in us to will and to do of thy good pleasure. We are ignorant

—fill us with knowledge of thy will, in all wisdom and spiritual understanding, that we may approve things that are excellent, and be sincere and without offence, till the day of Christ.

Many eyes are upon us—lead us in a plain path because of our enemies. Many watch for our halting; but may we put to silence the ignorance of foolish men, and constrain them by our good works, which they behold, to glorify God in the day of visitation.

Though we are ignorant of the future, and know not what a day may bring forth, keep us from being of a doubtful mind. May we be careful for nothing. May we go on our way rejoicing, persuaded that all thy dispensations are designed and adapted to prove that thou carest for us.

And till we arrive at heaven, our home, may we gratefully avail ourselves of all the advantages afforded us in our journey. We bless thee for wilderness privileges; for the manna; the streams of the smitten rock; the fiery cloudy pillar; the tabernacle and the ark. We bless thee for the Sabbath, the sanctuary and the ministry of the word. We bless thee for the opportunities we have this day enjoyed in waiting upon thee. Many who love thy salvation, have passed the sacred hours in solitude. Many have had no means of grace to invite their attendance. And many who have been assembled together, have not heard the gospel of the grace of God, in truth. O let not our privileges increase our guilt, and aggravate our condemnation, so that it shall be more tolerable for Sodom and Gomorrah, in the day of judgment, than for us. Let not the truths we have been hearing, visit us only as weekly guests; but may they be residents in our hearts. May the word of Christ dwell in us richly, in all wisdom. And though the exercises in which we have been engaged are transient, may the effects produced by

them be deep and durable; may the Sabbath pervade the week, and the spirit of devotion actuate us in the absence of its forms: whether we eat, or drink, or whatever we do, may we do all to the glory of God.

Bless, O bless the rising generation, the sources of future families and communities. When the clods of the valley shall be sweet about us, may they be found a seed to serve thee. Defend us this night, O thou merciful protector, from all evil and danger. Shouldst thou call us hence this night, may we awake in glory, and be for ever with the Lord: or shouldst thou continue us in being, may we rise in health and comfort, to pay thee the homage of grateful hearts, in a course of cheerful obedience.

Regard all thy professing churches. Bless them with soundness of doctrine, purity, and faithful discipline; and with sanctity and amiableness of character, in their members: and the Lord add to his people, how many soever they be, an hundred fold; yea, let a little one become a thousand, and a small one a strong nation; and all the families of the earth be blessed in him—who is all our salvation, and all our desire—to whom be glory and dominion, for ever and ever. Amen.

MONDAY MORNING.

Jay

O Lord God of hosts, hear our prayer; give ear, O God of Jacob; behold, O God, our shield, and look upon the face of thine anointed.

It is in his dear and all-prevailing name we come. We have nothing of our own to plead; no works, no worthiness, no promises. We have all, like sheep, gone astray. We have been transgressors from the womb. We have knowingly opposed thine authority, and abused thy goodness. We have been ungrateful under thy indulgences; incorrigible under thy rebukes; and have improved none

of our religious advantages. We stand before thee condemned by our own consciences, as well as by thy word. Yet, in the way of thine appointment, thou art waiting to be gracious; and hast said, that whatsoever we ask, believing in his name, we shall receive.

Through him, display thyself, in our experience, as a God pardoning iniquity, and subduing it. Justify us freely from all things; and sanctify us wholly, body, soul, and spirit. May we be thy workmanship, created in Christ Jesus, and prepared unto every good work. We groan within ourselves, longing, not only for deliverance from the wrath to come, but from the sin that dwelleth in us; and praying, not only for an interest in thy favour, but a participation of thy image.

If thou hast begun the good work in us, carry it on unto the perfect day. Assure us of present assistance and final success, whatever difficulties or oppositions we meet with; that we may go on our way rejoicing, and be strong in the grace that is in Christ Jesus. And should we walk in darkness and have no light, may we trust in the Lord, and stay upon our God—Yet suffer us to implore, that thou wilt make thy face to shine upon us, and give us the full assurance of hope—which hope may we have, as an anchor of the soul, both sure and steadfast, in all the storms of life.

We bless thee for all that is past. Unless the Lord had been our help, our souls had almost dwelt in silence: but when we said, my foot slippeth, thy mercy, O Lord, held us up. But we are still in the body, and in the wilderness; we need thine aid as much as ever; we have a growing sense of our ignorance, weakness, and danger—O withdraw not thy presence, and take not thy Holy Spirit from us. Whether we are called to do thy will, or to bear it, may we feel that our help is in the name of the Lord, who made heaven and earth. If our course conducts us

through rough and trying scenes, say to us, thy shoes shall be iron and brass, and as thy days, so shall thy strength be. In view of our encounter with our spiritual foes, clothe us with the whole armour of God; teach our hands to war, and our fingers to fight; and in the heat of action tell our hearts, that we shall be more than conquerors, through him that loved us.

And may we be concerned that the blessings we ask for ourselves, may be imparted to others. Teach us to love our neighbour as ourselves; and may we often examine our conditions in life, our offices, our talents, and our opportunities, to see how we may be serviceable in our day and generation.

Comfort those that mourn in Zion. Let all the afflicted find thee a very present, and an all-sufficient help in the day of trouble. Provide for the poor and needy. Guide those that need instruction; and may integrity and uprightness preserve them while they wait upon thee.

Sanctify and continue to us, and to our latest posterity after us, all our national blessings, civil and religious; and may our country, by its institutions, character, and usefulness, be a praise in the whole earth.

These are great blessings for such sinful creatures as we are, to ask—but thou hast given us a name to plead, which is above every name. Behold—not our guilt, but that blood which cleanseth from all sin; not our unworthiness, but that righteousness with which thou art well pleased. And accept us in the beloved. Amen.

MONDAY EVENING.

Jay.

O Lord, thou art over all by thy providential agency, and rich unto all that call upon thee, in the exercise of thy mercy and grace. With thee is the fountain of life, and in thy light shall we see light.

Help us to consider the way, the new and living way, in which a fallen creature can approach thee with acceptance. May we behold the Lamb of God, that taketh away the sin of the world. May we contemplate the dignity of his person, the perfection of his sacrifice, and the prevalency of his intercession, who is the great High Priest over the house of God. And may we feel the distance between thee and us done away, and rejoice that now, in Christ Jesus, we, who sometimes were afar off, are made nigh by the blood of Christ.

A glorious high throne, from the beginning, has been the place of thy people's sanctuary; and we have found it good to be there. O what a resource is devotion! When under all the toils that weary us, the cares that corrode us, the infirmities that press us down, the fears that disturb us—in every thing, by prayer and supplication with thanksgiving, we can make known our supplication unto God, and feel a peace which passeth all understanding, keeping our hearts and minds through Christ Jesus.

We were as sheep going astray, but are now returning unto the Shepherd and Bishop of our souls. Yet we feel the same grace that restored us, to be necessary to preserve us, and to supply us. And hast not thou promised to lead us, to guard us, to suffer us to want no good thing, to make all grace to abound towards us? And art not thou a faithful God, and able also to perform? Lord, we take thee at thy word. Do as thou hast said.

We have tasted that thou art gracious, and the relish has provoked our desire after more, and they who hunger and thirst after righteousness are blessed, and shall be filled. Make us to lie down in green pastures, and feed us beside the still waters, where we shall often exclaim, O how great is his goodness, and how great is his beauty!

We thank thee, O God, for thy merciful protection

through the day, and for all its blessings. We now commit our bodies and souls to thy all-sufficient care. Suffer no evil to befall our persons, and no plague to come nigh our dwelling. May our sleep be sweet and refreshing, or if thou holdest our eyes waking, may we remember thee upon our bed, and meditate on thee, in the night watches.

We know not what a day may bring forth; nor would we, if it were in our power, draw back the veil that hides the future, and learn the times and the seasons which the Father hath put into his own power. But, O be thou with us in all, and prepare us for all. Prepare us for the smiles of prosperity: prepare us for the frowns of adversity; prepare us for those losses in substance, and those bereavements in friends—so possible, so probable in a world like this: prepare us for the days of darkness, for they may be many; prepare us for the change, and when heart and flesh fail us, and we have no more a portion in all that is done under the sun, be thou the strength of our heart, and our portion for ever.

May our very memory be blessed. May those who follow us, praise God that we have ever lived; and may we leave behind us those instructions, examples, and effects, which shall glorify our God on earth, while our spirits have joined the spirits of just men made perfect in heaven.

And may the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

• TUESDAY MORNING.

Jay.

O thou, whose name alone is Jehovah, the Most High over all the earth, we desire to adore the perfections of thy nature, and to admire the works of thy hands. May the united displays of thy greatness, and thy goodness,

impress our minds, and influence our thoughts and affections, while we approach Thee.

Heaven is thy throne, and the earth is thy footstool. The universe, with all its myriads of creatures, was made by thy word, and is upholden by thy power; and thou dost according to thine own will in the army of heaven, and among the inhabitants of the earth; none can stay thine hand, or say unto thee, What dost thou?

But thou art the Father of mercies, the God of all grace, and the God of all comfort. Even we, poor, mean, dying creatures, are not beneath thy care. Thou hast been mindful of us; thou hast visited us; and thy visitation hath preserved our spirits. The lines are fallen to us in pleasant places; yea, we have a goodly heritage; we live in a land of vision; we have the Scriptures in our hands, and our ears hear the joyful sound of the Gospel. We know that thou hast not spared thine own Son, but delivered him up for us all. We know that he has borne our grief, and carried our sorrow; that his blood cleanseth from all sin, and that whosoever believeth on him, shall not perish, but have everlasting life.

We come in his name, and make mention of his righteousness only. We plead the obedience and sufferings of him who magnified the law, both in its precept and penalty, and made it honourable. May we be justified by his blood; and may we be saved by his life. May we be joined to the Lord, and be of one spirit with him. May we deny ourselves, and take up our cross, and follow him. May the agency of thy grace prepare us for all the dispensations of thy providence. May we be willing that the Lord should choose our inheritance for us, and determine what we shall retain or lose; what we shall suffer or enjoy.

If indulged with prosperity, may we be secured from its snares, and use its advantages as not abusing them.

And may we patiently and cheerfully submit to those afflictions, which are necessary to hedge up our way when we are tempted to wander, to excite an abhorrence of sin, to wean us from the present evil world, and to make us partakers of thy holiness. Only assure us, and we shall learn in whatsoever state we are, therewith to be content—only assure us, that thou wilt be with us in trouble, and that at the end of the vale of tears, we shall enter Emmanuel's land, where the inhabitants no more say, I am sick; where our sun shall no more go down, nor our moon withdraw itself, but God shall be our everlasting light, and the days of our mourning shall be ended.

May our friends and relations be fellow-heirs with us of the grace of life. Let our house be the tabernacle of the righteous; let our children and servants be a seed to serve thee: and among none of those who surround this family altar, may there be weeping and wailing, and gnashing of teeth, when they shall see Abraham, and Isaac, and Jacob, in the kingdom of God, and they themselves shut out.

Lord, help us all to view our religious opportunities as talents, for which we are accountable; to remember, that our greatest danger results from our highest privileges; and to fear, lest a promise being left us of entering into thy rest, any of us should seem to come short of it.

Thou hast determined the bounds of our habitation; and by the events of thy providence, many of those in whose society we delight are separated from us. When we are absent in body, may we be often present in spirit. We commend our absent friends and kindred to thy covenant care. May no evil tidings concerning them, wound our hearts: spare them in mercy: may we often embrace each other in circumstances of health and comfort: or if we have had our last interview on earth,

may we all meet in our Heavenly Father's house, and be for ever with each other and for ever with the Lord.

In hope of which, with every other blessing, we devoutly ascribe to the only wise God, our Saviour, praise and glory everlasting. Amen.

TUESDAY EVENING.

Jay.

O thou King of Glory, we desire to approach thy divine Majesty with reverence and godly fear, and to worship thee in the beauty of holiness. Every perfection adorns thy nature, and sustains thy throne. The heavens are thine; the earth also is thine; the world is thine and the fulness thereof. Thy power drew the universe from nothing. Thy wisdom has managed all its multiplied concerns, presiding over nations, families, and individuals, and numbering the very hairs of our head. Thy goodness is boundless: the eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. How precious are the thoughts of thy mercy and grace—and so excellent is thy loving kindness, that even the children of men put their trust under the shadow of thy wing.

Thou art the blessed and happy God. O teach us to place our happiness in thyself. May we never seek the living among the dead, nor ask with the deluded many, Who will show us any good? But may we prize the light of thy countenance; implore the joy of thy salvation; and passing by the attractions of creatures, be able to say, Whom have I in heaven but thee, and there is none upon earth that I desire beside thee.

Thou hast been infinitely more attentive to our happiness than we ever have been, or ever can be. Thou madest man upright, and when, by voluntary

transgression, we fell away from thee, thou didst not treat us with severity, or the neglect we deserved. In thy love and pity thou wast pleased to provide for us a Saviour, who bore our grief and carried our sorrows, and put away sin by the sacrifice of himself.

Apply this redemption to our hearts, by the justification of our persons, and the sanctification of our natures. We confess our transgressions—Have mercy on us. We are heavy laden—Give us rest. We are ignorant—Make us wise unto salvation. We are helpless—Let thy strength be made perfect in our weakness. We are poor and needy—Bless us all with the unsearchable riches of Christ. Having begun a religious course, may we run and not be weary, and walk and not faint. And though perplexities, and trials, and dangers await us, yet we may travel on, unchecked and undismayed, knowing thou hast said, I will never leave thee, nor forsake thee.

We would feel the connexions which unite us to others, and by sympathy, and prayer, and praise, make their miseries and mercies our own. We would rejoice with those that rejoice, and weep with those that weep. Provide support and employment for the poor, and may their hands be sufficient for them. Make the widow's heart to sing for joy; and in thee may the fatherless find mercy. Visit those who are on beds of sickness, and prepare them for thy pleasure: that if they live, it may be to serve thee; and if they die, may it be to enjoy thee. Bless our nation. May every department of our government be under the control of infinite wisdom and goodness; and let righteousness and peace be the stability of our times. Do good, in thy good pleasure, unto Zion; build thou the walls of Jerusalem: and may all our churches, like the original disciples, continue steadfastly in the apostle's doctrine, and in fellowship, and in breaking of bread, and in prayers.

Protect and refresh us through the night season; and then cause us to hear thy loving kindness in the morning; for in thee do we trust; cause us to know the way wherein we should go, for we lift up our souls unto thee. We implore it through the intercession of thy dear Son, and our Saviour.

And blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen.

WEDNESDAY MORNING.

Jay.

O God, thou art incomprehensible, and in none of thy works and ways, can any of thy creatures find thee out, unto perfection. Yet thou hast not left thyself without witness, nor called us to worship an unknown God. Thou hast been pleased to reveal thyself to us, as far as our wants and welfare require; and among other endearing characters, we can discern thee, as a God, hearing prayer.

Thou never saidst to the seed of Jacob, seek ye me in vain. A glorious high throne, from the beginning, has been the place of thy people's sanctuary. And thither would we repair, in all our difficulties, necessities, and distresses, and find it good to draw near to God. Possess us with the spirit of grace, which is always a spirit of supplication. May we live in a prayerful frame of mind, that will always allow of our immediate and pleasing intercourse with thee: in the ordinary concerns of life, may our thoughts and desires often ascend the skies; and in habitual devotion, may we find a resource, that will soothe our sorrows, sanctify our success, and qualify us for all our dealings with our fellow-creatures.

We bless thee that thou hast made us capable of knowing thee, the author of all being; of resembling thee, the

perfection of all excellency; and of enjoying thee, the source of all happiness. Though we are unworthy to share in thy loving kindness, it is thy pleasure that we seek after it; and thou hast said, their hearts shall live that seek God. Therefore, look thou upon us, and be merciful unto us, as thou usest to do unto those that love thy name. May we be accepted in the beloved, and know that in him we have redemption through his blood, even the forgiveness of our sins. May we view him as the end of the law for righteousness to every one that believeth; and as the source of all that grace, by which we are renewed in the spirit of our minds. May we always contemplate our duties in connexion with those promises which insure ability for the performance of them; and while weak in ourselves, may we be strong in the Lord, and in the power of his might,

Attend us, O God, in every part of our arduous and trying pilgrimage. We need the same counsel, the same defence, the same comfort we implored at the moment of our setting out—cast us not away from thy presence, and take not thy Holy Spirit from us. May we live in the Spirit, and may we walk in the Spirit. And may our path be as the shining light, that shineth more and more unto the perfect day.

Let our religion be more and more obvious to our consciences; and more perceptible to the eye of those around us. May all that see and hear us, take knowledge of us, that we have been with Jesus. While he is representing us in heaven, may we represent him on earth; while he pleads our cause, may we plead his; and be concerned in all things to show forth his praise, who is making all things work together for our good.

Arise, O God, and plead thine own cause. Give the word, and let the company of those that publish the glad tidings of thy kingdom, be great. May thy house be

filled with inhabitants, and thy table furnished with guests; and let all that love thy salvation say continually, the Lord be magnified.

Be gracious to our absent connexions—our hearts' desire and prayer to God for them is, that they may be saved.

Continue the gentleness of thy goodness to this household.

To the care which has watched over us through another night, we give up ourselves in prospect of the duties and events of the day. Let thy presence go with us; and thy blessing attend us; and whether we wake or sleep, may we live together with Christ.

In whose words we address thee, as Our Father, &c. Amen.

WEDNESDAY EVENING.

Jay.

O God, the day is thine, the night also is thine. Thou makest the outgoings of the morning and evening to rejoice. The heavens declare thy glory—the earth is full of thy riches, and so is the great and wide sea. Thou art the maker, and sustainer, and proprietor of all things. We are the creatures of thy power, and the beneficiaries of thy bounty. But we have sinned against heaven and before thee, and are not worthy of the least of all the mercies, and of all the truth which thou hast showed us. We are of those that rebel against the light; for we have resisted the dictates of our consciences, the demands of thy law, the admonitions of thy providence, and the calls of the gospel of peace. We have made light of those things which angels desire to look into; we have neglected thy great salvation, and we deserve that thy wrath should come upon us, as the children of disobedience.

But we are in the land of the living, and under a dispensation of hope. We fled for refuge to that dear

Saviour, who said, deliver him from going down into the pit, I have found a ransom, and who himself bore our sin in his own body on the tree. O that we may be found in him, and know the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. May we not only be justified by his blood, and saved from wrath through him; but may we derive from him an influence, that shall subdue our iniquities, and change us into his own image, from glory to glory, as by the Spirit of the Lord.

Deliver us, we pray thee, from the views and dispositions of men of the world, who have their portion in this life. May we never look for that on earth, which can only be found in heaven. Born from above, and bound for glory, may we feel the heart of a stranger, and pass the time of our sojourning here in fear. Reminded—and, O how often are we reminded!—that here we have no continuing city, may we seek one to come; and in all the changing scenes of time, know in ourselves, that in heaven we have a better and an enduring substance.

In our journeyings through a vale of tears, cast us not away from thy presence, and take not thy Holy Spirit from us. Be thou always within sight, or within call; for how often shall we have to address thee! To thy wisdom we must repair for direction, or we shall every moment go astray. Thy power is our only safety. O thou that savest by thy right hand, them that put their trust in thee, from those that rise up against them, keep us as the apple of the eye, and hide us under the shadow of thy wing. Be thou our strength in weakness, and our victory in conflict. We dare not say, we never *will* deny thee; but O grant that we never may. Establish our hearts with grace, and deliver our feet from falling; and may we be sincere and without offence, until the day of Christ.

These are great blessings for us to ask; but we are undone for ever without them, and thou hast encouraged us to hope. We plead thy command and thy promises. Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. No suppliant, however unworthy or guilty, was ever rejected, or insulted at thy footstool; and we come in the name of him who made intercession for the transgressors. Him thou hearest always, and to Him, with the Father, and the Holy Spirit, be praises for ever and ever. Amen.

THURSDAY MORNING.

Jay.

O Lord our God, blessed is the man whom thou choosest, and causest to approach unto thee. In thy presence there is fullness of joy, and at thy right hand there are pleasures for evermore. With thee is the fountain of life, and in thy light alone can we see light.

We therefore entreat thy favour, with our whole hearts. We acknowledge that we have forfeited all claims to it; and if we had no better ground of hope, than our deservings, we must sink into despair. For against thee, thee only have we sinned, and done evil in thy sight, that thou mightest be justified when thou speakest, and clear when thou judgest.

But with thee there is mercy, and with thee there is plenteous redemption. We bless thee for the assurance, that thou hast sent thy own Son into the world, not to condemn the world, but that the world, through him, might be saved. We rejoice that neither the number nor heinousness of our transgressions, is a bar to that forgiveness, which is founded on the sufferings and sacrifice of the cross. The blood of Jesus Christ, thy Son, cleanseth from all sin. By the blood of that covenant which he has ratified, send forth thy prisoners out of the

pit wherein there is no water. Graciously absolve us from our guilt, and pronounce our discharge from all condemnation, not only in the court of heaven, but in the court of conscience, that being justified by faith, we may have peace with God, and enjoy the glorious liberty of his children.

May nothing render us forgetful of thy glory; may nothing turn us aside from thy commands; may nothing shake our confidence in thy promises. Take from us the evil heart of unbelief; the cause of all our waverings and wanderings; may we believe, that we may be established in our goings; and be always abounding in the work of the Lord.

Prepare us for whatever we have to meet with, between this morning and the grave. We know not what lies before us; but thou knowest, and thy grace can make us sufficient for every service and every suffering.

Let not our temporal occupations ever injure our spiritual concerns; nor the cares of this life make us forget, or neglect, the one thing needful; may we learn the holy art of abiding with God in our callings; of being in the world without being of it; and of making every thing not only consistent with religion, but conducive to it.

May we do, and may we say nothing, by which we shall offend against the generation of thy children. If strong, may we bear the infirmities of the weak, and not please ourselves. If preserved, may we restore a brother that has been overtaken in a fault, in the spirit of meekness, considering ourselves, lest we also be tempted.

Bless those who have done us good, and render seven fold into their own bosom; and forgive those who have done us evil, and enable us to forgive them.

Bless those who are near and dear to us; may they be

near and dear to thee. Bless them in their outward comforts; but above all, may their souls prosper.

Be gracious to our native land. But mindful of our rulers. Teach our senators wisdom; and so control the minds and hearts of those who are intrusted with the public welfare, as that they may glorify thee, and secure the good of the people. Bless the gates of Zion, and all the dwellings of Jacob. Let thy secret reside in the families of them that fear thee; and may those that have neglected to call upon thy name, immediately adopt the resolution of Joshua, As for me and my house, we will serve the Lord.

This morning sacrifice, we offer in the all prevailing name of our adorable Redeemer—And 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 to his Father, to him be glory and dominion, for ever and ever. Amen.

THURSDAY EVENING.

Jay.

Give ear to our words, O Lord; consider our meditation; and enable us to approach thee, with becoming conceptions of thy nature, relations, and designs.

Thou inhabitest eternity; but our age is nothing before thee. Thou dwellest in the heaven of heavens, and this cannot contain thee; but we dwell in houses of clay, whose foundation is in the dust. Thy power is Almighty, but we are crushed before the moth. Thy understanding is infinite, but we know nothing as we ought to know. Thou art of purer eyes than to behold evil, and canst not look upon iniquity; but we are vile—what shall we answer thee? We cannot answer thee for one of a thousand of our iniquities. And had we listened to the language of our guilty consciences alone, we could not have entered thy sacred presence.

But thou hast called us to thy footstool, thou hast shown us a new and living way into the holiest, by the blood of Jesus; and we have boldness, and access with confidence, by the faith of him. We, therefore, draw nigh, in full assurance of faith; believing that we are as welcome as we are unworthy; and that the blessings we are come to implore, are as free, as they are great and numberless. O receive us graciously. Be merciful to our unrighteousness. Adopt us into the household of faith; and say to our souls, I am thy salvation.

And, O Lord, we pray that we may grow in grace. If we have the reality of religion, how far are our works from being found perfect before God! Strengthen in us the things that remain, that be ready to die; and help us to reach after the higher attainments and privileges of the divine life, and not always live at this poor dying rate. May we be followers of God as dear children, and feel it the joy of our lives, to be holy, as thou art holy; and merciful, as thou art merciful. May thine eye be more to us, than the inspection of all fellow-creatures; and thy approbation be dearer, than the applause of a thousand worlds.

May no grace of the spirit be wanting in us; may no duty of our calling be neglected, or carelessly performed. May our faith be a strong faith; our hope, a lively hope; our charity, a fervent charity; our conversation, a conversation becoming the gospel of Christ. May we stand complete in all the will of God; and may our light so shine before men, that they may see our good works, and glorify our Father, who is in heaven.

May we long to serve our generation according to thy will; may wisdom select and regulate our means; and a blameless and lovely consistency of character, give weight to our endeavours. And may all our works begin, continue, and end in thee. On thee may we depend for

light to know, and disposition to choose, and strength to perform, and submission to suffer, and patience to wait.

And when we have done all, may we acknowledge that we are unprofitable servants, and confess that we deserve condemnation for the defects of our obedience, rather than a reward for its excellency. And looking off from our duties, as well as our sins, to find a foundation for our hope, may we rejoice in Christ Jesus, and have no confidence in the flesh. And may our persons and services be accepted in the beloved. Shelter us through the night; and in the morning, with renewed strength and grateful hearts, may we rise to love thee more and serve thee better, than we have done this day. These mercies, and all other necessary blessings, we humbly ask in the name, and through the merits of our Lord and Saviour, Jesus Christ. Amen.

FRIDAY MORNING.

Jay.

We would lift up our hearts, with our hands, unto God in the heavens. Behold before thee, a company of highly indulged, but sinful beings: for if we say we have no sin, we deceive ourselves, and the truth is not in us. None of our fellow-creatures know half so much of our depravity, as we ourselves know: and our knowledge is ignorance, compared with thy wisdom.

But be astonished, O heavens! and wonder, O earth! instead of such a deserved exclusion, thou hast even devised means, that they who are banished, be not finally expelled from thee; means the most astonishing and glorious, and which the angels desire to look into. For thou hast so loved the world, as to give thine only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. In him mercy and truth meet together; righteousness and peace kiss each other;

and thy honour is not only secured, but prominently displayed, even in our escape from thine own threatenings. In him the enslaved can find redemption; the guilty, pardon; the unholy, renovation. In him is everlasting strength for the weak, and unsearchable riches for the needy; in him we find all the treasures of wisdom and knowledge for the ignorant—in him all fullness dwells.

We bless thee for the provision, which thy infinite goodness has made for our everlasting welfare; and for the gospel of our salvation, which makes it known; and which not only reveals it to our view, but proposes it to our hope, and presses it upon our acceptance.

O Lord, at thy gracious call, we hear; we look; we come; we apply; we receive. We not only submit to the scheme of mercy, but we acquiesce in it; we glory in the cross of our Lord Jesus Christ; we joy in God through our Lord Jesus Christ, by whom we have now received the atonement. We bless thee, that in this grace we stand. Thou hast rendered the blessings as secure as they are glorious; and we are persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.

Yea, for ever blessed be thy name, thou hast not only provided for our safety, but our prosperity. Thou hast not only promised that the righteous shall hold on their way, but wax stronger and stronger. Thou dost not despise the day of small things; but thou givest more grace; and hast commanded us to ask and receive, that our joy may be full.

And now, O Lord, what shall we render for all thy benefits towards us? We can never discharge the obligations we are under—but we pray that we may be sen-

sible of them; and though we can make no adequate returns, may we make suitable ones; and ever ask from the heart, as well as with the lip, Lord what wilt thou have me to do?

And may we show forth thy praise. May we speak well of thy name. May we be concerned to bring others to love and serve thee; and to share with us, in all the good which thou hast spoken concerning Israel.

O, let our children be thy children; our friends thy friends; our servants thy servants.

May our neighbours, and our enemies too, be visited with thy salvation.

Dwell in our families. Let thy goings be seen in our sanctuaries. Let the people praise thee, O God; yea, let all the people praise thee. Let the whole earth be filled with thy glory.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his that do his pleasure. Bless the Lord, all his works, in all places of his dominion. Bless the Lord, O my soul. Amen and Amen.

FRIDAY EVENING.

Jay.

When we enter thy presence, O God, we see thee in all the glory of thy perfections, seated on a throne of universal and everlasting empire, thousands ministering unto thee, and ten thousand times ten thousand standing before thee. Impress our minds with a consciousness of thy greatness; not to drive us back from thee, but to inspire us with reverence and godly fear, in approaching thee; not to diminish our confidence in thee, but to lead us to admire the vastness of thy condescension, in deigning to open communications with creatures so mean and vile as

we are. Lord, what is man, that thou art mindful of him; or the son of man, that thou visitest him?

And, yet thou *hast* been mindful of *us*; thou hast visited us. We have been thy charge from the womb; and thou hast, in all conditions, cared for us. We have been constantly fed at thy table; and clothed by thy bounty. How often hast thou drawn the curtain of night around us, and ordered creation to be quiet, while thy children have slumbered and slept! Thy mercies have been new every morning. Thy goodness has inspired our relations and friends with all the sentiments of tenderness and respect, they have ever expressed towards us. And we would not overlook the blessings of the life that now is—

But, O Lord, suffer us not to forget that we want better blessings than these. We want a hope beyond the grave. We are guilty, depraved, dying creatures. We need pardon and holiness, and wisdom, and strength, and peace, and joy; we want the earnest and foretastes of immortality. And blessed be thy name, what we so much need, and hope we can say, so much desire, thou hast provided. We thank thee for thy unspeakable gift. We rejoice, that we have our existence in a land of Gospel privileges; and where one of the first sounds that entered our infant ears, from the lips of maternal piety, was the name of Jesus. We rejoice that we have been led to view him, not only as a teacher, and an example, but as the Lamb of God that taketh away the sins of the world; and that now in Christ Jesus, we, who sometimes were far off, are made nigh by the blood of Christ; and have boldness and access with confidence, by the faith of him.

May we look after actual and personal benefit from him, and never be satisfied, till we can say, I know whom I have believed, and am persuaded, that he is able to keep that which I have committed to him against that

day. Possess us with more of that faith, which is the principle and medium of all vital godliness; may we be rich in faith; may we be strong in faith. By faith may we walk. May we feel the joy of faith; and do the work of faith. May we abound in hope; may the charity of every one of us, towards each other, increase; and may we be filled with all the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God.

Through another day thou hast spared us, and blessed us. May thy goodness lead us to repentance, and thy long-suffering prove our salvation. Let no evil befall us, and no plague come nigh our dwelling, this night; and in the morning may we rise to walk before the Lord, in the land of the living, and to show forth all his praise.

We implore it, in the name of him who died for our sins, rose again for our justification, and ever liveth to make intercession for us; and to whom, with the Father, and Holy Spirit, be ascribed everlasting praise. Amen.

SATURDAY MORNING.

Jay.

Let not the Lord be angry, while we, who are but dust and ashes, take upon us to speak unto the living God. Pardon our unworthiness; help our infirmities; and hearken unto the voice of our cry, our king and our God, for unto thee will we pray.

Thou art good to all; and we have largely shared with thy creatures, the bounties of thy providence: our forfeited lives have not only been continued, but crowned with thy goodness. Thou hast provided for our souls as well as for our bodies; and we hear a thousand voices inviting us to the feast, and saying, Come, for all things are now ready. Thanks be unto God, for his unspeakable gift; we bless thee for a Saviour, who died for our sins,

and rose again for our justification, and is now ascended far above all heavens that he might fill all things.

May we be made the partakers of Christ, and not only of his righteousness—but of his spirit: that we may be—not only padoned but renewed; and not only have a title to heaven, but a meetness for it. No longer alienated from the life of God, may our meditations of thee be sweet, and may we draw near to thee as to our exceeding joy. May we confide in thy promises, and rely on thy constant protection and care. May we be devoted to thy service, and find it perfect freedom. May we love obedience; may thy law be within our heart.

May thy cause be dear to our souls. We pray that thy word may have free course and be glorified. Let thy church not only be multiplied in number, but increased in knowledge, and sanctity, and peace, and concord, and joy; so that it may be a praise in the whole earth. Let the light of the moon be as the light of the sun, and the light of the sun be seven-fold, as the light of seven days. For brass, bring gold; and for iron, silver; and for wood, brass; and for stones, iron.

Thou dost not stand in need of us; but in thy condescension and wisdom, thou art pleased to make use of means; and we desire the honour and happiness of being instruments in thy hand. Lord, what wilt thou have us to do? We would value every day afforded us, as a new period of usefulness. May we be anxious to accomplish all we can to alleviate human woe, and to advance the temporal and spiritual welfare of all around us.

And may we be not only zealous, but persevering. May we never be discouraged. May we never grow weary in well-doing.

While many go back after following the Saviour, may we cleave to him with purpose of heart; and at last, hear him say, Ye are they who have continued with me

in my temptation, and I appoint unto you a kingdom, as my Father also hath appointed unto me.

We would not forget the afflicted. Hear the sighing of the needy; cause the widow's heart to sing for joy; and in thee may the fatherless find mercy. Remove indisposition and disease from those who are exercised thereby; or assure them of that world where the inhabitant no more says, I am sick.

Be with us all through the changing scenes of life, and at the hour of dissolution; when heart and flesh fail—and fail they soon will—be thou the strength of our heart, and our portion for ever. If death should be sudden, let it not find us unprepared; if it should be awful in the apprehension, let it be safe in the result; and if we cannot depart in triumph, may we expire in humble hope; saying with numbers before us,

A guilty, weak, and helpless worm,
On thy kind arm I fall;
Be thou my strength and righteousness,
My Jesus and my all.

And through eternal ages, may it be our privilege to unite with those who are singing, 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 to his Father, be glory and dominion for ever and ever. Amen

SATURDAY EVENING.

Jay.

O Lord God of Hosts; thou hast established thy throne in the heavens, and thy kingdom ruleth over all. It is a source of joy to our minds, and of encouragement to our hopes, that the Lord God Omnipotent reigneth. In thy greatness, we see thy all-sufficiency to accomplish all that thou hast promised; to confer upon us all we

need ; and to do for us exceeding abundantly, above all we can ask or think.

It is, therefore, good for us to draw near to thee ; and it is our mercy to know, that we can approach thee with confidence of acceptance and success, founded not on any worthiness or works of our own, but on thy own grace, in the appointment of a Mediator, who hast put away sin by the sacrifice of himself, and opened a new and living way, into the holiest of all, by his own blood.

We have no other name to plead ; and we need no other. Behold, O God, our shield, and look upon the face of thine Anointed : and for his sake, who groaned in the garden, and died upon the cross, and now appears in thy presence for us, pardon our iniquity, for it is great ; cleanse us from all unrighteousness ; deliver us from the power of darkness ; and translate us into the kingdom of thy dear Son.

May we no longer be strangers and foreigners, but fellow citizens with the saints, and of the household of God ; and because we are sons, send forth the spirit of thy Son into our hearts, crying Abba, Father. May our intercourse with thee, be free and delightful, and constant ; and not on peculiar occasions only, but in every thing, by prayer and supplication, with thanksgiving, may we make known our requests unto thee. May we live in thy presence.

May we walk with God—and walk humbly with God ; sensible of our deficiencies and desert ; admiring thy condescension and patience ; and bowing to all thy dispensations, without murmuring or repining.

May we not only submit to our trials, but be grateful for them. They are designed for our profit, that we may be partakers of thy holiness. They evince a care of which we are unworthy, and which we have never properly repaid. Lord, what is man, that thou shouldst

magnify him? that thou shouldst set thy heart upon him; that thou shouldst visit him every morning, and chasten him every moment? So impatient, and wayward, and foolish have we been under thy hand, that we have forfeited all claim to the rod, and deserve to be stricken no more. It would be just in thee to say, They are joined to idols, let them alone. But, O Lord, abandon us not to ourselves; treat us not with neglect. Employ whatever means are necessary to save and sanctify our souls. Try us as thou pleasest, only while we are chastened of the Lord, let us not be condemned with the wicked.

Humble us under a review of our depravity, through another day, and another week, which is now hastening to join the days and weeks before the flood. Who can understand his errors? In many things we all offend. Hide thy face from our sins. Heal our backslidings, and receive us graciously.

On the coming day, let thy good spirit lead us to thy holy hill, and to thy tabernacle. May we go unto the altar of God as to our exceeding joy, and taste the blessedness of those that dwell in thy house, and are still praising thee. Teach us to value properly the means of grace, and be concerned to derive from them, the benefit they are designed to afford. May we remember our accountableness for them. May we remember, that they never leave us as they find us; but always prove the savour of life unto life, or of death unto death.

Let not our attendance add to our sins and condemnation. Let us not sing without devotion, pray without desire, and hear in vain; but be found in the number of those, who know the joyful sound, and walk in the fear of the Lord, and in the comforts of the Holy Ghost.

And may those who will not be able to hear the word, hear the rod, and hear it saying, As many as I love, I rebuke and chasten. Let meditation, and reading, and

pious conversation, and above all, thy special presence, be substitutes for public ordinances. And have mercy upon all men, as we implore it through the mediation of the ever blessed Redeemer, in whose words we address thee.—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 that trespass against us; and lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power, and the glory, for ever. Amen.

FOURTH WEEK.

SUNDAY MORNING.

Ed.

Almighty and ever blessed God, in whom we live, and move, and have our being! we adore thee as our Creator, Preserver, and Benefactor. Enable us at this time to worship thee, who art a Spirit, in spirit and in truth. We believe that thou art, and that thou art the rewarder of all those who diligently seek, and faithfully serve thee. Thou hast mercifully defended us from all the dangers of the past night, and kindly brought us to the light, and duties, and privileges of another Sabbath day. We would adore that ever watchful Providence, which has hitherto guarded our bodies and souls from the perils to which they have been constantly exposed. We would bless and praise thee, O thou Keeper of Israel! for that undeserved protection which thou hast extended over us. We bless thee for the comfortable supply of all our wants, and for the bountiful provision thou hast graciously made for our temporal and spiritual necessities. Especially we would call upon our souls, and all that is within us, to magnify

the riches of that grace which thou hast exercised in the gift of thy only begotten Son, to be a sacrifice for our sins. We render thee hearty thanks for the gift of the Holy Ghost, for all the ordinances of thine house, for the promises of thy word, and for the hope of glory through thy grace. May we this day worship thee in the beauty of holiness. May thy truth be food to our souls, and may we be strengthened thereby for every duty and trial of life. Aid thy ministering servants to declare thy whole counsel this day. With fidelity and simplicity may they preach Christ crucified to perishing sinners. And may thy gospel prove to be the wisdom and power of God, to their salvation.

Most merciful Father, own us, who are now bowed before thee, to be thy children. Grant us the spirit of adoption, and may thy Spirit witness with our spirits that we have been begotten through thy truth, and renewed unto thy most holy image. May we daily grow in grace, and in the knowledge of thy Son, and steadily walk in the ways of thy commandments. Shed abroad thy love in our hearts, and renew us more and more in the temper of our minds. May all the members of this family belong to the household of faith, and may they bring forth fruits meet for repentance. May our lives and conversation be such as becometh the gospel of Christ; and may every Christian grace be in lively exercise in our hearts. Our iniquities are many and great in thy sight, and they have been aggravated by the mercies thou hast bestowed upon us, and by the privileges we have enjoyed. We come short of thy glory, and richly deserve thy wrath. But our hope is in thee. The blood of Christ cleanseth from all sin, and through his righteousness we may be justified. For his sake, O God, have mercy on us, and pardon our sins. Give us true repentance and deep humility, and enable us to exercise saving faith in the atone-

ment of our divine Redeemer. May the knowledge of the Saviour soon cover the earth, as the waters cover the sea. May thy name be hallowed throughout the world, and may all nations be soon brought to the obedience of the faith of the gospel. All we ask and offer is through the prevailing name of our adorable Mediator, to whom be glory for ever and ever. Amen.

SUNDAY EVENING.

Jenks.

O Lord! thou dost not bid us seek thy face in vain, nor serve thee for nought; but thou hast pleasure in the prosperity of thy servants, and dost bless us, not according to our imperfect services, but according to the infinite riches of thy mercy. Thy laws, O gracious Lord, are holy, just, and good, tending to promote our present and eternal happiness: it is therefore nothing in them, but the sinfulness of our depraved nature, that makes them appear grievous and hard. Nor is it any thing in thy blessed service, but in sluggishness and indisposition of our own vile hearts, that makes tedious to us any part of that work which is the joy of angels, and the honour and interest of all who serve thee.

Holy God! we are all as an unclean thing, and all our righteousnesses are as filthy rags; nor can we hope to be justified in thy sight, on account of any works or worth of our own; for by our own hearts and deeds we are reprov'd and condemn'd, and should be left speechless in thy judgment, if thou, O Lord, shouldst call us to account, according to the merits even of our best services. But we desire to take refuge and sanctuary under the shadow of our crucified Saviour; and to be found in him, not having on our own righteousness which is of the law, but that which is by the faith of Jesus Christ, that the shame of our nakedness may be covered, and all our sin-

ful deformities hid from thine eyes; that thou mayest forgive us mercifully, and receive us graciously, and love us freely in the Son of thy love, in whom thou art well pleased.

Command thy blessing, O Lord! we pray thee, upon the word which we have this day heard, and upon all the means of grace that have been employed for the good of our souls. It is not of him that planteth, nor of him that watereth, but of thee, our God, who giveth the increase. O be thou pleased to follow the preaching of thy word with the powerful influences of thy grace and holy Spirit, that it may be the savour of life to our souls, and the power of God to our salvation. O let us so hide thy word in our hearts, that we may not sin against thee, but that it may be a treasure within us; to strengthen us in every hour of temptation, and aid us in all times of need; that we may walk more humbly and closely with thee, and more circumspectly before the world.

Supply the want of thy public ordinances, we beseech thee, by the immediate teaching of thy good Spirit, to all such as through any unavoidable hindrances are kept from them. Continue to us, O gracious Lord, the light of thy gospel, and all the opportunities of serving thee, which we now enjoy. And preserve us by thy grace, from the curse of barrenness, under all thine abundant mercies and the means of grace; for it were better never to have had them, than not to be the better for them. That they may not, therefore, rise up in judgment against us, O make them now efficacious, and write thy laws in our hearts, and accomplish all the purposes of grace in our souls, that thy truth may shine forth with a convincing splendour in our lives.

We give thee thanks, O Lord God, our heavenly Father! for the mercies of this day, and for thy great mercy and goodness which has hitherto followed us all

the days of our lives. Blessed be thy name, O most merciful Father, that thou hast defended us from so many dangers in our lives, which threatened to destroy us, and delivered us out of so many troubles, under which we should have sunk and perished, if thou hadst not been nigh to us, and done great things for us. We bless thee for our health and plenty, peace and liberty, for the use of our reason, limbs and senses, and for the comforts of all thy good creatures; for the kindness of friends, and safety from our enemies; for the benefits and refreshments of society, and the success and prosperity of our affairs here in the world. But above all, we bless thee for the mercies and blessings relating to the world to come; for Jesus Christ, and all spiritual blessings in heavenly things in him, tending to the salvation of our souls; for remembering us in our low estate, and sending eternal redemption to us by the hands of thy dear Son; for the light and direction of thy word; for the teachings and strivings, the aids and consolations of thy Spirit; for all the means and helps which we have to do us good; for all thy grace wrought in us, and bestowed upon us; and for all the discoveries and hopes of eternal glory which thou hast given to us. O how infinitely indebted are we to the kindness and love of God our Saviour! O that we may ever be sensible and thankful as we ought! And with all that thou hast given us, blessed God, give us hearts filled with thy love, and lifted up in thy praise, and devoted to thy honour and service.

Defend us, O Lord! from the dangers of this night, and bring us in peace and health to the light and duties of another day. Forgive all the sins we have committed this day, and especially the sins which have mixed with our holy employments. To us belong shame and confusion. To thee belong praise and glory, which, through Christ our Mediator, we would render for ever and ever. Amen.

MONDAY MORNING. *Lon. Ch. Ob.*

Almighty and ever-living God ! we acknowledge ourselves bound, by innumerable obligations, to praise and adore, to love and serve thee. From thee we have received our being. Thou art our constant preserver and bountiful benefactor ; the source of every present enjoyment, and the spring of all our future hopes. Thou hast also, in thine infinite condescension, been pleased to look down with pity on our fallen race, and freely to offer salvation to us through Jesus Christ. We adore thee for the knowledge of thy will, for the promises of thy mercy and grace, and for the joyful prospect of eternal life so clearly revealed in thy holy word. Possess our minds, O Lord, with such a deep sense and firm persuasion of the important truths which are there made known to us, as shall powerfully influence and regulate all our thoughts, words, and actions.

But while we celebrate thy goodness towards us, we have cause to be ashamed of our own conduct. We have good reason, O Lord, to be humbled before thee on account of the coldness and insensibility of our hearts ; the disorder and irregularity of our lives ; and the prevalence of worldly and carnal affections within us. Too often have we indulged the passions and appetites which we ought to have opposed and subdued, and have left our duty unperformed : and we find a daily occasion to lament our proneness to corrupt inclinations and sinful lusts, and our reluctance to the practice of what is agreeable to thy will. O Lord, be merciful to us miserable sinners, and forgive us for thy Son Jesus Christ's sake. Produce in us deep and unfeigned repentance for our manifold transgressions ; and a lively faith in that Saviour who hath died for our sins, and risen again for our justification. And may thy pardoning mercy be accompa-

nied with the sanctifying influence of thy Holy Spirit, that we may no more sin against thee ; but may we live, from henceforth, as becomes the redeemed of the Lord, and the candidates for a happy immortality. Put thy fear into our hearts that we may never more depart from thee. May thy blessed will set bounds to our desires, and regulate all our passions. May our affections be fixed, not on present objects, but on those which are unseen and eternal. Convince us more effectually of the vanity of this world, and its utter insufficiency to make us happy ; of the vileness of sin, and its tendency to make us for ever miserable ; of the value of our souls, and the awfulness of that everlasting state on the borders of which we are standing : and may we be serious and diligent in our preparation for death and judgment.

We desire this morning to offer thee the sacrifice of thanksgiving for the watchful care of thy Providence exercised over us during the past night. We laid us down to sleep, and, blessed be thy name, we have arisen in safety. May the lives which thou hast mercifully prolonged be devoted entirely to thy service. Graciously continue thy protection and favour to us this day. Save us from sin, we beseech thee, and from all other evils, if it be thy blessed will. Enable us faithfully to perform every relative duty under an abiding sense of thy presence and of our accountableness to thee. May we, as a family, dwell together in peace and unity. May we put away from us every angry and discordant passion ; and loving thee with a supreme affection, may we love each other with pure hearts fervently. Preserve us, O Lord, from the influence of those temptations to which we are daily exposed. Make us duly sensible of our own weakness, that our hearts may be raised to thee in humble and fervent supplications for the needful supplies of grace and strength. When we are in company, may it be our care

to do and to receive as much good as possible. When we are alone, may we remember that our heavenly father is with us; and may this thought excite in us an earnest desire to act as in thy sight.

Bless, we pray thee, the President of these United States, and all others in authority. Endue them plenteously with wisdom and grace from on High. May all mankind be visited with the light of the gospel; and may its influence be more widely diffused in this land. In tender mercy regard all who are in affliction of whatever kind. Grant unto our dear friends and relations every blessing which thou knowest to be needful for them. May they and we experience thy favour in this life, and in the world to come life everlasting.

We offer up these our imperfect prayers in the name of our only mediator and advocate Jesus Christ. Amen.

MONDAY EVENING. *Lon. Ch. Ob.*

Almighty and most merciful Father, in whom we live and move, and have our being: to thy tender compassion are we indebted for all the comforts of the present life, and for the hopes of that which is to come. We bless thy great goodness for the measure of health which we have this day enjoyed; for our food and raiment; for our peace and safety; for our domestic and social enjoyments; for the use of our reason; and for the opportunities of religious improvement with which we have been favoured. But above all, we acknowledge, with thankful adoration, thine inestimable love in sending thy Son Jesus Christ into the world, to die for our sins, and to rise again for our justification. To this love we owe thy forbearance with us, thine unwearied patience towards us, the gracious invitations of thy word, thy promises of pardon, reconciliation, and eternal life, and the

gift of thy holy spirit to renew our fallen natures and to enable us to perform thy righteous will.

Here, O Lord, in thy presence, would we bewail our carelessness and inconsideration in time past, and the innumerable sins whereby we have provoked thee to withdraw thy tender mercies from us, and to abandon us to the natural blindness and hardness of our hearts. Our lives, even during the day which is now drawing to a close, have little corresponded with those obligations which our christian profession lays upon us, and which, by our baptismal engagement, we have solemnly promised to fulfil. We have loved the world more than God; and we have been pursuing its vain and worthless objects, far more eagerly than the glory and the treasures of thy kingdom. How little, O Lord, have we felt the force of gratitude to thee and to Christ, as the animating spring of our obedience! How little have we been restrained by thy fear and by the recollection of thy presence, from transgressing thy commandments! How little has it even been in our thoughts or intentions to please thee and to do thy will!

O Lord, lay not our sins to our charge. Be merciful, we beseech thee, to our unrighteousness, through the blood of the Lamb of God which was shed for the sins of the world. Remember not against us, O Lord, the vanity of our thoughts, the errors of our judgment, the pride of our spirit, the inordinateness of our desires, the violence of our passions, the inconstancy of our resolutions, the selfishness of our motives, or the unworthiness of our ends. Let not the time we have wasted, the talents we have misapplied, or the grace we have abused; let not our unkindness to others, nor our ingratitude to thee, rise up in judgment against us. But grant unto us thy gracious pardon for the past; and bestow on us the grace of thy holy spirit to renew us in body, soul, and

spirit, and to enable us to amend our lives according to thy holy word. Inspire us, O Lord, with such an affecting sense of thy love to us, as may powerfully excite our love to thee, and produce in us a greater earnestness, zeal, and diligence, in all our duty. May thy favour be the great object of our desire and pursuit, and by thy grace may we be restored to such a lively image of thyself in all righteousness, purity, goodness, and truth, that we may have an abiding testimony of thy love. May the holy dispositions of Jesus Christ be formed within us, that we may walk in all humility, meekness, patience, contentedness, and self-denial, and make an entire surrender of our souls and bodies to thy holy will and pleasure. May Christ reign in our hearts, that we may no longer live to ourselves, but to him; and that the life we lead in the flesh may be by the faith of the Son of God, who loved us, and gave himself for us.

And the same mercies which we implore for ourselves, we desire also for the rest of mankind, especially for all who are called by the name of Christ. Put an end, O Lord, to the wars which desolate the earth, and cause the gospel of peace to extend its influence from the rising to the setting sun. Avert from this nation the evils which we feel or fear. May our rulers rule in thy fear, for the good of this nation, and to the extension of thy glory. May the ministers of Christ guide their flock with true wisdom and fidelity; and may the people follow their godly counsels. May the rich have compassion on the poor, and learn to trust, not in uncertain riches, but in the living God. May the poor of this world be rich in faith and a contented spirit, and heirs of thy kingdom. Give thy grace to husbands and wives, parents and children, masters and servants, that in their several relations they may so behave themselves as to adorn the doctrine of God our Saviour in all things. May all who are en-

deared to us, by whatever ties, be dear to thee, and have their final portion with the saints in thy glorious kingdom.

And now that we are about to lay ourselves down to rest, receive us, O Lord, into thy gracious protection. Refresh us with comfortable sleep: and when we awake in the morning may our first thoughts be directed to thee, our merciful Preserver. Defend us from the powers of darkness, and from all evil accidents; and may our minds enjoy such delightful views of thee and of thy glory, and be so weaned from this world, that we may be willing at thy call, to depart hence, and to be with Christ.

Hear, O Lord, these our imperfect prayers which we present unto thee in the name and through the mediation of Jesus Christ, to whom be glory for ever and ever. Amen.

TUESDAY MORNING.

Ed.

O Lord, the blessed God of our salvation! thou art the hope of all the ends of the earth, upon whom the eyes of all do wait; for thou hast made us, and dost preserve us. On thee we depend for every good thing. From thee cometh down every good and perfect gift. Although we have rebelled against thee, thou hast not destroyed us, but art still gracious, and ready to forgive. Thou hast watched over us during the hours of our rest. Thou hast permitted no evil to come nigh us. And thou hast brought us in peace and safety to the light and duties of another day. We bless and praise thee for this undeserved protection. Thy mercies are new every morning, and renewed every evening. Thou art continually affording us fresh occasions for praise and thankfulness. O may thy goodness lead us to unfeigned repentance. May thy preserving care be extended to us this day. Keep us by thy mighty power from evil and danger of

every kind, and enable us to live not unto ourselves, but unto thee. May we daily walk in the way of thy commandments, glorifying thee in our souls and bodies which are thine. Thou hast assured us in thy word, that if we acknowledge thee in all our ways, thou wilt direct our path: we would, therefore, commit ourselves and all that concerns us, entirely to thee, to be guided by thy wisdom, and disposed of to the glory of thy name.

O Lord! take not thy Holy Spirit from us, nor withhold from us the comforts of thy presence. Our great sinfulness, and our manifold abuses of thy grace and goodness, are calculated to provoke thy displeasure, and to grieve the Holy Spirit. But, Oh! have mercy on us, and deal not with us according to our ill deserts, but according to thy loving kindness and tender compassion. Give us not over to the love and dominion of sin. Spare us, O Lord, and give us true repentance, and turn us wholly unto thyself. Mercifully pardon our many and aggravated sins, and heal all our spiritual maladies. Lift upon us the light of thy reconciled countenance, and shed abroad thy love in our hearts. Grant us a comfortable assurance of our acceptance with thee, that we may rejoice in thy favour, and glory in the God of our salvation. As guilty sinners, we look to the Cross, and behold by faith the Lamb of God for sinners slain. Our hope is in the blood of Christ which cleanseth from all sin. As helpless we look to thee for strength, and rejoice that Christ is our strength and our portion for ever. As naked, we come to thee to be clothed in the spotless robe of our Redeemer's justifying righteousness.

While we are in the flesh, O Lord, give to us all things needful and convenient for us, during our earthly pilgrimage. Make us humble in all our enjoyments, and submissive and patient under all our trials, and sanctify to us all the events of thy wise and adorable providence, till

through the merits of thy Son, and the multitude of thy mercies, we are received into that rest which remaineth for thy people.

Bless, O Lord, this highly favoured nation; a nation like Israel of old, remarkable for its mercies and sins. May its mercies lead us to repent of its sins. Avert from it every impending calamity. Bless all in authority over us. May they be wise and upright, impartial and firm, humble and prayerful. Be very gracious to thy church universal. May all, of every name and denomination, experience a time of refreshing from thy presence. Revive thy work, O Lord, in the hearts of all thy people.

Regard in mercy our dear absent friends. Make them all thy friends. Guide them by thy counsel, and afterwards receive them to glory.

Bring all nations to the knowledge and love of the truth as it is in Jesus. Hasten the coming of thy kingdom, and declare the glory of thy grace even unto the ends of the earth. All we ask and offer, is through Jesus Christ the Mediator, and to the triune God be glory for ever and ever. Amen.

TUESDAY EVENING.

Jenks.

O Lord our God! thou art infinitely great, and infinitely good. Thy glory is above all our conceptions, and thy mercies are over all thy works. And above all thy mercies, have we cause to admire, and bless, and praise thee for those favours which, in so large a measure, and in so especial a manner, thou' hast been pleased still to vouchsafe unto us, who are the daily objects of thy bounty, and do continue still the living monuments of thy goodness. Where thy glorious perfections check and forbid our approaches, thy gracious attributes invite and encourage our applications unto thee, and embolden us to

look up to thee, as our most merciful and kind Father in Jesus Christ. And although we have great and many sins to confess to thee, yet we will confess them in the hope of thy pardon, and of power from on high, to enable us to avoid them in all future time.

Thou didst create us, O Lord, after thine own blessed image, in an holy and happy estate; but we have made ourselves vile and miserable, averse to good, prone to evil, and so full of provocation, that it is thy wonderful patience with us, and loving kindness to us, that thou hast not, ere this, cut us off in our sins, and shut us up under final despair. But thou hast so far declared thy willingness to be reconciled even to thy enemies, that thou hast sent thy only Son into the world, upon the great errand of our salvation; that whosoever believeth in him should not perish, but have everlasting life. O Lord! we believe, help thou our unbelief, and give us true repentance towards God, and faith in our Lord Jesus Christ, that we may be of the number of those who do indeed repent and believe to the saving of their souls.

Save us, O Lord, from ourselves, and from the love and course of this present evil world. Make for us a way of escape out of all the snares of temptation, where-with we have been entangled, and hindered in running the race set before us. Make thy way plain before us, that we may constantly walk therein. And may our experience of its peace and goodness be more effectual to keep and encourage us in the same, than the allurements and discouragements of the world, to lead us astray from it. O Lord, establish, strengthen, and settle us in the truth, so that going forth in thy strength, we may do thy will to all well pleasing; and continue in thy fear and love all the days of our lives.

These mercies we beg not only for ourselves, but for all whom we should remember in our prayers. O! bring

nigh to thee by the blood of Christ, all those that are yet afar off, and make manifest the glory of thy grace in all lands, that such as yet sit in darkness and in the shadow of death, may see the light of thy truth, and experience the joy of thy salvation.

O that all who name the name of Christ may depart from iniquity, and so live according to their high and holy profession, that they may give no just occasion to the enemies of the Lord to blaspheme, but may adorn the doctrine of God our Saviour, in all things, and by godly living and well doing, put to silence the ignorance of foolish men.

Be gracious and favourable, O Lord, in an especial manner, to thy church. Arise, O God, and plead thy own cause, which thou hast so long and so wonderfully owned and defended. Let not her enemies prevail against her, but may all who espouse thy cause, and stand up for the honour and defence of thy truth, be prevalent and prosperous in all their endeavours.

Bless with the choicest of thy blessings, the President of these United States. O Lord, protect his person, direct his counsels, and may his administration be comfortable to himself and us. Prosper all his undertakings and endeavours for the public safety, and for the peace and welfare of these States. Give all magistrates wisdom, grace, and courage, to discharge aright their respective duties. Make the ministers of thy word an example to the flock, in all sobriety, righteousness, and holiness of living; and establish us all an holy people to thyself; granting us one heart and one way, that we may all agree in the same faith, and adorn it with a suitable and consistent life. Forgive our enemies, if we have them, and turn their hearts, and turn ours to forgive them. And direct all our ways to please thee, that thou mayest make even our enemies to be at peace with us.

Hear us, O God of the spirits of all flesh ! hear us for ourselves and others ; and hear others for themselves and us ; and hear the Son of thy love, in behalf of thy whole church, for it is through his blessed mediation that we offer these our prayers and thanksgivings, to whom with the Father and Holy Spirit be glory for ever. Amen.

WEDNESDAY MORNING.

Jenks.

O Lord God, merciful and gracious, long suffering, and abundant in goodness and truth ! Thou keepest mercy for thousands, pardonest iniquity, transgression and sin, and dost not retain thy anger for ever, because thou delightest in mercy. How excellent is thy loving kindness, O God ! therefore do the sons of men put their trust under the shadow of thy wings. And therefore do we desire still to look up to thy bountiful hand, whence we have received all our good things. O Lord our God ! be thou pleased to look down mercifully upon us, and be gracious and favourable to us, as thou art wont to be unto those that love thy name. O look not upon the sin of our nature, nor the sins of our hearts and lives ; which are more than we can remember, and greater than we can express ; and such as make us vile, even in our own eyes ; and so highly guilty before thy holy Majesty, that it is of the Lord's mercies we are not consumed, because thy compassions fail not. But behold us in mercy, through the merits and mediation of thy Son our Saviour, who did no sin, and was manifested that he might take away our sins : by whom it is that we have this access to the Majesty on high, and encouragement to come into thy presence, to ask what we need.

And seeing there is in Christ Jesus an infinite fulness of all that ever we can want or wish to make us holy, and to make us most blessed eternally : O that we may

all receive of his fulness grace sufficient for us; to pardon our sins and subdue our iniquities; to justify our persons, and to sanctify our souls; and to complete upon our hearts and lives that holy renovating change, which may still more and more transform us into the blessed image after which thou didst create us; and make us still more meet to be partakers of the inheritance of thy saints in light.

And teach us, O Lord our God, to use this world without abusing it, and to enjoy the things of it, without losing our part in thy love, which is better than life. Whatever we have of the world, O may we have the same with thy permission and love, sanctified to us by the word of God, and prayer; and by the right employment and improvement thereof to thy glory, who art the gracious Giver of all our good things. And whatsoever we want of the things of this life, O Lord our heavenly Father, leave us not destitute of any of those things that accompany salvation, but adorn our souls with all such graces of thy holy Spirit, as may enable us to adorn the doctrine of God our Saviour in all things, by such a conversation as does become it.

Help us, O gracious Lord, in the whole of our duty to thee our God; and also in the discharge of all relative duties which we owe to men, whether superiors, equals, or inferiors, all with whom we have our conversation in the world; that we may walk wisely toward them that are without, and kindly toward them that are within; and not be justly offensive unto any; but, what in us lies, useful and beneficial to all. And thus let us pass the time of our sojourning here, in thy fear and favour, and to thy honour and glory; that at last, thy name may have the praise, and our souls the comfort, in the hour of death, and in the great day of our Lord Jesus Christ.

And now that thou hast renewed our lives and thy

mercies to us this morning, help us, O God, to renew our desires, and resolutions, and endeavours, to live in the obedience of thy holy will, and to the honour of thy blessed name. O restrain us from the evils and follies into which we are prone to fall; and quicken us to the offices and duties which we are averse to perform. And grant that we may think and speak, and will and do, the things becoming the children of our heavenly Father; and so find the strong consolation of thy gracious acceptance in Jesus Christ our Saviour. Amen.

WEDNESDAY EVENING. *Bennett.*

Blessed and glorious God! Thou art the King eternal, immortal, invisible, the only wise God, of whom, through whom, and to whom are all things; the Father of mercies, and God of all grace. Thou searchest the hearts and triest the reins of all men. Thou art acquainted with all our ways. As we now come to seek thy grace, and beg thy presence, acceptance, and blessing, look down upon us in tender mercy. O let thy spirit help our infirmities, and teach us how to pray. Hearken unto the voice of our cry, our King and our God, for unto thee will we pray; our voice shalt thou hear in the morning, and in the evening will we direct our prayer unto thee. We are not worthy, O Lord, of the least of thy mercies, and yet how bountifully hast thou bestowed them upon us! open thou our lips, and our mouths shall show forth thy praise.

But, O God, we have requited thee evil for good; what unsuitable returns have we made for that goodness and mercy which has followed us all our days! we are ashamed, and blush to lift up our faces before thee, O Lord, for our iniquities are increased over our heads, and our trespasses have grown up to the heavens. Lord, we

would lie in the dust, and cry, unclean, unclean ! we have a sinning and a sinful nature ; we were shapen in iniquity, and in sin were we conceived. And, O God, how deeply aggravated are all our sins ! they have been committed against light and conviction, against promises and vows, and against manifold experiences of thy grace and love. O, cast an eye of pity upon us ; we are vile ; what shall we answer thee ? Lord, we would abhor ourselves and repent in dust and ashes.

And as our sins are many, so, O Lord, are our necessities many and great ; we come to thee for the supply of them all ; we come for a blessing, a suitable and effectual blessing. Bless us, O our God, with the pardon of all our iniquities. Let our transgressions be forgiven, and our sins covered. Impute not iniquity unto us. O purge us with hyssop and we shall be clean ; wash us and we shall be whiter than snow. We have no merit to plead, but we cast ourselves upon thy mercy and grace in the Redeemer ; we plead and trust to his atoning blood which was shed for the remission of sins ; we have sinned, but Christ has died, the just for the unjust, that he might bring us to God. O justify us freely by thy grace, through the redemption that is in Christ. Look upon us in the face of thine Anointed, and accept us in the Beloved. O Lord, heal and sanctify our sinful nature. Help us to put off the old man which is corrupt, and to put on the new man, which, after God, is created in righteousness and true holiness. Create clean hearts, and renew right spirits within us ; help us to crucify the flesh with its affections and lusts, that the body of sin may be destroyed. Enlighten our minds, and grant us the spirit of wisdom and revelation in the knowledge of Christ. Subdue and renew our wills, that their enmity to thee may be overcome. Cast down all lofty imaginations, and bring every thought into subjection to the obedience of Christ.

Help us to love our enemies, if we have them, and if we have aught against any man, help us to forgive, as God, for Christ's sake, forgiveth us. Enable us to bless them that curse us, and pray for them that despitefully use us. Help us all, O Lord, duly to consider our latter end, and diligently prepare for the same; so teach us to number our days, that we may apply our hearts unto wisdom; and whatsoever our hands find to do, may we do it now, without delay, and with all our might; for there is no work, nor device, nor knowledge in the grave, whither we are all hastening. O Lord, bless all for whom we should pray. Regard in mercy our absent friends and relatives; pity and relieve the poor and distressed; comfort those who mourn; bless our land and all its rulers. Pour out thy Spirit upon all flesh, and hasten the coming of thy glorious kingdom. Accept our thanks for the mercies of this day. Take us under thy protection this night; sustain us in sleep, and raise us up in the morning, and when we awake, may we be still with thee. All which we beg in the name, and through the mediation of Christ our Saviour. Amen.

THURSDAY MORNING.

Jenks.

O Lord our God! thy name is most excellent in all the earth: thou hast set up thy glory above the heavens, and thou art worthy to be celebrated with everlasting praises of men and angels; for thou hast created all things, and for thy pleasure it is that they are and were created. Thy hands, O Lord, have made us and fashioned us, and thou hast breathed into our nostrils the breath of life; yea, still thou holdest our souls in life, and givest us every good thing that makes our lives a blessing and a comfort to us. Thou hast formed us for thyself, that we should

show forth thy praise, and live to thy glory, as we do continually live upon thy bounty.

But, O Lord our God! we have not brought thee the glory which thou hast made us capable of, and in so many ways obliged us to; instead of this, O how greatly have we dishonoured thee, our God, in the whole course and conduct of our lives! time after time, forgetting the gracious Giver of all our good things, who art never unmindful of us. And O how soon have we been weary to do thee service, who art never weary to do us good! Yea, we have not only neglected thy work, but have been disobedient against thy word, and have taken bold liberties, to go on after our own foolish and hurtful lusts, in such ways of living as thy laws and our own hearts disallow and condemn.

And for these things we desire to pour out our hearts, and to humble our sinful selves here before thee; entreating thy gracious favour, for the sake of thy mercy in Christ Jesus, who has moved thee to spare us so long, and to do so much for us already, that thou wilt be pleased to give us repentance and pardon for all that is past, wherein we have offended thee; whether in omitting our duty, or failing in it, or doing contrary to it. However we have transgressed, O humble us duly under the sense of it; and, for thy dear Son's sake, absolve us thoroughly from the guilt of it.

And strengthen us, good Lord, with might, by the spirit in the inner man, to make us more watchful against, and more victorious over, the corruption of our nature, the temptations of the devil, and the distractions and allurements of this sinful world, wherein we live. O destroy in us every vicious inclination, every evil habit, and rebellious notion, that exalts itself against the knowledge of God, and against the obedience of our Lord Jesus Christ. And increase and confirm in us, still more and more, thy

true knowledge and faith, and fear, and love; and every grace of thy holy Spirit, which thou knowest to be most wanting in us, and necessary for us; such as may make our lives still more comfortable to ourselves, more profitable to others, and more to the glory of thy name. And however it goes with us, as to the concerns of this present time, O that we may still be found in the way of our duty, fearing God, and working righteousness; that we may secure our interest in the great Saviour of the world, so that when all here shall fail us, thou mayest take us up, and be the strength of our hearts, and our portion for evermore.

Day by day we magnify thee, O Lord, who makest every day of our lives still a further addition to thy mercies. We bless thee for our last night's preservation and protection, and for the rest and refreshment which thou hast given us therein. O cause us to hear thy loving kindness in the morning, for in thee do we trust; cause us to know the way wherein we shall go, for we lift up our souls to thee. Cast us not away from thy presence; take not thy holy Spirit from us; but direct all our ways to please thee our God, that thou mayest crown us with blessing and good success. Help us to see thy power, to own thy presence, to admire thy wisdom, and to love thy goodness in all thy creatures. And by all the comforts of creatures, O draw our hearts still nearer to thyself, the blessed Creator of every comfort; and let our meditations of God be sweet as well as frequent, that delighting ourselves in the Lord, thou mayest give unto us the desires of our hearts. Such mercy and grace we beg for ourselves, and all ours, and thine, every where, in our great Mediator's form of prayer, "Our Father," &c.

THURSDAY EVENING.

Ed.

Almighty and most merciful Lord God ! Thou art glorious in all thy perfections, and art adored by all the host of heaven. It is both our duty and our privilege to unite with them in praising thee for what thou art, and for what thou hast done for our ruined race. All thy handy works proclaim thy glory. The heavens and the earth declare thy praise. But on the cross we read thy character, and behold an exhibition of thy power, thy mercy, thy justice, and thy truth ; for thou didst so love the world as to give thy only begotten Son to die, that whosoever believeth in him should not perish, but have everlasting life ; relying on the efficacy of his death, and trusting to the mediation of thy Son, we would once more approach the throne of thy grace as humble suppliants for thy mercy. We confess with shame that we have rebelled against thee, and violated thy most holy law. We have been unmindful of thy counsel, and indifferent to thy warnings and reproofs. We have been too little affected by thy goodness, and too little awed by thy threatenings and judgments. We would mourn before thee on account of the hardness of our hearts, the perverseness of our wills, and the deadness of our affections. But we are encouraged by thy promises to hope in thy mercy, and emboldened by thy gracious invitations to apply to thee for pardon and acceptance. We have no merit of our own to offer, for all our righteousnesses are as filthy rags. Our obedience is awfully imperfect, and defiled by the admixture of sin and insincerity. Our hope is in the atoning blood of our divine Redeemer. We would take refuge in his wounded side, and under the shadow of his wings. Give us true repentance for all our iniquities of heart and life, and mercifully blot

them from the book of thy remembrance; for there is forgiveness with thee, that thou mayest be feared.

Bestow upon each of us the grace of th Holy Spirit, that we may be renewed day by day in the spirit of our minds, and be enabled to withstand the temptations of the adversary, and to walk in newness of life to the praise of thy holy name.

We render thee our united and hearty thanks for the mercies of the day past, for the protection of our bodies and souls, and for the suitable and abundant provision for all our wants. Be graciously pleased to take us in thy holy keeping, during the silence and darkness of this night. May our slumbers be refreshing and undisturbed; and with humble, penitent, and grateful hearts, may we awake in the morning, to the light, and duties, and privileges of another day. Give us grace to spend all our days in thy fear and service, and to thine honour and glory. May it be Christ for us to live, and gain for us to die; so that living or dying, we may be the Lord's. May all the dwellers under this roof be finally dwellers with thee in heaven. May all, from the eldest to the youngest, be among the number of thy redeemed ones.

Graciously smile upon all who are near and dear to us, by whatever tie. May they be united to Christ by a living faith, and follow him as his true disciples.

Have mercy upon all sorts and conditions of men, comforting and relieving them according to their several necessities. Prepare the living for death, and the dying for glory. Bless with all needed grace, our rulers and lawgivers, that they may serve thee acceptably, by serving their country uprightly and efficiently. Diffuse the light of the gospel among all nations, and pour out thy Spirit copiously upon all thy churches, for the sake of thy Son, our Saviour, who hath taught us to pray, "Our Father who art in heaven," &c.

FRIDAY MORNING.

Jenks.

We do here present ourselves this morning before thy heavenly and glorious Majesty, O most blessed Lord our God, with the desire of our souls, to pay unto thee that tribute of homage and service, and prayer and praise, which thou hast made us capable of, and every way obliged us to. We desire to perform the same in such a manner, that thou mayest mercifully accept us and our services, at the hands of Christ Jesus. In his great name we come to thee, at thy command, and worship here at thy footstool, to beg thy pardon and peace, the increase of thy grace, and the tokens of thy love. For we are not worthy that thou shouldst, in any way of mercy, take notice of us, or be entreated by us: but worthy is the Lamb of God, slain to take away the sins of the world, for whose sake do thou, O Lord, mercifully look upon us; for he has fulfilled those holy laws, which we have broken, and perfectly satisfied the justice of heaven, for all our violations of them. And in him thou art a God gracious and merciful, to poor sinners, who deserve nothing from thee, but to be forsaken and abhorred by thee. Unto us belong shame and confusion of face for our sins, and fearful expectation of all the judgments and miseries which thy holy laws denounce against sinners: if thou, Lord, shouldst be extreme to mark what we have done amiss; if thou shouldst deal with us and proceed against us as in justice thou mightest.

But, O gracious Father, regard not what we have done against thee, but what our blessed Saviour has done for us; not what we have made ourselves, but what he has made of thee, our God unto us. And O that Christ may be to every one of our souls, what he is to all thy faithful people, wisdom, and righteousness, and sanctification, and redemption; that his precious blood may

cleanse us from all our sins; and that the grace of thy holy Spirit may further renew and sanctify our souls, and subdue our iniquities, and mortify our lusts; and quicken us to, and enable us for the performance of all the duties of thy holy service. O let not sin reign in our mortal bodies, that we should obey it in the lust thereof. Let there be no sin in us but what is felt and hated, bewailed and resisted by us; and let us approve our very hearts to thee, the Searcher of them; and may all our ways be still pleasing in thy sight.

O teach us to know thee, our God, and enable us to do thy will as we ought to do. Give us hearts to fear thee, and love thee; to trust and delight in thee, and to adhere and cleave in faithfulness unto thee. That no temptations may draw us, nor any tribulations drive us from thee; but that all thy dispensations to us, and all thy dealings with us, may be the messengers of thy love to our souls, to bring us still nearer to thy blessed self, and to make us still more fitted for thy heavenly kingdom. Quicken us, O Lord, in our dulness; that we may not serve thee in a lifeless and listless manner; but, may abound in thy work, and be fervent in spirit, serving the Lord. And make us also faithful in all the offices of intercourse with our neighbours; that we may be ready to do good, and bear evil, and forbear revenge; and be just and kind, merciful and meek, peaceable and patient, sober and temperate, humble and self-denying, inoffensive and useful in the world. That so glorifying thee here upon earth, we may at our departure hence, enter into the joy of our Lord, and be forever glorified in thy heavenly kingdom.

O thou that hast kept us alive to this day, and hast been still good and kind to us all our days, renew thy mercy to us, we beseech thee, together with this morning light; and as thou makest the outgoings of the morning and evening to rejoice, so lift up the light of thy counte-

nance upon us, and make us glad with the tokens of thy love; and thou that art ever present with us, O make us ever well aware of thy presence, that we may duly remember thee in all our ways, and wisely and piously demean ourselves in all our affairs. Be with us, O Lord, at our going out, and our coming in; and let thy grace follow us this day, and all the days of our life. Be thou our guide unto death, in death our comfort, and after death our portion and happiness everlasting. O hear us from heaven, thy dwelling-place; and, when thou hearest, have mercy: forgive the sins of our persons, and the sins of our prayers; and do more for us than we are worthy to expect at thy hands, for his sake, who alone is worthy, with the Father and the Holy Spirit, to receive everlasting praises. Amen.

FRIDAY EVENING.

Jenks.

O Lord, we desire to seek thy face, and to wait upon thee in the duties of thy worship; entreating thy gracious favour with our whole hearts, that we may do all as we ought, with good acceptance to our God. And to whom should we make our applications, but unto thee, the Father of mercies and the fountain of all goodness, who art able to do exceeding abundantly for us, even above all that we can ask or think; and who hast declared thy willingness to be importuned and solicited by us; and thy readiness to hear, and help, and answer us, in those things which we beg at thy gracious and bountiful hands, in the name and mediation of our great Lord and Saviour: O let our prayer ascend before thee as incense, and the lifting up of our hands be as the evening sacrifice, pleasing to thee our God, in the Son of thy love. It is in his blessed name alone, that we have the encouragement and boldness to beg of thy infinite goodness all that

thou knowest to be needful and expedient for us; seeing there is in ourselves no good thing to recommend us to thy favour and acceptance; but a proneness and inclination to what is displeasing in thy eyes, and destructive to our souls. For we are by nature the children of wrath, a seed of evil-doers, the sinful offspring of rebellious parents; we have been daily trespassing against thee, and still adding to the great number of our offences, against thee. There is nothing in us, O Lord, but what may provoke thee to reject us: but there is enough in thy beloved Son, of all grace and goodness, to move thee mercifully to accept us. He was made sin for us, who knew no sin, that we might be made the righteousness of God in him; and that we might be saved through faith in his merits, where we could not be saved by any desert of our own works. O behold our sins punished in our Saviour, who was wounded for our transgressions, and bruised for our iniquities: and as the chastisement of our peace was upon him, so let the merits of his righteousness be upon us; and by his stripes let our souls be healed.

Nor do we only beg for pardon of our sins, but also for power against them, and grace sufficient for us to break them off, and to walk more pleasingly before thee, in all the ways and duties of righteousness and holiness, which thy word prescribes to us. O never suffer us to be tempted above what we are able; but make our temptations less, or thy grace in us, and our spiritual strength, still greater than all our temptations; that no iniquities may prevail against us, nor any presumptuous sin have dominion over us. O make us more conformable to the pattern and the precepts of our Saviour, and more transformed into his holy image and likeness; that we may not profess the religion of Jesus Christ to the wrong and disparagement of it: nor make the way of truth, by reason

of us, to be evil spoken of; but let our light shine before men, to the glory of thee our heavenly Father, and to the edification of those with whom we have our conversation.

And together with our own, we commend to thy mercy, O God of the spirits of all flesh, the necessities and distresses of all our brethren throughout the world. O enlighten the ignorant, quicken the careless, awaken the secure, convince the erroneous, reclaim the vicious, establish the unsettled, and comfort the dejected. Bring all to the knowledge and love of thy truth, and to the participation of thy grace, and the obedience of Christ; and finally to the blessed hope of thy heavenly glory, and to the eternal salvation of our souls. We pray, as more particularly bound, for all our magistrates and ministers of the gospel; and all our friends and relations; and all thy servants, and all the afflicted everywhere; especially those for whose happiness and salvation thou knowest us to be chiefly concerned. O do thou for us, and for them, as thou knowest best, and most needful and expedient, for thy own mercy's sake in Jesus Christ.

As we pray to thee for what we need, so we desire to praise thee for all that we have received at thy hands. And blessed be thy name, O Lord, that we have any thing, yea that we have so many things, to bless and praise thee for. O what shall we render to the Lord for all his benefits? What can we give to thee, our God, but the glory of thy own gifts and goodness unto us? O Lord! let not our hearts be shut and straitened towards thee, whose hand is every day so open unto us; but do thou possess and enlarge these hearts of ours with more and greater love and thankfulness to thee, who hast so abounded in mercy and loving kindness towards us, that we may give thee thanks with all our hearts, and glorify thy name for evermore.

And now that the night is upon us, and we are ready to betake ourselves to our rest, we commit ourselves to thy gracious protection, who never sleepest nor slumberest, but hast still a watchful eye open upon thy people. O watch over us, our God, we pray thee, for good; that none of the evils or harms which our sins have deserved may befall us. Preserve us from the works, and from the powers of darkness, and from all the terrors and dangers of the night. Let all our sins, to-day, or any time heretofore committed, be removed out of thy sight, and show us the light of thy countenance, O Lord, to refresh us with the sense of thy blessed love and favour, in our dear Redeemer; for whom, and to whom, with thy eternal self, and Holy Spirit, be all thanks and praise, and honour, and glory, ascribed by us and all thy church, from this time forth, world without end. Amen.

SATURDAY MORNING.

Jenks.

O Lord, thou art the God whose we are, and whom we ought to serve, with all the endowments and abilities for thy service, wherewith thou hast blessed us. For thou hast laid upon us all the obligations of thy laws; and all the endearments of thy love, to be faithful in the covenant of our God; and to abound in the work of the Lord. And we desire to humble our sinful selves here before thee, that our lives have been so unprofitable to thee, and so full of provocation against thee; that the dishonour which we have done thee, O Lord, has by many degrees exceeded all our service; that we have lived to ourselves, more than to the Lord and Giver of our lives; and we have served our own lusts and pleasures more than thy holy blessed will; which is the rule of all righteousness, and in the performance whereof, there is the greatest reward. O how we have disbelieved thy truths, disobeyed thy

commands, disregarded thy promises and threats! and resisted and defeated all thy gracious methods to reclaim us from the evil of our ways, and to bring us over entirely to thyself.

We have sinned against thee, our God, to the infinite wrong and damage of our own souls, and by our sins we have spoiled and destroyed ourselves; but it is not in us to recover and save ourselves. No: in thee alone is all our help. Yea, thou hast laid help upon one that is mighty and able to save to the uttermost all that come to God through him: through whom thou hast encouraged us to come boldly to thy throne of grace, that we may obtain mercy, and find grace to help in every time of need. In him, therefore, we beg, Lord, that thou wilt be reconciled to us, and at peace with us; as a Father of mercies, and a God of consolation.

And for his sake, enable us also, we beseech thee, to demean ourselves as becomes the children of God, the redeemed of the Lord, and the members and followers of Jesus Christ. O put such principles of grace and holiness into our hearts, as may cause us to hate all iniquity, and every false way. And put thy spirit within us, causing us to walk in thy statutes, and to keep thy judgments, and to do them. Not only lay thy commands upon us, but be pleased, O Lord, to enable us to perform every duty required of us. And so engage our hearts to thyself, that we may make it our meat and drink to do thy will; and with enlarged hearts, run the way of thy commands. O make our services acceptable to thee while we live, and our souls ready for thee when we die. And as long as we are in this world, keep us, O Lord our God, from the evil of it, and from the snares and dangers which thou knowest we are continually exposed to in it. O make our journey safe and sure, through all the changes, troubles, temptations, and various conditions of

this mortal life, to the unchangeable glories and felicities of life everlasting.

Be merciful to us, O Lord, and bless us, and keep us this day, in all our ways, and in all our lawful designs and undertakings: and may we take nothing in hand, but what is warranted in thy word. O let us be in the fear of the Lord all the day long; let thy fear be ever before our eyes to restrain us from the things provoking to our God, and destructive to our souls. And let thy love abound in our hearts, and sweetly and powerfully constrain us to all faithful and cheerful obedience, acceptable in thy sight, through him that has loved and redeemed us; even the Lord our righteousness; in whose blessed name, and the words of prayer which himself has taught us, we continue praying, Our Father, &c.

The blessing of God Almighty, Father, Son and Holy Ghost, be with us, and with all that belong to us, this day, and for evermore. Amen.

SATURDAY EVENING.

Jenks.

O Lord, the infinite, incomprehensible God, who art before all, art above all, and wilt be for ever the same, when time shall be no more! Thou hast heaven for thy throne, and the earth for thy footstool; and all the things in both, continually in thy sight, and at thy disposal. That art the Searcher of our hearts, and the Overseer of our whole lives, here and everywhere present; and now and evermore thou seest us, and compasseth our path, and our lying down, and art thoroughly acquainted with all our ways. Thou knowest, O Lord, the dulness and hardness, the vanity and deceitfulness of our hearts. So that the least of all those mercies which we enjoy, is far above any thing that we have reason to expect, at the hands of that God whom we have so greatly pro-

voked. And justly mightest thou, O Lord, withdraw thy tender mercies from us, and pour out thy wrath and indignation to the uttermost upon us; making us to find and feel by woful experience, what an evil and bitter thing it is to trespass against thee, as we have done. Thou mightest make us experience the same, in the place of torment, and outward darkness, where is weeping and wailing and gnashing of teeth, and from whence there is no redemption.

But thou art a God of wonderful patience to bear with sinners; and a God of infinite goodness and mercy, to forgive the sins of all them that are penitent. Thou hast said, that if the wicked forsake his way, and the unrighteous man his thoughts, and return to the Lord, thou wilt have mercy upon him, and abundantly pardon. But, O Lord, thou knowest that without thee we cannot so much as come unto thee, unless thou meet us with thy heavenly grace and help us with thy almighty assistance. We humbly beg, therefore, that thou wilt be graciously pleased to stretch forth thy powerful and merciful hand, to loose the captive chain wherein our sins have entangled our souls. And let it be thy gracious pleasure, O blessed Lord, to set us free from every weight of sin and yoke of bondage, that lies heavy upon our souls, and unfits us to serve thee with that sincerity, and readiness, and gladness, which thou requirest of thy people.

And wilt thou grant us, O Lord, the increase of thy grace, and such aids of thy holy Spirit, as may enable us to subdue our sins, and fit us for all the duties of thy service which either we have neglected, or but imperfectly performed. That we may serve thee, our God, sincerely without hypocrisy; cheerfully without dulness; and constantly, without falling away, or being weary of well-doing. Thou art not weary to

do us good; O let us never be weary to do thee service: but as thou hast pleasure in the prosperity of thy servants, so let us take pleasure in the service of our Lord, and abound in thy work, and in thy love and praise evermore. O fill up all that is wanting, and reform whatever is amiss in us, and perfect that which concerns us; making us such in our hearts, and in our lives, towards thee, our God, that we may obtain thy blessed peace here, and thy heavenly glory hereafter. And be thou pleased to grant us now, out of the riches of thy grace, the comfortable sense of thy gracious acceptance of us, and thy merciful intentions towards us. O speak peace to our consciences, and say to our souls, Thou art our salvation; that we may look upon thee, our God, as a reconciled Father to us in Jesus Christ.

In his great name, and prevailing mediation, we enlarge our petitions, in behalf of the whole race of mankind, that are now with us alive upon earth. O that all the ends of the world may remember themselves, and turn to the Lord, and see the salvation of our God! Do good, O God, in thy good pleasure, to Zion; and build thou the walls of Jerusalem, that we may see the good of it all the days of our life. Continue thy mercies to this sinful land, whereof we are sinful members. Teach us to know the meaning of thy dispensations to us; and help us to improve by all thy dealings with us. O turn all our hearts to thee, as the heart of one man; and reform all our lives, according to the holy pattern and precepts of our Lord, that thou mayest cause thy anger towards us to cease; and go on still to take care of us, and never leave nor forsake us.

Bless abundantly, we humbly beseech thee, 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; and grant them in health and prosperity long to live.* And grant unto all ministers of thy gospel continual supplies of all needful gifts and graces of thy holy Spirit, for the faithful and comfortable discharge of their several duties. O bring all our neighbours near to thyself; and be thou a friend to all our friends, a father to the fatherless, a husband to the widow, a refuge to the oppressed, a physician to the sick, a helper to the friendless, a God of consolation to the distressed and sorrowful, whatever be their trouble and affliction. O bless to us, whatever thou art pleased to allot to us, and every thing that befalls us. Make all work for our good; to build us up in thy grace, and to help us on to thy glory.

And as thou hast been good and kind to us the day past, and throughout our whole lives; for which we desire, O Lord, humbly and thankfully to admire thy love, and to bless thy name; so we beg that we may experience the continuance of thy gracious goodness, to us, and thy fatherly care over us, this present night. O preserve and defend, and bless and keep us, that no evil may befall us, nor any plague come nigh our dwelling.

*In the English copy the reading of the preceding part of this paragraph is in the following words; "Bless abundantly the King's Majesty, who now sways the sceptre of these realms. O Lord preserve his life, prolong his days, and prosper his government. Give him the hearts of his subjects, and the necks of his enemies. Make him the rejoicing of thy people, and a terror only to evil-doers. O continue him long a zealous defender of the faith, a promoter of thy fear, and asserter of our rights, that under his shadow we may be in peace and safety, enjoying the liberty of the gospel, and the free profession and establishment of thy true and holy religion."

Give us sleep and rest to refresh and strengthen us for thy service, and our duty; and prepare us, O Lord, for our last sleep, in death, and for our departure out of this mortal life, and those great accounts that we must make before the judgment-seat of Jesus Christ. O instruct us, and assist us, in that great work of preparation for our everlasting condition; that we may, in this only time of preparation, finish the great work which thou hast given us to do, before the night of death overtake us, wherein we cannot work. That, whenever thou shalt be pleased to give us the summons of death, we may find nothing to do but to die, and cheerfully resign our spirits into thy gracious hands, who gavest them to us, through the riches of thy grace, and the worthiness of thy Son; in whose merits alone we trust, and to thy name, O blessed God of our salvation, be the praise, and honour, and glory, given by us and all thy people, from this time forth for evermore. Amen.

OCCASIONAL PRAYERS.

A MORNING PRAYER,

FOR THE FIRST MONDAY IN THE MONTH;

A day devoted, by Evangelical churches of all denominations, to prayer for the coming of Christ's kingdom in the world. *Swete.*

Almighty and most merciful Lord God, whose is the earth and the fulness thereof, and whose power *alone* can change the hearts of sinful men; we humbly beseech thee, that it may please thee to have mercy upon all men, that thy ways may be known upon earth, thy saving health among all nations. O look down in compassion from the habitation of thy holiness upon a world lying in ignorance and iniquity; and as it is thy revealed will that thy gospel should be preached to every creature under heaven, O send forth thy light and thy truth into its most benighted corners, to enlighten the millions who sit in darkness and the shadow of death, and to turn them from the power of Satan unto thyself, the living God.

O thou glorious Head of the church, who hast obtained the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; stretch forth thy holy arm; destroy the face of the covering that is over all people, and the veil that is spread over all nations; and from the rising of the sun to the going down thereof, let thy name be great among the Gentiles. O may they forsake their idols and their refuges of lies, and may they hear and receive thy holy word; may thy Holy Spirit enlighten their understandings, and prepare their hearts to welcome the sound of the glorious gospel of God our Saviour, and to receive it as a faithful saying and worthy of all accept-

ation, that Christ Jesus came into the world to save sinners. O Lord, make them willing in the day of thy power, and teach them effectually that there is no other name under heaven, given amongst men whereby they can be saved, but the name of the Lord Jesus Christ, in whom there is plenteous redemption.

And, O thou God of Israel, pour down upon thine ancient people, the Jews, the spirit of grace and of supplication, that they may look by faith to him whom their fathers pierced, and mourn. Remove the veil that is upon their hearts, and hasten the time when they shall acknowledge the Lord Jesus to be their Messiah, and be gathered unto his fold; that thus both Jews and Gentiles may become one flock under one shepherd, and may unite in one triumphant song of praise to their redeeming God.

Merciful Father, be especially kind to our native country. We bless thee that thou hast cast our lot in a land where the true light shineth. We praise thee for all the national mercies and privileges which we enjoy. But alas! what a hard-hearted people we are, and what rebellion and ingratitude have we continually betrayed towards thee, who art year after year crowning us with mercies! O humble us under a sense of our national as well as our individual sins. Let us not revolt more and more, but cause thy face to shine upon us, that iniquity may not be our ruin. Show us thy mercy, O Lord, and grant us thy salvation.

Bless the ministers of thy holy word. Open to them an effectual door of usefulness. May they go forth in the fullness of the blessing of the gospel of peace, rightly dividing the word of truth, and directing sinners to the Lamb of God, who taketh away the sins of the world. Prepare and call forth more labourers into thy vineyard; for the harvest truly is plenteous, but the labourers are few.

Bless all institutions formed for the good of society,

and for promoting the interests of true religion: especially those which convey the words of eternal life into the hands of our perishing fellow-creatures, and those which send the messengers of thine everlasting gospel to distant shores.

Let thy blessing rest also upon all establishments for the instruction of our youth. May all our children be taught of thee, that they may remember their Creator in the days of their youth. May their infant minds be directed to Jesus; and as they grow in years may they grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Bless all our fellow-citizens throughout the land. Multiply grace, mercy, and peace, upon all that love our Lord Jesus Christ in sincerity. Heal all our unhappy divisions, and may the chief desire of thy people be to promote that blessed religion which brings "Glory to God in the highest, on earth peace, good-will towards men."

Bless more particularly all our absent relatives and friends—Thou, Lord, knowest whom we desire to bear on our hearts before thee; may all who are dear to us by alliance and friendship, be dear to thee, being adopted by thy grace and made heirs of thy glory.

And now, O Lord, while we ask these blessings for others, we would pray for ourselves. We beseech thee to bless us, even us also. Search and try our hearts, that no wicked thoughts or sinful desires may be permitted to lodge there. Keep us this day from all sin, and defend us from all danger. May we run in the way of thy commandments, and seek thy glory in all things.

Graciously bow thine ear to the prayers which may this day ascend from the hearts of thy people, for the coming of thy kingdom; and mercifully return an answer in peace, to the glory of thy great name. Bestow upon

thy church universal, this day, the spirit of wrestling and prevailing prayer, that the cause of an apostate world may be borne on the arms of faith to the mercy-seat. And to God the Father, God the Son, and God the Holy Ghost, we will ascribe everlasting praises. Amen.

LAST EVENING OF THE OLD YEAR. *Jay.*

O God, thou hast been our refuge and 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. And a thousand years in thy sight, are but as yesterday when it is past, and as a watch in the night. But as for man, his days are as grass; as a flower of the field so he flourisheth; for the wind passeth over it, and it is gone, and the place thereof knoweth it no more.

We appear before thee, to close in thy presence, another of the revolutions of our fleeting existence; earnestly praying, that the season may not pass away, without suitable and serious reflections.

What numbers of our fellow creatures, and many of them much more likely to have continued than their survivors, have, during the past year, been carried down to their long home—but we have been preserved; and are the living to praise thee this day. Blessed be the God of salvation, to whom belong the issues from death, that we are yet in the regions of hope, that we have yet an accepted time, and a day of salvation; and that our opportunities of doing good, as well as of gaining good, are still prolonged.

Thou hast commanded us to remember all the way, which thou hast led us in the wilderness. The scene of our journeying has indeed been a wilderness; but the hand that has conducted us is divine: and a thousand

privileges, not derivable from our condition, have been experienced in it.

Thou hast corrected us, but it is of the Lord's mercies we are not consumed.

We have had our afflictions, but how few have they been in number; how short in continuance; how alleviated in degree; how merciful in design; how instructive and useful in their results!

With regard to our severest exercises, we are compelled to acknowledge, thou hast not dealt with us after our sins, neither hast thou rewarded us according to our iniquities. It is good for me that I have been afflicted.

But O, what a series of bounties and blessings present themselves to our minds, when we look back upon the year through which we have passed; and to what, but to thine unmerited goodness in the Son of thy love, are we indebted for all. Health, strength, food, raiment, residence, friends, relations, comfort, pleasure, hope, usefulness,—all our benefits have dropped from thy gracious hand: and there has not been a day, or an hour, or a moment, but has published thy kindness and thy care.

Especially would we acknowledge thy goodness, in continuing to us the means of grace. Whatever has been denied us, we have had the provisions of thy house. The toils and trials of the week, have been refreshed and relieved by the delights of the Sabbath. Our eyes have seen our teachers. Our ears have heard the joyful sound of the gospel: and our hearts have often said, Lord, it is good for us to be here.

But O, how unprofitable have we been under the richest means of religious prosperity—and, when for the time we ought to be able to teach others, we have need to be again taught ourselves, what are the first principles of the oracles of God.

God be merciful to us sinners. Pardon our iniquity,

for it is great. Cleanse us from all unrighteousness; and work in us to will and to do of thy good pleasure. Let us not carry one of our old sins with us into the new year—unforgiven—unrepented of—unbewailed—unabhorred. With a new portion of time, may we have new hearts; and become new creatures.

If this year we should die—and in the midst of life we are in death, may death prove our eternal gain; and if our days are prolonged, may we walk before the Lord in the land of the living, and show forth all thy praise. The number of our months is with thee. In thy hand our breath is, and thine are all thy ways. Prepare us for all; and be with us in all: and bring us safely through all into the rest that remains for thy people; for the sake of our Lord and Saviour; in whose words we call thee, Our Father, &c. Amen.

FIRST MORNING OF THE NEW YEAR. *Jay.*

Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end. Through all the successions of time, which with us constitute the past, the present, and the future, I AM is thy name, and this is thy memorial in all generations.

May we rejoice, that while men die, the Lord liveth; that while all creatures are found broken reeds and broken cisterns, he is the Rock of ages, and the Fountain of living waters. O, that we may turn away our hearts from vanity; and among all the dissatisfaction and uncertainties of the present state, look after an interest in that everlasting covenant, which is ordered in all things

and sure. May we seek after a union with thyself, as the strength of our heart, and our portion for ever, and be partakers ourselves of the immutability we adore; for thou hast assured us, that while the world passeth away, and the lusts thereof, he that doeth the will of God, abideth for ever.

We thank thee, that thou hast revealed to us the way in which a fallen and perishing sinner can be eternally united to thyself; and that Jesus is the way, the truth, and the life. In his name we come; O receive us graciously; justify us freely from all things; renew us in the spirit of our minds; and bless us with all spiritual blessings in heavenly places in Christ.

As we have entered on a new period of life, may we faithfully examine ourselves, to see what has been amiss in our former temper and conduct; and in thy strength may we resolve to correct it. And may we inquire for the future—with a full determination to reduce our knowledge to practice, Lord, what wilt thou have me to do?

Prepare us for all the duties of the ensuing year. All the wisdom and strength necessary for the performance of them, must come from thyself; may we, therefore, live a life of self-distrust, of divine dependence, and of prayer; may we ask and receive, that our joy may be full; may we live in the spirit, and walk in the spirit.

If we are indulged with prosperity, O let not our prosperity destroy us, or injure us. If we are exercised with adversity, suffer us not to sink in the hour of trouble, or sin against God. May we know how to be abased without despondence; and to abound without pride. If our relative comforts are continued to us, may we love them without idolatry, and hold them at thy disposal; and if they are recalled from us, may we be enabled to say, The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord.

Fit us for all events. We know not what a day may bring forth; but we encourage ourselves in the Lord our God, and go forward. Nothing can befall us by chance. Thou hast been thus far our helper; and hast promised to be with us in every condition. Thou hast engaged to make all things work together for good; all thy ways are mercy and truth. May we, therefore, be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, may we make known our requests unto God; and may the peace of God that passeth all understanding, keep our hearts and minds through Christ Jesus.

Bless, O bless the young; may each of them this day hear thee, saying, My son, give me thy heart; and, from this time, may they cry unto thee as the guide of their youth. Regard those who have reached the years, wherein they say we have no pleasure in them. If old in sin, may they be urged to embrace, before it be for ever too late, the things that belong to their peace; and if old in grace, uphold them with thy free spirit, and help them to remember, that now is their salvation nearer than when they believed.

Bless all the dear connexions attached to us by nature, friendship, or religion. Grace to them, and peace be multiplied.

Let our country share thy protection and smiles. Bless all our rulers and magistrates.

Bless all our churches and congregations. Bless all thy ministers; may thine ordinances in their hands be enlivening and refreshing, and thy word effectual to wound and to heal.

May this be a year remarkable for the conversion of souls, and the extension of the Gospel. Bless all missionary societies; and let the circling months see the banners of the Redeemer carried forward, till all nations are subdued to the obedience of faith. Our Father, which

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 that trespass against us; and lead us not into temptation; but deliver us from evil; for thine is the kingdom, the power, and the glory, for ever. Amen.

MORNING OF A FAST DAY. *Cogswell.*

O thou justly offended Sovereign; we desire to bow before thee, on this day of fasting, humiliation, and prayer, with the deepest self-abasement. May we offer unto thee the sacrifice of a broken and contrite heart, which, O God! thou wilt not despise. O our God! we are ashamed, and blush to lift up our faces to thee our God; for our iniquities are increased over our heads, and our trespasses are grown up into the heavens. We confess that we are by nature children of wrath even as others, and are under the curse of a broken law. We have wickedly and ungratefully departed from thee, the living God, and practically said, Depart from us, we desire not the knowledge of thy ways. We have hated and despised reproof, and disregarded thy warnings and instructions, abused thy goodness, and slighted thy mercies. Thou hast nourished and brought us up as children, but we have rebelled against thee. It is of the Lord's mercies, that we are not consumed, because thy compassions fail not. Look down, O God! in mercy upon us miserable sinners. Pardon us through the mediation of Christ. Blot out all our transgressions, and be at peace with us. Wash us, and we shall be clean; purify us, and we shall be whiter than snow. Help us to keep such a fast this day, as thou hast chosen, and to rend our hearts, and not our garments; and turn unto the Lord our God, for he is gracious and merciful, slow to anger and of great

kindness, and repenteth him of the evil. We acknowledge, O Lord! that iniquity abounds, and the love of many waxes cold. We lament the profanation of thy holy name, and thy holy day; the disregard of thine authority, and the disobedience of thy sacred laws, and that such multitudes cast off fear, and restrain prayer before thee. Pour, we beseech thee, upon thy people, a spirit of repentance and reformation. Let the wickedness of the wicked come to an end; but establish the just. May temperance and sobriety, industry and good habits, universally prevail. Behold thy people prostrate at the throne of grace, and hear their prayers, whether offered in the sanctuary, in the family, or in the closet. Spare thy people, O Lord! and give not thine heritage to reproach. We deserve all thy rebukes and chastisements. Thou wouldst be just, shouldst thou cast us off for ever. Return, O Lord! how long? and let it repent thee concerning us thy servants. O satisfy us early with thy mercy, that we may rejoice, and be glad all our days.—Preserve us from the pestilence that walketh in darkness, and the destruction that wasteth at noon day. Save us from the ravages of tempests and earthquakes, fire and water, persecution and the sword. Continue the health and happiness of thy people. Bless the people of this nation in all their interests and concerns. Ever may we remember, that righteousness exalteth a nation, but sin is a reproach to any people. Propitiously regard the President of the United States, all heads of department, and all in subordinate authority. Give them that wisdom which is from above, and is first pure, then peaceable, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. May they ever desire to promote the glory of God, and the highest interest of this people. Bless the Governor of this State, and the legislative, judicial, and executive branches of the govern-

ment. Smile mercifully upon all the Ministers of religion. May they not shun to declare all the counsel of God, whether men will hear, or whether they will forbear. Make them burning and shining lights in thy golden candlesticks, and instrumental of great good to Zion. May all our colleges, academies, and schools of learning, be nurseries of useful knowledge, and of piety. Bless all the institutions of true religion, humanity, and benevolence. Graciously succeed all efforts to spread a knowledge of the gospel of Christ among the great family of man. Compassionate the circumstances of all people, and fill the earth with thy glory. 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.

MORNING OF A THANKSGIVING DAY. *Jay.*

O God, thou art very great, thou art clothed with honour and majesty; thou coverest thyself with light as with a garment; thou walkest upon the wings of the wind. When we reflect on the glory of thy majesty, we are filled with wonder at the vastness of thy condescension. For thou condescendest even to behold things that are in heaven. What then is man, that thou art mindful of him, or the Son of man, that thou visitest him?

Hitherto hath the Lord helped us. We bless thee for personal mercies. If we are called, it is by thy word. If we are renewed, it is by thy Spirit. If we are justified, it is freely by thy grace through the redemption that is in Christ Jesus. It is in thee we live, and move, and have our being. Thy goodness has been always near us, to hear our complaints, to soothe our sorrow, and to command deliverance for us.

We thank thee for relative benefits; for blessings on our

families, blessings on our churches, and blessings on our country. We confess that we are not worthy of the least of all thy mercies, and of all the truth which thou hast showed unto thy servants. Sins of every kind and of every degree, have reigned among us; have spread through all ranks and orders; and continued notwithstanding all warnings and corrections; and if thou hadst dealt with us after our sins, or rewarded us according to our iniquities, we should, long ago, have had no name, nor place, among the nations of the globe.

But to the Lord, our God, belong mercies and forgivenesses, though we have rebelled against him. All thy dispensations towards us have said, with a tenderness that ought to penetrate our hearts—how shall I give thee up! Our privileges, never properly improved, and forfeited times without number, have been continued. We still behold our Sabbaths, and our ears still hear the joyful sound. Our constitution, liberties, and laws, have not been subverted or impaired. Thou hast given us rains, and fruitful seasons: Thou hast filled us with the finest of the wheat; our garners have been affording all manner of store; our oxen have been strong to labour; our sheep have brought forth thousands and ten thousands in our streets. Thou hast spread thy wing, and sheltered us from the pestilence that walketh in darkness and the destruction that wasteth at noon-day,

May we never convert our blessings into instruments of provocation, by making them the means of nourishing pride and presumption, wantonness and intemperance; and compel thee to complain—Do ye thus requite the Lord, O foolish people, and unwise? Is not he thy Father, that hath bought thee? Hath he not made thee, and established thee?

For this purpose meet with us in thy house; and may the goings of our God and our King be seen in the sanctua-

ry. Be with the preacher, and with the hearers; and let the words of his mouth, and the meditation of their hearts, be acceptable in thy sight, O Lord, our strength and our Redeemer. May public instruction awaken the ardour of our feelings; may our gratitude not only be lively, but practical and permanent. And by all thy mercies may we present our bodies a living sacrifice, holy and acceptable unto thee, which is our reasonable service.

Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts: ye ministers of his, that do his pleasure. Bless the Lord, all his works, in all places of his dominion; bless the Lord, O my soul. Amen.

WHEN ANY MEMBER OF A FAMILY IS SICK. *Sweet.*

Almighty and most merciful God, at whose word diseases come and depart, encouraged by thy gracious promises, we flee to thee in this our time of need. In submission to thy most wise and holy will, we earnestly supplicate thee on behalf of thy servant whose illness causes us great anxiety. O Lord, be gracious to him, [or her,] and enable him to bear with patience those fatherly corrections which thou dost lay upon him. Show forth thy power and glory, in raising him from a bed of sickness, and in making him a monument of thy pardoning mercy in Christ Jesus. Merciful God, whatever may be the issue of this sickness, give thy afflicted servant a sanctified use of it; work in him deep conviction of sin, unfeigned repentance towards thee, and steadfast faith in our Lord Jesus Christ. Enable him to build all his hopes upon the crucified Saviour, and looking unto Jesus, may he be filled with resignation, joy and peace. And shouldst thou, in thy tender mercy, bless the means which

are used for the restoration of his health, Oh! teach him and us to glorify thee, the God of our salvation, in our bodies and souls which are thine. We present before thee these our supplications, through the merits and mediation of thy beloved Son, our only Saviour Jesus Christ. Amen.

WHEN ANY MEMBER OF A FAMILY IS DANGEROUSLY
ILL.

Swete.

O thou Creator and Preserver of men, to whom belong the issues both of life and death, we earnestly beseech thee to look down in tender compassion on thy servant, who now groans under the weight of thy chastisement. When all human resources fail, and all human hope is lost, it is not in vain to flee to thee for succour. To the arms of thy mercy, therefore, we commend our dear friend. We know that nothing is impossible with thee, and that if thou wilt, thou canst even yet raise him [or her] up, and grant him a longer continuance amongst us. But enable us, gracious Lord, to resign all our thoughts and desires concerning him to thee, for thou knowest what is best both for him and for us.

Merciful Lord, should this sickness be unto death, we implore thee to succour and strengthen him in his last conflict; and the more the outward man decayeth, continually strengthen him so much the more with thy grace in the inner man. Wash away all his guilt in the blood of that spotless Lamb, who was slain to take away the sins of the world. Cheer his soul with a comfortable hope of thy pardoning mercy; and support him whilst passing through the valley of the shadow of death, by the remembrance of thy exceeding great and precious promises. Looking unto Jesus, may he see death deprived of its sting, and the grave of its victory; yea, may he be enabled to triumph in the prospect of that period

when he shall be admitted into thy kingdom, there to unite with the angelic choir, and the spirits of just men made perfect, to celebrate thy glory throughout all eternity.

O Lord, regard us in mercy also; prepare us for whatsoever thou mayest have appointed for us, and if thy wisdom and mercy have ordained the removal of thy servant, whom we are remembering before thee, enable us to meet the awful stroke with serenity of spirit, and to adore the infinite wisdom and love displayed in this and in all thy dispensations towards us. Help us also to improve this solemn season. Realize to our minds the uncertain tenure by which we hold all temporal things, and the vast importance of eternal things. May we hear thy warning voice saying to us—"Be ye also ready, for ye know not the day nor the hour when the Son of man cometh." O thou God of our salvation, send down an answer of peace to these our supplications, and do for us above all that we can ask or think, for the sake of Jesus Christ our only Mediator. Amen.

FAMILY THANKSGIVING.

Swete.

For the Recovery of any Member of it from a Dangerous Sickness.

O most merciful Lord God, who art wonderful in thy doings, and gracious in thy dispensations towards the children of men, we offer up unto thee our sacrifice of thanksgiving, for bringing back thy servant from the confines of the grave. Blessed be thy name, that though thou hast chastened him, [or her,] thou hast not delivered him over unto death. In the midst of thy judgments, thou hast remembered mercy,—thou hast made all his bed in his sickness, and hast restored him to the arms of his family and his friends.

O gracious God, we thank thee that thou hast heard our supplications, and hast had mercy not on him only,

but on us also ; for thou hast turned our mourning into joy, and our disquietude into songs of praise. We beseech thee to bless all further means made use of for his more perfect recovery to bodily health ; but above all things, influence his heart with a grateful sense of thy late goodness towards him, that he may love thee more fervently, serve thee more cheerfully, and trust in thy salvation more assuredly. Suffer him not to become careless because thou hast lengthened out a little that span of life which must soon terminate ; but make him the more watchful and diligent in proportion to the mercies vouchsafed to him. Open thou his lips that his mouth may declare thy mercy and truth as long as he lives, and grant both to him and us, a desire to improve the day of grace whilst it shines on us ; looking for the glorious appearing of our Lord and Saviour Jesus Christ ; to whom, with thee, O Father, and thee, O Eternal Spirit, three Persons in One God, be ascribed all honour and glory, world without end. Amen.

[The following Collects may be added, on the occasions specified, to Morning and Evening Family Prayers.]

CHRISTMAS DAY—MORNING. *Swete.*

O God, who hast so loved the world, as to give thine only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life ; help us this day with true humility, and with heartfelt gratitude, and love, and praise, to meditate upon the great mystery of godliness, God manifest in the flesh.

With thy holy prophet we would rejoice that “unto us a child is born, unto us a son is given, whose name is called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.”

With the choir of angels, we would tune our hearts to

the praise of redeeming mercy, and sing, "Glory to God in the highest, on earth peace, good will towards men."

O Lord, bless us this day with all spiritual blessings in Christ Jesus. Make us joyful in thy house of prayer. Whilst we contemplate the wondrous mystery of the incarnation and nativity of Christ Jesus our Lord, may we remember all the blessed ends for which he left the glory that he had with the Father before the world was, and became a man of sorrows, and acquainted with grief. Give us grace, that we may cast away the works of darkness, and put upon us the armour 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.

CHRISTMAS DAY.—EVENING. *Sweete.*

O Lord Jesus Christ, that which we believe of the glory of the Father, and of the Holy Ghost, the same do we believe of thy glory, without any difference or inequality. We adore thee as God over all, blessed for ever; who for us men, and for our salvation, didst come down from heaven, and wast incarnate by the Holy Ghost, of the Virgin Mary, and wast made man.

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, for we are vile earth, and miserable sinners. In thee are entered all our hopes of pardon and grace, of consolation and joy.

We bless thee, that the mystery which hath been hid from ages, hath been revealed unto us, and that this day

we have again heard the glad tidings that “unto us was born a Saviour, which is Christ the Lord.”

O Lord, give unto us the increase of faith, hope, and charity. Enable us, not only to confess thee before men as our Lord and our God, but also to feel our need of thee, as the alone cause of our acceptance at the throne of grace. And O may we receive out of thy fulness grace for grace, be conformed to thy image, and be prepared for the enjoyment of thy glory.

Saviour of the world, thou art the light to lighten the Gentiles, and the glory of thy people Israel,—arise and shine upon the world that is lying in darkness,—add to thy church daily such as shall be saved; and hasten the time when all flesh shall see the salvation of our God.

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

ON THE DEATH OF OUR DEAR FRIENDS. *Jenks.*

Great God, the Lord of all, thou doest whatsoever thou pleasest in heaven and in earth; and who may call in question any thing which thou doest? Thou givest, and takest away, raisest and dashest our hopes, sendest and destroyest our comforts, and thou art wise and righteous, and good in all; it is just we should be deprived of the enjoyments which we slight and abuse; yea, it is good for us to have those things taken from us, which our abuse makes hurtful to us; blessed be thy name, then, even when thou takest away, as well as when thou givest; yet, O Lord, who art justly displeased for our sins, in mercy turn these losses to the advantage of our souls, and so repair the breaches out of thy own infinite fulness, that we may find thy own blessed self unto us, more and

better than many, even of such friends and comforters; they were but the instrument and means of conveyance; thou the eternal spring and fountain of all good, art still the same, and amidst all these changes, never changest at all; and what thou didst give to us by such means, thou canst more than make up to us another way.

O our heavenly Father, take our eyes, and hearts, and hopes, off of such poor dying comforts, to fix them upon the only satisfying good; in the enjoyment of which consists all our true life, and peace, and bliss; and let the great emptiness, and frequent disappointments with which we meet, in all the comforts of creatures, and all the enjoyment of the world, teach us more wisdom than to place our affections and dependence upon them; and help to disengage and loosen our hearts from them, and raise up our desires and hopes to the glorious permanent objects, so infinitely to be preferred before them. O let us be more crucified to the world, where is nothing but emptiness and disappointment, vanity and vexation of spirit; and may we have our conversation more in heaven, where are our blessed Lord, and all his happy followers, of whom the world was not worthy, and every thing that the soul of man can want or wish. O God of the spirits of all flesh, especially of the just made perfect, help us to follow thy servants, our friends, departed in the Lord, that we, with them, may attain at last to live in the sight and presence, in the love and praises, and in the fellowship and enjoyment of thee, our God, blessed for ever. Amen.

IN VIEW OF JOURNEYING.

Jay.

O God, thou hast called thyself the preserver of men, and the length of our days. We are therefore encouraged to commit ourselves to thy guardian care, in the journey before us.

Many have parted with their friends, with the hope of soon embracing each other again, but instead of returning to their own dwelling, have been conveyed to the house appointed for all living. We pray, with submission to thy pleasure that this may not be our experience. Give thine angels charge concerning us, to keep us in all our ways. Let no evil befall our persons, and no plague come nigh our dwelling. May we know also that our tabernacle is in peace.

Yet, uncertain what a day may bring forth, may we be prepared for every event of thy providence; and wherever, in dying, we go from, may it be our happiness to know where we are going to—and rejoice in the prospect, that when all our wanderings and partings are ended, we shall unite in our heavenly Father's house, and be for ever with the Lord. Amen.

THANKSGIVING,

For a safe return from a Journey.

As the Keeper of Israel, thou hast been with us, not only in the house, but by the way. We might have been injured by wicked and unreasonable men. We might have been left groaning under the pain of bruised or fractured limbs. Our lives might have been spilt, like water on the ground, which cannot be gathered up again; and the first tidings that reached our friends, might have plunged them into anguish.

But all our bones can say, Who is a God like unto thee? Thy secret too, in our absence, has been upon our tabernacle, and secured it from all evil—O that it may be the tabernacle of the righteous; and be ever filled, not only with the voice of rejoicing, but of praise!

And be with us in all the future journey of life; guide us by thy counsel, uphold us by thy power, and supply all our wants, till we come to our Father's house in peace. Amen.

A PRAYER FOR RAIN.

Jenks.

We confess, O Lord, that we have so greatly abused the comforts of thy good creatures, that thou mightest justly withdraw them from us, and make the heavens over us as brass, and the rain of our land dust, and the land itself to mourn, and all that grows upon it to wither. But O thou Father of mercies, who in judgment rememberest mercy, consult not now our merits, but thy own mercies, how to use us. Thou that hast the treasures of heaven at thy command, be pleased now to open the windows of heaven, and cause the rain to come down in its season; making grass to grow for the cattle, and herbs and fruits of the earth for the service of men. And however thou art pleased to deal with us, O suppress all our repinings at any of thy dealings; and let them all humble and sanctify us; and make us a people prepared to receive the mercies which we need, and wait, and beg for, at thy gracious hands, upon the account of Jesus Christ. Amen.

FOR FAIR WEATHER.

Jenks.

Lord, if thou shouldst turn a fruitful land into barrenness, before the wickedness of them that dwell therein: yet righteous wert thou, and just would be thy judgments; and we must not open our mouths to reply against God; but bear the indignation of the Lord, which our sins have so much deserved; when our iniquities have turned away the blessings, and withholden the good things from us. But, O Father of mercies, spare us, and forgive us, for thy own mercy's sake; and put a stop to the calamity that threatens destruction to the work of thy hands; that the rain which is a blessing, may not be turned into a curse; nor descend from heaven to corrupt and spoil the fruits of the earth. O cause the overflowing showers to cease, which damp the joy of the harvest, and endanger

the blasting of our blessings. And as thou hast given us plenty, and caused our land to yield its increase, so give us, we pray thee, a seasonable time to gather in the fruits which thy bounty has provided for us; that in the use of them, we may joyfully and cheerfully serve thee; and not consume them upon our lusts, but live to thy glory, as we do upon thy bounty. And when thy judgments are in the land, O that we, who inhabit it, may learn righteousness! nor let our concern be so great for our bodies as for our souls, that however we fare here, it may go well with us for ever. O let us not labour so for the meat that perisheth, as for that which endures to everlasting life; which everlasting provision for our unchangeable condition, above all, we beg at thy hands, O Lord God our heavenly Father, for the sake of Jesus Christ our only Saviour. Amen.

A PRAYER TO BE USED IN SECRET BY THE
MASTER OF A FAMILY. *Jenks.*

O Most High God, the great Lord of all, whose providence disposes the several ranks of men in the world; and thy word gives rules to masters, as well as servants, how to demean themselves in their respective places. It is thou, my Lord, who hast made me the head of this house: O that I may walk in it with an upright heart, and not shelter any ill thing offensive to God or man, under my roof! but countenancing the pious, correcting the vicious, and yielding myself a pattern of all that good which ought to be seen in the rest; let me so command my children, and my household after me, that they may keep the way of the Lord. And as for me and my house, let us ever in faithfulness serve the Lord. O that there may not be a hypocrite, nor an unrenewed profane person among us. Let not me that am called a master, myself serve sin, nor be enslaved by my own passions and lusts; but have the dominion over myself; and keep

my ever waiting upon the Lord my God, even as the eyes of servants are in the hands of their masters.

O that my wife may be the spouse of Christ; my children the children of God; my servants the servants of the Lord; and all the members of my family, the true members of thy church, and the constant followers of all that is laudable and good. Let me not carry myself with rigour and a high hand, or despise the cause even of my servants; but with patience and fairness hear them; and give unto them that which is just and equal, knowing that I also have a Master in heaven. Let me not exult over any that are under the yoke; nor be severe and cruel to them; nor oppress and defraud them in their wages, nor any rewards or encouragements that they may justly expect from me. But let my dealings with them, and my usage with them, be upright and candid, merciful and kind; taking care of their bodies and their souls, their maintenance and their carriage, and all that concerns them as their benign patron, and their faithful friend; and treating them with all due regard, as my brethren and fellow-servants, and my equals in the worship of God, with whom is no respect of persons. O give me, Lord, an understanding heart and prudent conduct, and such a spirit of government, that I may go in and out before my people as one that is taught of God, and commanding nothing but in the Lord, according to thy will, and for the advancement of thy glory.

O bless my house, Lord, and preserve it from vice and ungodliness, and from all disorders and dangers, and make it a nursery of virtue and piety, and all that is exemplary, and of good report. Direct, O God, and help us every one in the discharge of our several offices; that we may employ ourselves as we ought, and with quietness do our own business; never forgetting, but above all respecting and pursuing the great work of the Lord, for

which thou didst send us into the world. O keep us all evermore in thy fear and love; safe under thy tuition, and upon the holy way to thy heavenly kingdom; through thy mercy to us all, in our common Lord and Saviour Jesus Christ. Amen.

BEFORE MEAT.

Jay.

Let thy blessing, Almighty God, descend on this portion of thy bounty, and on us, thy unworthy servants, through Jesus Christ our Lord. Amen.

Or thus :

Almighty God, we beseech thee to pardon our sins, to bless the refreshment now before us, to our use, and us to thy service, through Jesus Christ. Amen.

Or thus :

Bounteous God, we acknowledge our dependence on thee, and our unworthiness of thy benefits. We pray thee to forgive our sins; to bless us in the reception of this food, and enable us to improve the strength we may derive from it to thy glory, for Christ's sake. Amen.

AFTER MEAT.

Jay

We thank thee, our heavenly Father, for the rich provision thou hast made for our temporal and eternal welfare; especially for the food we have now received. May thy goodness lead us to repentance, and thy grace prepare us for heavenly entertainments, through Jesus Christ our Lord. Amen.

Or thus :

We praise thee, O Lord, for the provisions of thy providence and grace, and in particular for this renewed token of thy favour. May we feel our increased obligations to be thine, and be fitted at length, to eat bread in thy heavenly kingdom, through our Lord Jesus Christ. Amen.

Or thus :

We bless thee, O Lord, for this kind refreshment. Be pleased to continue thy favours, 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.

HYMNS

ADAPTED TO FAMILY WORSHIP

SELECTED FROM VARIOUS AUTHORS.

MORNING HYMNS.

HYMN 1. L. M.

- 1 BEGIN my soul the morning song ;
Let thankfulness inspire thy tongue ;
The kindness of thy God proclaim,
And tell the wonders of his name.
 - 2 Sing how his hand thy life defends,
And for thy guard his angel sends ;
In grateful praise his name adore,
When fleeting days shall be no more.
 - 3 Yes, O my God ! thy glorious name,
My soul shall through the day proclaim
I'll bear thy kindness on my heart,
While every power performs its part.
-

HYMN 2. C. M.

- 1 LORD of my life, O may thy praise
Employ my noblest powers,
Whose goodness lengthens out my days,
And fills the circling hours.
- 2 Preserved by thy almighty arm,
I pass'd the shades of night,
Serene, and safe from every harm,
And see returning light.
- 3 While many spent the night in sighs,
And restless pains and woes ;
In gentle sleep I closed my eyes,
And undisturbed repose.

- 4 When sleep, death's semblance, o'er me spread,
And I unconscious lay,
Thy watchful care was round my bed,
To guard my feeble clay.
- 5 O let the same almighty care
My waking hours attend;
From every danger, every snare,
My heedless steps defend.
- 6 Smile on my minutes as they roll,
And guide my future days;
And let thy goodness fill my soul
With gratitude and praise.
-

HYMN 3. L. M.

- 1 IN sleep's serene oblivion laid,
I safely pass'd the silent night;
Again I see the breaking shade,
And drink again the morning light.
- 2 New-born, I bless the waking hour,
Once more, with awe, rejoice to be;
My conscious soul resumes her power,
And springs, my guardian God, to Thee!
- 3 O guide me through the various maze,
My doubtful feet are doomed to tread;
And spread thy shield's protecting blaze
Where dangers press around my head.
- 4 A deeper shade shall soon impend,
A deeper sleep mine eyes oppress;
Yet then thy strength shall still defend,
Thy goodness still delight to bless.
- 5 That deeper shade shall break away,
That deeper sleep shall leave mine eyes;
Thy light shall give eternal day—
Thy love, the rapture of the skies!

HYMN 4. 8's, 8's, 6's.

- 1 ONCE more my eyes behold the day,
And to my God, my soul would pay
Its tributary lays:
O may the life preserved by thee,
With all its powers and blessings, be
Devoted to thy praise.
- 2 Beneath the shadow of thy wings,
Israel's great keeper, King of kings,
My weary head found rest;
No dire alarms, or racking pains,
Devouring flames, or galling chains,
Disturb my peaceful breast.
- 3 How many, since I laid me down,
Have launch'd into a world unknown,
To meet a dreadful doom!
While some on watery billows toss'd,
Or wand'ring on an unknown coast,
Have sigh'd in vain for home.
- 4 But, I am spared to see thy face,
A monument of saving grace,
And live to praise thy name;
Still be thou near, my gracious Lord,
To keep and guide;—and by thy word,
Peace, to my soul proclaim.
- 5 Let me enjoy thy presence here,
In every storm my heart to cheer,
Till thou shalt bid me rise,
Where sin and sorrow never come,
Till at my blest eternal home,
I wake in sweet surprise.

HYMN 5. C. M.

- 1 ONCE more, my soul, the rising day,
Salutes thy waking eyes,
Once more, my voice, thy tribute pay
To him that rules the skies.

- 2 Night unto night his name repeats,
The day renews the sound,
Wide as the heaven on which he sits
To turn the seasons round.
- 3 'T is he supports my mortal frame,
My tongue shall speak his praise;
My sins would rouse his wrath to flame
And yet his wrath delays.
- 4 A thousand wretched souls are fled
Since the last setting sun,
And yet thou length'nest out my thread,
And yet my moments run.
- 5 Dear Lord, let all my hours be thine,
Whilst I enjoy the light,
Then shall my sun in smiles decline,
And bring a pleasant night.
-

HYMN 6. 7's.

- 1 Now the shades of night are gone;
Now the morning light is come;
Lord, may I be thine to-day—
Drive the shades of sin away.
- 2 Fill my soul with Heavenly light,
Banish doubt, and cleanse my sight;
In thy service, Lord, to-day,
Help me labour, help me pray.
- 3 Keep my haughty passions bound—
Save me from my foes around;
Going out and coming in,
Keep me safe from every sin.
- 4 When my work of life is past,
Oh! receive me then at last!
Night of sin will be no more,
When I reach the heavenly shore.

HYMN 7. C. M.

- 1 THOU, gracious Lord, art my defence;
On thee my hopes rely;
Thou art my glory, and shalt yet
Lift up my head on high.
 - 2 Guarded by him, I laid me down,
My sweet repose to take;
For I through him securely sleep,
Through him in safety wake.
 - 3 Salvation to the Lord belongs;
He only can defend:
His blessings he extends to all,
That on his power depend.
-

HYMN 8. 7's.

- 1 THOU, that dost my life prolong,
Kindly aid my morning song;
Thankful from my couch I rise,
To the God that rules the skies.
- 2 Thou didst hear my evening cry;
Thy preserving hand was nigh;
Peaceful slumbers thou hast shed,
Grateful to my weary head.
- 3 Thou hast kept me through the night,
'T was thy hand restored the light:
Lord, thy mercies still are new,
Plenteous as the morning dew.
- 4 Still my feet are prone to stray;
Oh! preserve me through the day
Dangers everywhere abound;
Sins and snares beset me round.
- 5 Gently with the dawning ray,
On my soul thy beams display;
Sweeter than the smiling morn,
Let thy cheering light return.

HYMN 9. C. M.

- 1 My God! who makes the sun to know
His proper hour to rise,
And, to give light to all below,
Doth send him round the skies.
- 2 When from the chambers of the east,
His morning race begins,
He never tires, nor stops to rest,
But round the world he shines.
- 3 So, like the sun, may I fulfil
The business of the day;
Begin my work betimes, and still
March on my Heavenly way.
- 4 Give me, O Lord, thy early grace,
Nor let my soul complain,
That the young morning of my days
Hath all been spent in vain.

HYMN 10. 7's.

- 1 CHRIST, whose glory fills the skies;
Christ, the true and only light;
Sun of righteousness arise;
Triumph o'er the shades of night;
Day Spring from on high appear;
Day Star in my heart appear.
- 2 Dark and cheerless is the morn,
Unaccompanied by thee;
Joyless is the day's return,
Till thy mercy's beams I see;
Till thy inward light impart,
Glad my eyes and warm my heart.
- 3 Visit thou this soul of mine;
Pierce the gloom of sin and grief,
Fill me, radiancy divine;
Scatter all my unbelief;
More and more thyself display;
Shining to the perfect day.

HYMN 11. C. M.

- 1 THE rising morn can not ensure
That we shall end the day;
For death stands ready at the door,
To call our lives away.
 - 2 Our life is forfeited by sin
To God's most righteous law:
We own thy grace, immortal king,
In every breath we draw.
-

HYMN 12. S. M.

- 1 SEE how the mountain sun
Pursues his shining way;
And wide proclaims his Maker's praise,
With every bright'ning ray.
- 2 Thus would my rising soul
Its Heavenly Parent sing;
And to its great Original
The humble tribute bring.
- 3 Serene, I laid me down
Beneath his guardian care:
I slept, and I awoke, and found
My kind preserver near.
- 4 Thus does thine arm support
This weak defenceless frame;
But whence these favours, Lord, to me,
All worthless as I am?
- 5 O! how shall I repay
The bounties of my God?
This feeble spirit pants beneath
The pleasing painful load.
- 6 Dear Saviour, to thy cross
I bring my sacrifice;
Cleansed by thy blood, it shall ascend
With fragrance to the skies.

- 7 My life I would anew
Devote, O Lord, to thee ;
And in thy service I would spend
A long eternity.
-

HYMN 13. L. M.

- 1 ARISE our souls ! with rapture rise !
And fill'd with love and fear adore
The awful Sov'reign of the skies,
Whose mercy lends us one day more.
- 2 And may this day, indulgent power
Not idly pass, nor fruitless be ;
But may each swiftly flying hour
Still nearer bring our souls to thee !
- 3 But can it be ! That power Divine
Is throned in light's unbounded blaze ;
And countless worlds and angels join
To swell the glorious song of praise :
- 4 And will he deign to lend an ear,
When we, poor, sinful mortals, pray !
Yes, boundless goodness ! he will hear,
Nor cast the meanest wretch away.
- 5 Then let us serve thee all our days,
And may our zeal with years increase ;
For pleasant, Lord, are all thy ways,
And all thy paths are paths of peace.
-

HYMN 14. L. M.

- 1 THY glory, Lord, the heavens display ;
Thy work the firmament declares :
The circling change of night and day
The message of thy wisdom bears.
- 2 That message needs nor voice nor sound,
To spread its tale of power abroad :
Light's silent march alone, around
Proclaims to all the worlds their God.

- 3 High 'mid those worlds, the giant force
Of yon bright sun, thy might obeys :
Thy word impels his morning course,
Thy word recalls his evening rays.
- 4 Forth from the chambers of the night
He rushes to his glad career,
And spreads through all the paths of light
The splendours of his welcome year.
- 5 Thus rising in a brighter morn,
In cloudless majesty sublime,
The sun of Righteousness shall dawn
Thro' heaven, thro' earth, thro' space and time ;
- 6 And scatt'ring broad the piercing gleam,
O'er worlds, around, above, beneath,
The Christ of God, the living beam
Shall brighten all the glooms of death.
-

EVENING HYMNS.

HYMN 15. C. M.

- 1 DREAD Sov'reign, let my evening song,
Like holy incense, rise ;
Assist the offerings of my tongue
To reach the lofty skies.
- 2 Through all the dangers of the day
Thy hand was still my guard,
And still to drive my wants away
Thy mercy stood prepared.
- 3 Perpetual blessings from above
Encompass me around ;
But, O how few returns of love
Hath my Creator found !
- 4 What have I done for him that died
To save my wretched soul ?
How are my follies multiplied,
Fast as my minutes roll !

- 5 Lord, with this guilty heart of mine
To thy dear cross I flee,
And to thy grace my soul resign,
To be renewed by thee.
-

HYMN 16. C. M.

- 1 FATHER, by saints on earth adored,
By saints beyond the skies,
Accept, through Jesus Christ our Lord,
Our evening sacrifice.
- 2 If kept to-day from wilful sin,
We magnify thy grace;
Thou hast our kind preserver been,
And thine be all the praise.
- 3 We live to testify the grace,
Which sure salvation brings;
And sink to-night, in thine embrace,
And rest beneath thy wings.
- 4 But whether, Lord, we wake or sleep,
The charge of love divine,
We trust thy providence to keep
Our souls forever thine.
-

HYMN 17. L. M.

- 1 GLORY to thee, my God, this night,
For all the blessings of the light:
Keep me, oh keep me, King of kings,
Beneath thine own Almighty wings.
- 2 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.
- 3 Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Rise glorious at the judgment day.

- 4 Let my blest guardian, while I sleep,
His watchful station near me keep;
My heart with love celestial fill,
And guard me from th' approach of ill.
- 5 Lord, let my soul forever share
The bliss of thy paternal care:
'Tis Heaven on earth, 'tis Heaven above,
To see thy face, and sing thy love!
-

HYMN 18. C. M.

- 1 GREAT God, to thee my evening song
With humble gratitude I raise:
O let thy mercy tune my tongue,
And fill my heart with lively praise.
- 2 My days unclouded, as they pass,
And ev'ry gently rolling hour,
Are monuments of wondrous grace,
And witness to thy love and power.
- 3 My numerous wants are known to thee,
Ere my slow wishes can arise;
Thy goodness, measureless and free,
Is ready still with full supplies.
- 4 Seal my forgiveness in the blood
Of Jesus; his dear name alone
I plead for pardon, gracious God,
And kind acceptance at thy throne.
- 5 Let this blest hope my eye-lids close,
With sleep refresh my feeble frame;
Safe in thy care may I repose,
And wake with praises to thy name.
-

HYMN 19. C. M.

- 1 INDULGENT Father, by whose care,
I've passed another day,
Let me this night thy mercy share,
And teach me how to pray.

- 2 Show me my sins, and how to moan
My guilt before thy face ;
Direct me, Lord, to Christ alone,
And save me by thy grace.
 - 3 Speak to my conscience, speak thou peace,
Through his atoning blood ;
And grant me, Lord, a full release
From sin's oppressive load.
 - 4 Show me my wants, and let me crave
Nothing but what is right ;
Help me, by faith, on thee to live,
Then change my faith to sight.
 - 5 Let each returning night declare
The tokens of thy love ;
And every hour thy grace prepare
My soul for joys above.
 - 6 And when on earth I close mine eyes,
To sleep in death's embrace,
Let me to Heaven and glory rise,
T' enjoy thy smiling face.
-

HYMN 20. L. M.

- 1 THE night shall hear us raise our songs,
And in her silent courts, our tongues
Shall pour the social, grateful lay,
For all the mercies of the day.
- 2 Nor will our God disdain to hear,
The sighs we breathe—the fervent prayer
When, sinking to our nightly rest,
We seek the pillow of his breast.
- 3 And when the blushing morn shall rise,
To tinge with gold the eastern skies ;
With strength renewed, our thankful lay
Shall hail the new-born beams of day.

HYMN 21. C. M.

- 1 Now, from the altar of our hearts,
Let flames of incense rise,
Assist us, Lord, to offer up
Our evening sacrifice.
 - 2 Minutes and mercies multiplied,
Have made up all this day;
Minutes came quick, but mercies were
More swift and free than they.
 - 3 New time, new favour, and new joys,
Do a new song require ;
Till we shall praise thee as we would,
Accept our heart's desire.
-

HYMN 22. C. M.

- 1 O LORD, another day is flown,
And we, a lonely band,
Are met once more before thy throne,
To bless thy fostering hand.
 - 2 And wilt thou bend a listening ear,
To praise so low as ours ?
Thou wilt ! for thou dost love to hear
The song which meekness pours.
 - 3 And Jesus, thou thy smiles wilt deign,
As we before thee pray ;
For thou didst bless the infant train,
And we are less than they.
 - 4 And thou wilt turn our wand'ring feet
And thou wilt bless our way ;
Till worlds shall fade, and faith shall greet
The dawn of lasting day.
-

HYMN 23. 8's, 7's

- 1 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 arrows past us fly,
 Angel-guards from thee surround us,
 We are safe if thou art nigh.
- 2 Though the night be dark and dreary,
 Darkness cannot hide from thee;
 Thou art He who, never weary,
 Watchest 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.
-

HYMN 24. P. M.

- 1 THROUGH the day thy love has spared us;
 Now we lay us down to rest:
 Through the silent watches guard us,
 Let no foe our peace molest;
 Jesus, thou our guardian be;
 Sweet it is to trust in thee.
- 2 Pilgrims here on earth, and strangers,
 Dwelling in the midst of foes,
 Us and ours preserve from dangers;
 In thine arms may we repose;
 And when life's short day is past,
 Rest with thee in heaven at last.
-

HYMN 25. C. M.

- 1 LORD thou wilt hear me when I pray;
 I am for ever thine;
 I fear before thee all the day,
 Nor would I dare to sin.
- 2 And while I rest my weary head,
 From cares and business free,
 'Tis sweet conversing on my bed
 With my own heart and thee.

- 3 I pay this evening sacrifice;
And when my work is done,
Great God, my faith and hope relies
Upon thy grace alone.
- 4 Thus with my thoughts composed to peace,
I'll give my eyes to sleep;
Thy hand in safety keeps my days,
And will my slumbers keep.
-

HYMN 26. L. M.

- 1 Thus far the Lord has led me on,
Thus far his power prolongs my days,
And every evening shall make known
Some fresh memorial of his grace.
- 2 Much of my time has run to waste,
And I, perhaps, am near my home;
But he forgives my follies past,
And gives me strength for days to come.
- 3 I lay my body down to sleep,
Peace is the pillow for my head;
While well-appointed angels keep
Their watchful stations round my bed.
- 4 In vain the sons of earth or hell
Tell me a thousand frightful things;
My God in safety makes me dwell
Beneath the shadow of his wings.
- 5 Faith in his name forbids my fear:
Oh, may thy presence ne'er depart!
And in the morning make me hear
The love and kindness of thy heart.
- 6 Thus when the night of death shall come,
My flesh shall rest beneath the ground,
And wait thy voice to rouse my tomb,
With sweet salvation in the sound.

HYMN 27. S. M.

- 1 ANOTHER day is past
The hours for ever fled,
And time is bearing me in haste,
To mingle with the dead.
 - 2 Perhaps my closing eyes
No more may hail the light,
Seal'd up before the morning rise,
In everlasting night.
 - 3 Jesus ! and art thou mine ?
O let thy heavenly voice
Confirm my hope with power divine,
And bid my soul rejoice.
 - 4 Then shall my closing eyes,
Contented, sink to rest ;
For if to-night this body dies,
My spirit shall be blest.
-

HYMN 28. S. M.

- 1 THE day is past and gone,
The evening shades appear ;
Oh, may I ever keep in mind,
The night of death draws near.
- 2 I lay my garments by,
Upon my bed to rest,
So death will soon remove me hence,
And leave my soul undrest.
- 3 Lord, keep me safe this night,
Secure from all my fears ;
May angels guard me while I sleep,
Till morning light appears.
- 4 And when I early rise
To view th' unwearied sun,
May I set out to win the prize,
And after glory run.

- 5 That when my days are past,
And I from time remove,
Lord, I may in thy bosom rest,
The bosom of thy love.
-

HYMN 29. 8's.

- 1 INSPIRER and hearer of prayer,
Before whom a sinner may bend
My all to thy covenant care,
I sleeping or waking commend.
- 2 If thou art my shield and my sun,
The night is no darkness to me ;
And fast as my moments roll on,
They bring me but nearer to thee.
- 3 From evil secure, and its dread,
I rest, if my Saviour be nigh ;
And songs, his kind presence indeed,
Shall in the night season supply.
- 4 He smiles, and my comforts abound ;
His grace as the dew shall descend ;
And walls of salvation surround
The soul he delights to defend.
-

HYMN 30. C. M.

- 1 INDULGENT God, whose bounteous care
O'er all thy works is shown,
Oh, let my grateful praise and prayer
Arise before thy throne.
- 2 What mercies has this day bestowed !
How largely hast thou blest !
My cup with plenty overflowed,
With cheerfulness my breast.
- 3 Now may soft slumber close my eyes,
From pain and sickness free ;
And let my waking thoughts arise,
To meditate on thee.

- 4 Thus bless each future day and night,
Till life's vain scene is o'er;
And then to realms of endless light
Oh, let my spirit soar.
-

HYMN 31. 7's.

- 1 SOFTLY now the light of day
Fades upon my sight away;
Free from care—from labour free,
Lord, I would commune with thee.
- 2 Soon for me the light of day
Shall for ever pass away:
Then from sin and sorrow free,
Take me, Lord, to dwell with thee.
-

HYMN 32. C. M.

- 1 I LOVE to steal awhile away,
From every cumb'ring care,
And spend the hours of setting day,
In humble, grateful prayer.
- 2 I love in solitude to shed
The penitential tear,
And all His promises to plead,
Where none but God can hear.
- 3 I love to think on mercies past,
And future good implore,
And all my cares and sorrows cast
On him whom I adore.
- 4 I love by faith to take a view
Of brighter scenes in Heaven;
The prospect doth my strength renew,
While here by tempests driven.
- 5 Thus, when life's toilsome day is o'er,
May its departing ray
Be calm as this impressive hour,
And lead to endless day.

MORNING OR EVENING HYMNS.

HYMN 33. L. M.

- 1 My God, how endless is thy love !
Thy gifts are every evening new ;
And morning mercies from above,
Gently distil like early dew.
- 2 Thou spread'st the curtains of the night,
Great Guardian of my sleeping hours ;
Thy sov'reign word restores the light,
And quickens all my drowsy powers.
- 3 I yield my powers to thy command, .
To thee I consecrate my days ;
Perpetual blessings from thine hand
Demand perpetual songs of praise.
-

HYMN 34. L. M.

- 1 My God, accept my early vows,
Like morning incense in thine house,
And let my nightly worship rise
Sweet as the evening sacrifice.
- 2 Watch o'er my lips, and guard them, Lord,
From ev'ry rash and heedless word ;
Nor let my feet incline to tread
The guilty path where sinners lead.
- 3 O may the righteous, when I stray
Smite and reprove my wand'ring way !
Their gentle words, like ointment shed,
Shall never bruise, but cheer my head.
- 4 When I behold them prest with grief,
I'll cry to Heaven for their relief ;
And by my warm petitions prove
How much I prize their faithful love.

HYMN 35. C. M.

- 1 INDULGENT Father, how divine,
How bright thy beauties are !
Through nature's ample round they shine,
Thy goodness to declare.
 - 2 But in thy nobler work of grace,
What brighter mercy smiles
In our benign Redeemer's face,
And every fear beguiles !
 - 3 Such wonders, Lord, while we survey,
To thee our thanks shall rise,
When morning ushers in the day,
Or evening veils the skies.
 - 4 When glimm'ring life resigns its flame,
Thy praise shall tune our breath ;
The dear memorials of thy name
Shall gild the shades of death.
 - 5 But oh, how sweet our song shall rise,
When freed from feeble clay ;
When all thy glories meet our eyes
In one eternal day !
-

HYMN 36. L. M. 6 lines.

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord."—ROM. xiv. 8.

- 1 WHEN streaming from the eastern skies,
The morning light salutes our eyes,
O sun of righteousness divine,
On us with beams of mercy shine ;
Chase the dark clouds of guilt away,
And turn our darkness into day.
- 2 When to our great and glorious king,
Our morning sacrifice we bring ;
And, mourning o'er our guilt and shame,
Ask mercy in the Saviour's name :
Then, Jesus, sprinkle with thy blood,
And be our Advocate with God.

- 3 As every day thy mercy spares,
Will bring its trials and its cares,
O Saviour, till our lives shall end,
Be thou our counsellor and friend;
Teach us thy precepts, all divine,
And be thy great example ours.
- 4 When each day's scenes and labours close,
And wearied nature seeks repose,
With pard'ning mercy richly blest,
Protect us, Saviour, while we rest,
And as each morning sun shall rise,
O lead us onward to the skies.
- 5 And at our life's last setting sun,
Our conflicts o'er, our labours done;
Jesus, thine heavenly radiance shed,
To cheer and bless our dying bed,
And from death's gloom our spirits raise,
"To see thy face, and sing thy praise."
-

SABBATH MORNING AND EVENING HYMNS.

HYMN 37. L.M.

- 1 COME dearest Lord and bless this day,
Come bear our thoughts from earth away;
Now let our noblest passions rise
With ardour to their native skies.
- 2 Come, Holy Spirit, all divine,
With rays of light upon us shine;
And let our waiting souls be blest,
On this sweet day of sacred rest.
- 3 Then, when our Sabbaths here are o'er,
And we arrive on Canaan's shore,
With all the ransomed, we shall spend
A Sabbath which shall never end.

HYMN 38. L. M.

- 1 AGAIN our weeklŷ labours end,
And we the Sabbath's call attend ;
Let us improve the sacred rest,
And bless the day which God hath blest.
 - 2 This day let prayers and praises rise,
To God a grateful sacrifice !
Thy peace, O Lord, on us bestow !
Which none, but they who feel it, know.
 - 3 That peace of thine within the breast
Is a rich foretaste of a rest
Which for thy Church, O God, remains
A rest from sin and guilt and pains.
 - 4 In holy duties let this day,
Heaven's type and emblem, pass away :
Each Sabbath, Lord, we thus would spend,
In hope of that which ne'er shall end.
-

HYMN 39. C. M.

- 1 COME, let us join with sweet accord
In hymns around the throne ;
This is the day our rising Lord
Hath made and call'd his own.
 - 2 This is the day which God hath blest,
The brightest of the seven ;
Type of that everlasting rest,
The saints enjoy in heaven.
-

HYMN 40. L. M. 6 lines.

- 1 GREAT God ! this sacred day of thine,
Demands the soul's collected powers ;
Gladly we now to thee resign
These solemn, these devoted hours !
O may our souls adoring own
The grace that calls us to thy throne !

- 2 Hence, ye vain cares and trifles, fly ;
Where God resides appear no more ;
Redeemer ! thine all-piercing eye
Can every secret thought explore :
O may thy grace our bosoms move,
And fix our thoughts on things above !
- 3 Thy Spirit's powerful aid impart,
And bid thy word, with life divine,
Engage the ear, and warm the heart,
Then shall the day indeed be thine ;
Then shall our souls adoring own
The grace that calls us to thy throne.
-

HYMN 41. C. M.

- 1 LORD, in the morning thou shalt hear
My voice ascending high !
To thee will I direct my prayer,
To thee lift up mine eye.
- 2 Up to the hills where Christ is gone
To plead for all his saints,
Presenting at his Father's throne
Our songs and our complaints.
- 3 Thou art a God before whose sight
The wicked shall not stand ;
Sinners shall ne'er be thy delight,
Nor dwell at thy right hand.
- 4 But to thy house will I resort
To taste thy mercies there ;
I will frequent thy holy court,
And worship in thy fear.
- 5 Oh, may thy Spirit guide my feet
In ways of righteousness !
Make every path of duty straight,
And plain before my face.

HYMN 42. P. M.

- 1 AWAKE, our drowsy souls,
Shake off each slothful band;
The wonders of this day
Our noblest songs demand.
Auspicious morn!
Thy blissful rays
Bright seraphs hail
In songs of praise.
- 2 At thy approaching dawn,
Reluctant death resigned
The glorious Prince of life,
Its dark domains confined:
Th' angelic host
Around him bends,
And 'mid their shouts
The Lord ascends.
- 3 All hail, triumphant Lord,
Heaven with hosannas rings;
While earth in humbler strains
Thy praise responsive sings;
Worthy art thou,
Who once wast slain,
Through endless years
To live and reign.
- 4 Gird on, great God, thy sword
Ascend thy conquering car,
While justice, truth, and love
Maintain the glorious war:
Victorious thou,
Thy foes shalt tread,
And sin and Hell
In triumph lead.
- 5 Make bare thy potent arm,
And wing th' unerring dart
With salutary pangs,
To each rebellious heart.

Then dying souls
For life shall sue,
Numerous as drops
Of morning dew.

HYMN 43. C. M.

- 1 THIS is the day the Lord hath made,
Let young and old rejoice :
To him be vows and homage paid,
Whose service is our choice.
 - 2 This is the homage he requires,—
The voice of praise and prayer,
The soul's affections, hopes, desires,
Ourselves, and all we are.
 - 3 While rich and poor for mercy call,
Propitious from the skies,
The Lord, the Maker of them all,
Accepts the sacrifice.
 - 4 Well pleased, through Jesus Christ his Son,
From sin he grants release,
According to their faith 'tis done,
He bids them go in peace.
-

HYMN 44. P. M.

- 1 WELCOME, delightful morn !
Thou day of sacred rest ;
I hail thy kind return ;
Lord, make these moments blest.
From low delights,
And mortal toys,
I soar to reach
Immortal joys.
- 2 Now may the King descend,
And fill his throne of grace ;
Thy sceptre, Lord, extend,
While saints address thy face ;

Let sinners feel
Thy quick'ning word,
And learn to know
And fear the Lord.

- 3 Descend, celestial Dove,
With all thy quick'ning powers ;
Disclose a Saviour's love,
And bless these sacred hours :
Then shall my soul
New life obtain,
Nor Sabbaths be
Indulged in vain.
-

HYMN 45. C. M.

- 1 AND now another week begins,
This day we call the Lord's ;
This day he rose, who bore our sins,
For so his word records.
- 2 Hark, how the angels sweetly sing !—
Their voices fill the sky—
They hail their great victorious King,
And welcome him on high.
- 3 We'll catch the note of lofty praise ;
Their joys O may we feel ;
Our thankful song with them we'll raise,
And emulate their zeal.
- 4 Come, then, ye saints, and grateful sing
Of Christ, our risen Lord ;
Of Christ the everlasting King,
Of Christ th' incarnate Word.
- 5 Hail, mighty Saviour, thee we hail !
High on thy throne above ;
Till heart and flesh together fail,
We'll sing thy matchless love.

HYMN 46. L. M.

- 1 My op'ning eyes with rapture see
The dawn of thy returning day ;
My thoughts, O God, ascend to thee,
While thus my early vows I pay.
 - 2 I yield my heart to thee alone,
Nor would receive another guest ;
Eternal King ! erect thy throne,
And reign sole monarch in my breast.
 - 3 O bid this trifling world retire,
And drive each carnal thought away ;
Nor let me feel one vain desire—
One sinful thought through all the day.
 - 4 Then, to thy courts when I repair,
My soul shall rise on joyful wing,
The wonders of thy love declare,
And join the strains which angels sing
-

HYMN 47. C. M.

- 1 AGAIN the Lord of life and light
Awakes the kindling ray ;
Dispels the darkness of the night,
And pours increasing day.
- 2 Oh ! what a night was that, which wrapt
A sinful world in gloom !
O what a sun which broke, this day,
Triumphant from the tomb !
- 3 This day be grateful homage paid,
And loud hosannas sung ;
Let gladness dwell in every heart,
And praise on every tongue.
- 4 Ten thousand thousand lips shall join
To hail this welcome morn,
Which scatters blessings from its wings,
To nations yet unborn.

HYMN 48. L. M.

Christ's Death and Resurrection.

- 1 COME tune, ye saints, your noblest strains,
Your dying, rising Lord to sing;
And echo to the heavenly plains,
The triumphs of your Saviour King.
- 2 In songs of grateful rapture, tell,
How he subdued your potent foes;
Subdued the powers of death and hell,
And dying, finished all your woes.
- 3 Then to his glorious throne on high
Returned, while hymning angels round,
Through the bright arches of the sky,
The God, the conquering God resound.
- 4 Almighty love, victorious power!
Not angel-tongues can e'er display
The wonders of that dreadful hour,
The joys of that illustrious day.
- 5 Dear Saviour, let thy wondrous grace
Fill every heart and every tongue,
Till the full glories of thy face
Inspire a sweeter nobler song.

HYMN 49. C. M.

- 1 SWEET is the work, my God, my King,
To praise thy name, give thanks and sing;
To show thy love by morning light,
And talk of all thy truth at night.
- 2 Sweet is the day of sacred rest,
No mortal cares shall seize my breast;
O may my heart in tune be found,
Like David's harp of solemn sound!
- 3 My heart shall triumph in my Lord,
And bless his works, and bless his word:
Thy works of grace, how bright they shine!
How deep thy counsels! how divine!

HYMN 50. C. M.

Hosanna; the Lord's day; or, Christ's Resurrection and our salvation.

- 1 THIS is the day the Lord hath made,
He calls the hours his own :
Let heaven rejoice ; let earth be glad,
And praise surround the throne.
- 2 To-day he rose and left the dead ;
And Satan's empire fell ;
To-day the saints his triumphs spread,
And all his wonders tell.
- 3 Hosanna to th' anointed King,
To David's holy Son ;
Help us, O Lord, descend and bring
Salvation from thy throne.
- 4 Blest be the Lord who comes to men
With messages of grace ;
Who comes in God his Father's name,
To save our sinful race.
- 5 Hosanna in the highest strain
The church on earth can raise ;
The highest heavens in which he reigns,
Shall give him nobler praise.

HYMN 51. S. M.

Hosanna for the Lord's day; or, a new song of salvation by Christ.

- 1 SEE what a living stone
The builders did refuse !
Yet God hath built his church thereon
In spite of envious Jews.
- 2 The scribe and angry priest
Reject thine only Son ;
Yet on this rock shall Zion rest,
As the chief Corner-stone

- 3 The work, O Lord, is thine,
And wondrous in our eyes,
This day declares it all divine,
This day did Jesus rise.
- 4 This is the glorious day
That our Redeemer made;
Let us rejoice, and sing, and pray;
Let all the church be glad.
- 5 Hosanna to the King
Of David's royal blood;
Bless him, ye saints, he comes to bring
Salvation from your God.
- 6 We bless thy holy word,
Which all his grace displays;
And offer on thine altar, Lord,
Our sacrifice of praise.
-

HYMN 52. L. M.

- 1 ANOTHER six days' work is done,
Another Sabbath is begun;
Return, my soul, enjoy thy rest,
Improve the day thy God has blessed.
- 2 Come bless the Lord, whose love assigns
So sweet a rest to wearied minds;
Provides an antepast of heaven,
And gives this day the food of seven.
- 3 O that our thoughts and thanks may rise
As grateful incense to the skies;
And draw from heaven that sweet repose,
Which none but he who feels it, knows.
- 4 This heavenly calm, within the breast,
Is the dear pledge of glorious rest,
Which for the Church of God remains,
The end of cares, the end of pains.

- 5 In holy duties let the day,
In holy pleasures pass away ;
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end !
-

HYMN 53. S. M.

The Lord's day ; or, Delight in Ordinances.

- 1 WELCOME sweet day of rest,
That saw the Lord arise,
Welcome to this reviving breast
And these rejoicing eyes !
- 2 The King himself comes near,
And feasts his saints to-day ;
Here we may sit, and see him here,
And love, and praise, and pray.
- 3 One day amid the place
Where Christ my Lord hath been,
Is sweeter than ten thousand days
Of pleasurable sin.
- 4 My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss.
-

HYMN 54. S. M.

The Resurrection of Christ on the Sabbath.

- 1 TO-DAY the Saviour rose :
Our Jesus left the dead ;
He conquered our tremendous foes,
And Satan captive led.
- 2 He left his glorious throne,
To make our peace with God ;
Blessings forever on his name,
He bought us with his blood.

- 3 For us his life he paid ;
For us the law fulfilled ;
On him our loads of guilt were laid ;
We by his stripes were healed.
- 4 Ye saints, adore his name
Who hath such mercy shown ;
Ye sinners, love the bleeding Lamb,
And make his praises known.
-

HYMN 55. P. M.

The Resurrection of Christ on the Sabbath.

- 1 ALL hail ! the glorious morn,
That saw our Saviour rise
With victory bright adorned,
And triumph in his eyes ;
Ye saints extol
Your risen Lord,
And sing his praise
With sweet accord.
- 2 Behold the Lamb of God,
Th' atoning sacrifice,
Sustains the dreadful load
Of man's iniquities ;
Death, sin, and hell,
Our cruel foes,
All vanquished fell,
When Jesus rose.
- 3 At once the prison doors,
Death's awful gates expand ;
Their captive they restore,
At God's supreme command ;
How blest the hour !
(Awake our joys,)
Hell's fatal power,
Lo ! he destroys.

- 4 The Conqueror ascends,
In triumph to the skies;
Celestial hosts attend,
To crown his victories;
Hark! they proclaim
His glorious name;
And heaven resounds
Immanuel's fame.
- 5 Now to the throne above,
Let every saint draw near;
There dwells incarnate love;
Grace sits triumphant there:
See mercy smile,
Even on that throne,
Where once did wrath
And justice frown.
- 6 All praise be to the Lamb,
Who offered up his blood;
Hosannas to his name,
That for our ransom stood;
In notes sublime
With joy we sing,
The love divine
Of Christ our King.
-

HYMN 56. P. M

- 1 YES! the Redeemer rose,
The Saviour left the dead,
And o'er our hellish foes
High raised his conquering head;
In wild dismay,
The guards around,
Fall to the ground,
And sink away.
- 2 Behold th' angelic bands
In full assembly meet,
To wait his high commands,
And worship at his feet.

Joyful they come,
And wing their way,
From realms of day
To Jesus' tomb.

3 Then back to heaven they fly,
The joyful news to bear—
Hark!—as they soar on high,
What music fills the air
Their anthems say—
“Jesus, who bled,
Hath left the dead—
He rose to-day.”

4 Ye mortals! catch the sound—
Redeem'd by him from hell,
And send the echo round
The globe on which you dwell
Transported, cry—
“Jesus, who bled,
Hath left the dead,
And gone on high.”

HYMN 57. 7's.

- 1 ANGELS, roll the rock away !
Death, yield up thy mighty pray !
See !—he rises from the tomb,
Rises with immortal bloom.
- 2 'Tis the Saviour—seraphs, raise
Your triumphant shouts of praise
Let the earth's remotest bound
Hear the joy-inspiring sound.
- 3 Lift, ye saints, lift up your eyes !
Now to glory see him rise !
Hosts of angels on the road
Hail and sing the incarnate God.
- 4 Heaven unfolds its portals wide ;
Gracious conqueror through them ride,
King of glory mount thy throne,
Boundless empire is thine own.

- 5 Praise him, all ye heavenly choirs,
Praise, and sweep your golden lyres;
Praise him in the noblest songs,
Praise him from ten thousand tongues.
-

HYMN 58. L. M.

The eternal Sabbath.

- 1 THINE earthly Sabbaths, Lord, we love;
But there's a nobler rest above;
To that our longing souls aspire,
With ardent pangs of strong desire.
- 2 No more fatigue, no more distress,
Nor sin, nor hell shall reach the place,
No groans to mingle with the songs,
Which warble from immortal tongues.
- 3 No rude alarms of raging foes;
No cares to break the long repose;
No midnight shade, no clouded sun,
Obscure the lustre of thy throne.
- 4 Around thy throne, grant we may meet,
And give us but the lowest seat;
We'll shout thy praise, and join the song
Of the triumphant holy throng.
-

HYMN 59. P. M.

- 1 AWAKE, ye saints, awake
And hail this sacred day;
In loftiest songs of praise,
Your joyful homage pay.
Come bless the day that God hath blest,
The type of heaven's eternal rest.
- 2 On this auspicious morn
The Lord of life arose;
He burst the bars of death,
And vanquish'd all our foes.
And now he pleads our cause above,
And reaps the fruits of all his love.

3 All hail, triumphant Lord!
 Heaven with hosannas rings ;
 And earth in humble strains
 Thy praise responsive sings.
 Worthy the Lamb that once was slain,
 Through endless years to live and reign.

4 Great King, gird on thy sword ;
 Ascend thy conquering car ;
 While justice, power, and love
 Maintain thy glorious war.
 This day let sinners own thy sway,
 And rebels cast their arms away.

HYMN 60. C. M.

Sabbath Evening.

- 1 FREQUENT the day of God returns,
 To shed its quick'ning beams ;
 And yet how slow devotion burns ;
 How languid are its flames !
- 2 Accept our faint attempts to love,
 Our frailties, Lord, forgive ;
 We would be like thy saints above,
 And praise thee while we live.
- 3 Increase, O Lord, our faith and hope,
 And fit us to ascend,
 Where the assembly ne'er breaks up,
 The Sabbath ne'er shall end ;
- 4 Where we shall breathe in heavenly air,
 With heavenly lustre shine,
 Before the throne of God appear,
 And feast on love divine.
- 5 Where we, in high seraphic strains,
 Shall all our powers employ ;
 Delighted range the ethereal plains,
 And take our fill of joy.

HYMN 61. 7's.

Sabbath Evening.

- 1 SAFELY through another week,
God has brought us on our way;
Let us now a blessing seek,
On this ending Sabbath day,
Day of all the week the best,
Emblem of eternal rest.
 - 2 When the morn shall bid us rise,
May we feel thy presence near!
May thy glory meet our eyes
When we at thy throne appear!
There afford us, Lord, a taste
Of our everlasting feast.
-

MISCELLANEOUS HYMNS.

HYMN 62. L. M.

Family Religion. GEN. xviii. 19.

- 1 FATHER of all, thy care we bless,
Which crowns our families with peace;
From thee they spring, and by thy hand
They have been and are still sustained.
- 2 To God, most worthy to be praised,
Be our domestic altars raised;
Who, Lord of heaven, scorns not to dwell
With saints in their obscurest cell.
- 3 To thee may each united house,
Morning and night, present its vows;
Our servants there, and rising race,
Be taught thy precepts, and thy grace.
- 4 O may each future age proclaim,
The honours of thy glorious name!
While pleased and thankful we remove,
To join the family above.

HYMN 62. P. M.

The Family Vow. JOSH. xxviii. 15.

- 1 I AND my house will serve the Lord :
But first obedient to his word
I must myself appear :
By actions, words, and temper, show
That I my heavenly Master know,
And serve with heart sincere.
 - 2 I must the fair example set :
From those that on my pleasure wait
The stumbling-block remove ;
Their duty by my life explain,
And still in all my works maintain
The dignity of love.
 - 3 Easy to be entreated, mild,
Quickly appeased and reconciled,
A follower of my God ;
A saint indeed I long to be,
And lead my faithful family
In the celestial road.
 - 4 Lord, if thou didst the wish infuse,
A vessel fitted for thy use
Into thy hands receive ;
Work in me both to will and do,
And show them how believers true
And real Christians live.
-

HYMN 64. L. M.

Heaven the Christian's Home. HEB. xi. 13—16.

- 1 As when the weary traveller gains
The height of some commanding hill,
His eye quick-glancing o'er the plains,
Descries his home, though distant still ;
While he surveys the much-loved spot,
He slights the space that lies between ;
His past fatigues are now forgot,
For home endears the onward scene.

- 2 So when the Christian pilgrim views
 By faith his mansion in the skies,
 The sight his fainting strength renews,
 And wings his speed to reach the prize.
 That heavenly home his spirit cheers,
 No more he grieves for troubles past,
 Nor any future trial fears,
 So he may safe arrive at last.
-

HYMN 65. 8's, 7's.

Praise to Christ.

- 1 BRIGHTNESS of the Father's glory!
 Shall thy praise unuttered lie?
 Dread each tongue such guilty silence,
 Praise the Lord who came to die.
- 2 Hosts of angels sang thy coming,
 Watchful shepherds learnt their lays;
 Shame would cover us, ungrateful,
 Should our tongues refuse their praise.
- 3 From the highest throne in glory,
 To the cross of deepest woe,
 All to ransom guilty captives!—
 Flow our praise, for ever flow
- 4 Reascend, immortal Saviour!
 Leave thy footstool, take thy throne;
 Yet return, and reign for ever,
 Be the kingdom all thine own!
-

HYMN 66. C. M.

Unchangeable Friend. Prov. xvii. 17.

- I COME let our hearts and voices join,
 To praise the Saviour's name;
 Whose truth and kindness are divine,
 Whose love's a constant flame.

- 2 When most we need his gracious hand,
This Friend is always near ;
With heaven and earth at his command,
He waits to answer prayer.
 - 3 His love no end or measure knows,
No change can turn its course ;
Immutably the same it flows,
From one eternal source.
 - 4 When frowns appear to veil his face,
And clouds surround his throne,
He hides the purpose of his grace,
To make it better known.
 - 5 And when our dearest comforts fall,
Before his sovereign will,
He never takes away our all,
Himself, he gives us still !
 - 6 Our sorrows in the scale he weighs,
And measures out our praise ;
The wildest storm his word obeys,
His word its rage restrains !
-

HYMN 67. C. M.

The inspired Word, a System of Knowledge and Joy.
Psalm cxix. 105.

- 1 How precious is the book divine,
By inspiration given !
Bright as a lamp its doctrines shine,
To guide our souls to heaven.
- 2 It sweetly cheers our drooping hearts
In this dark vale of tears ;
Life, light, and joy, it still imparts,
And quells our rising fears.
- 3 This lamp, through all the tedious night
Of life, shall guide our way ;
Till we behold the clearer light
Of an eternal day.

HYMN 68. L. M.

Christian Friendship. Ps. cxxxiii.

- 1 How blest the sacred tie that binds,
In union sweet, according minds !
How swift the heavenly course they run,
Whose hearts, whose faith, whose hopes are one !
 - 2 To each, the soul of each how dear !
What jealous love, what holy fear !
How doth the generous flame within
Refine from earth, and cleanse from sin !
 - 3 Their streaming eyes together flow
For human guilt and mortal woe ;
Their ardent prayers together rise,
Like mingling flames in sacrifice.
 - 4 Together both they seek the place
Where God reveals his awful face ;
How high, how strong, their raptures swell,
There 's none but kindred souls can tell.
 - 5 Nor shall the glowing flame expire
When nature droops her sickening fire ;
Then shall they meet in realms above,
A heaven of joy—because of love.
-

HYMN 69. C. M.

The Atonement of Christ.

- 1 IN vain we seek for peace with God
By methods of our own :
Nothing, O Saviour ! but thy blood
Can bring us near the throne.
- 2 The threatenings of thy broken law
Impress the soul with dread :
If God his sword of vengeance draw,
It strikes the spirit dead.
- 3 But thine illustrious sacrifice
Hath answered all demands ;
And peace and pardon from the skies
Come to us by thy hands.

- 4 'Tis by thy death we live, O Lord !
'Tis on thy cross we rest :
For ever be thy love adored,
Thy name for ever blest.
-

HYMN 70. S M.

The Family Altar.

- 1 IN all my ways, O God,
I would acknowledge thee;
And seek to keep my heart and house
From all pollution free.
- 2 Where'er I have a tent,
An altar will I raise;
And thither my oblations bring,
Of humble prayer and praise.
- 3 Could I my wish obtain,
My household, Lord, should be
Devoted to thyself alone,
A nursery for thee.
-

HYMN 71. L. M.

The Happy Change.

- 1 IN sin by blinded passions led,
In search of fancy's good we range;
The paths of disappointment tread,
To nothing fixed, but love of change.
- 2 But when the Holy Ghost imparts
A knowledge of the Saviour's love;
Our wandering, weary, restless hearts,
Are then renewed no more to rove.
- 3 Now a new principle takes place,
Which guides and animates the will,
This love, another name for grace,
Constrains to good, and bars from ill.
- 4 By love's-pure light we soon perceive
Our noblest bliss and proper end;
And gladly every idol leave,
To love and serve our Lord and friend.

HYMN 72. P. M.

For he hath said, I will never leave thee. Heb. xii. 5.

- 1 NEVER leave us, nor forsake us,
Thou on whom our souls rely;
Till thou shalt forever take us
To behold that glory nigh,
Which though distant,
Fills thy people's hearts with joy.
- 2 They are blest, and none beside them,
They who hope, O Lord, in Thee;
They are blest, though all deride them,
They, whom grace and truth make free;
Joys await them,
Where thou art, they hope to be.
- 3 Joys await them without measure,
Theirs, conferred by royal grant;
Rivers of eternal pleasure,
For which now thy people pant,
Shall supply them,
And they then shall feel no want.
- 4 'T is the hope of this that charms them
From the love of all below;
Hope of this with boldness arms them
To oppose the mighty foe;
Hope of glory,
Sweetens toil and lightens woe.

HYMN 73. C. M.

For Providence and Grace.

- 1 O THOU, my light, my life, my joy,
My glory, and my all;
Unsent by thee, no good can come,
No evil can befall.
- 2 Such are thy schemes of providence,
And methods of thy grace,
That I may safely trust in thee,
Through all the wilderness.

- 3 'T is thine outstretched and powerful arm,
 Upholds me in the way;
 And thy rich bounty well supplies
 The wants of every day.
- 4 For such compassions, O my God!
 Ten thousand thanks are due;
 For such compassions, I esteem
 Ten thousand thanks too few.
-

HYMN 74. C. M.

Goodness of God. JER. xxxi. 12.

- 1 THY goodness, Lord, our souls confess,
 Thy goodness we adore;
 A spring whose blessings never fail,
 A sea without a shore!
- 2 Sun, moon, and stars, thy love attest
 In every golden ray;
 Love draws the curtains of the night,
 And love brings back the day.
- 3 Thy bounty every season crowns,
 With all the bliss it yields;
 With joyful clusters loads the vines,
 With strength'ning grain the fields.
- 4 But chiefly thy compassion, Lord,
 Is in the Gospel seen;
 There, like a sun, thy mercy shines,
 Without a cloud between.
- 5 Pardon, acceptance, peace, and joy,
 Through Jesu's name are given;
 He on the cross was lifted high,
 That we might reign in heaven.
-

HYMN 75. C. M.

- 1 Now to the Lamb that once was slain,
 Be endless blessings paid;
 Salvation, glory, joy, remain
 Forever on thy head.

- 2 Thou hast redeemed us by thy blood,
And set the pris'ners free ;
Hast made us kings and priests to God,
And we shall reign with thee.
-

HYMN 76. C. M.

- 1 COME, Holy Spirit, heavenly Dove,
With all thy quick'ning powers,
Kindle a flame of sacred love
In these cold hearts of ours.
- 2 See how we grovel here below,
Fond of these earthly toys ;
Our souls how heavily they go
To reach eternal joys.
- 3 In vain we tune our lifeless songs,
In vain we strive to rise,
Hosannas languish on our tongues,
And our devotion dies.
- 4 Dear Lord ! and shall we ever live
At this poor dying rate,
Our love so faint, so cold to thee,
And thine to us so great ?
- 5 Come, Holy Spirit, heavenly Dove,
With all thy quick'ning powers,
Come shed abroad a Saviour's love,
And that shall kindle ours.
-

HYMN 77. L. M.

- 1 O THAT my load of sin were gone !
O that I could at last submit,
At Jesus' feet to lay me down !
To lay my soul at Jesus' feet.
- 2 Rest for my soul I long to find :
Saviour of all, if mine thou art,
Give me thy meek and lowly mind,
And stamp thy image on my heart.

- 3 Break off the yoke of inbred sin,
And fully set my spirit free;
I cannot rest till pure within,
Till I am wholly lost in thee.
- 4 But thou must give the will and power :
My heart from every sin release ;
Bring near, bring near the joyful hour,
And fill me with thy perfect peace.
-

HYMN 78. L. M.

- 1 WHAT sinners value I resign ;
Lord, 't is enough that thou art mine :
I shall behold thy blissful face,
And stand complete in righteousness.
- 2 This life 's a dream, an empty show ;
But the bright world to which I go
Hath joys substantial and sincere ;
When shall I wake and find me there ?
- 3 O glorious hour ! O blest abode !
I shall be near and like my God !
And flesh and sin no more control
The sacred pleasures of the soul.
-

HYMN 79. 8's.

- 1 To JESUS, the crown of my hope,
My soul is in haste to be gone ;
O bear me, ye cherubim, up,
And waft me away to his throne.
- 2 My Saviour, whom absent I love,
Whom not having seen, I adore ;
Whose name is exalted above
All glory, dominion, and power.
- 3 Dissolve thou the bonds that detain
My soul from a portion in thee ;
O strike off the adamant chain,
And make me eternally free.

- 4 Then that happy era begins,
When arrayed in thy glory I shine ;
And no longer I pierce with my sins
The bosom on which I recline.
-

HYMN 80. L. M.

- 1 BESET with snares on ev'ry hand,
In life's uncertain path I stand ;
Saviour divine, diffuse thy light
To guide my doubtful footsteps right.
- 2 Engage this roving, treacherous heart,
To fix on Mary's better part ;
To scorn the trifles of a day,
For joys that none can take away.
- 3 Then let the wildest storms arise—
Let tempests mingle earth and skies ;
No fatal shipwreck shall I fear,
But all my treasures with me bear.
- 4 If thou, my Jesus, still be nigh,
Cheerful I live, and joyful die ;
Secure when mortal comforts flee,
To find ten thousand worlds in thee.
-

HYMN 81. 11's.

- 1 How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word !
What more can he say than to you he hath said,
You who to Jesus for refuge have fled ?
- 2 In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth,
At home, and abroad, on the land, on the sea,
As thy days may demand, shall thy strength ever be.
- 3 Fear not, I am with thee ; O be not dismayed,
For I am thy God, and will still give thee aid ;
I'll strengthen thee, help thee, and cause thee to stand
Upheld by my righteous, omnipotent hand.

- 4 When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.
- 5 The soul that on Jesus hath leaned for repose,
I will not—I will not desert to his foes;
That soul, tho' all hell should endeavour to shake,
I'll never, no never, no never forsake.
-

HYMN 82. C. M.

- 1 COME let us join our cheerful songs
With angels round the throne,
Ten thousand thousand are their tongues,
But all their joys are one.
- 2 Worthy the Lamb that died, they cry,
To be exalted thus!
Worthy the Lamb, our hearts reply,
For he was slain for us.
- 3 Jesus is worthy to receive
Honour and power divine,
And blessings more than we can give,
Be, Lord, forever thine!
- 4 The whole creation join in one,
To bless the sacred name
Of him that sits upon the throne,
And to adore the Lamb.
-

HYMN 83. 7's

- 1 Rock of ages! cleft for me,
Let me hide myself in thee,
Let the water and the blood,
From thy side, a healing flood,
Be of sin the double cure,
Save from wrath, and make me pure.
- 2 Not the labour of my hands
Can fulfil the law's demands:

- Should my tears forever flow,
Should my zeal no languor know,
This for sin could not atone,
Thou must save, and thou alone.
- 3 In my hand no price I bring,
Simply to thy cross I cling;
Naked come to thee for dress,
Helpless look to thee for grace.
Vile, I to the fountain fly,
Wash me, Saviour, or I die.
- 4 While I draw this fleeting breath,
When my eyelids close in death,
When I soar to worlds unknown,
And behold thee on thy throne—
Rock of ages! cleft for me,
Let me hide myself in thee.
-

HYMN 84. 8's & 7's.

Divine Love, 2 COR. iii. 17, 18.

- 1 LOVE divine, all love excelling,
Joy of heaven, to earth come down;
Fix in us thy humble dwelling,
All thy faithful mercies crown.
- 2 Jesus, thou art all compassion,
Pure unbounded love thou art;
Visit us with thy salvation,
Enter every trembling heart.
- 3 Come, thou Holy, heavenly Spirit,
Enter every troubled breast;
Let us all in thee inherit
Peace, and joy, and holy rest.
- 4 Take away the love of sinning,
Alpha and Omega be;
End of faith, as its beginning,
Set our souls at liberty.

- 5 Carry on thy new creation,
 Happy, holy may we be!
 Let us see our whole salvation
 Perfectly secured by thee.
- 6 Changed from glory into glory,
 Till in heaven we take our place,
 Till we cast our crowns before thee,
 Lost in wonder, love, and praise!
-

HYMN 85. 7's & 6's.

- 1 RISE, my soul, and stretch thy wings,
 Thy better portion trace,
 Rise from transitory things,
 T'wards heaven thy destined place:
 Sun, and moon, and stars decay,
 Time shall soon this earth remove,
 Rise, my soul, and haste away
 To seats prepared above.
- 2 Cease, ye pilgrims, cease to mourn,
 Press onward to the prize;
 Soon your Saviour will return,
 Triumphant in the skies;
 Where is everlasting peace,
 Rest enduring, rest in heaven:
 There will sorrow ever cease,
 And crowns of joy be given.
-

HYMN 86. L. M.

Star of Bethlehem. MATT. ii. 10.

- 1 WHEN marshall'd on the nightly plain
 The glitt'ring host bestud the sky;
 One star alone, of all the train,
 Can fix the sinner's wand'ring eye.
- 2 Hark! hark! to God the chorus breaks
 From every host, from every gem;
 But one alone the Saviour speaks;—
 It is the star of Bethlehem!

- 3 Once on the raging seas I rode,
The storm was loud—the night was dark—
The ocean yawn'd—and rudely blow'd
The wind that toss'd my found'ring bark.
- 4 Deep horror then my vitals froze, —
Death-struck, I ceased the tide to stem,
When suddenly a star arose—
It was the star of Bethlehem !
- 5 It was my guide, my light, my all—
It bade my dark forebodings cease ;
And through the storm and danger's thrall,
It led me to the port of peace.
- 6 Now safely moor'd—my perils o'er,
I'll sing, first in night's diadem :
For ever, and for ever more,
The star !—the star of Bethlehem !
-

HYMN 87. 8's, & 7's.

Ebenezer, or, Praise, 1 SAM. vii. 12.

- 1 COME, thou Fount of every blessing !
Tune my heart to sing thy grace
Streams of mercy, never ceasing,
Call for songs of loudest praise ;
Teach me some melodious sonnet,
Sung by flaming tongues above ;
Praise the mount—Oh fix me on it,
Mount of God's unchanging love.
- 2 Here I raise my Ebenezer,
Hither by thy help I'm come ;
And I hope by thy good pleasure
Safely to arrive at home :
Jesus sought me when a stranger,
Wandering from the fold of God,
He, to rescue me from danger,
Interposed his precious blood.

- 3 O! to grace how great a debtor
 Daily I'm constrained to be!
 Let that grace now, like a fetter,
 Bind my wandering heart to thee!
 Prone to wander, Lord, I feel it,
 Prone to leave the God I love—
 Here's my heart—O take and seal it!
 Seal it for thy courts above!
-

HYMN 88. L. M. 6 lines.

Children's Hymn.

- 1 FATHER of all, whose tender love,
 Whose bounty all thy creatures prove,
 We feel thy goodness, own thy power;
 Thy hand sustains us every hour.
 Father receive our hymn of praise,
 Nor scorn the humble strains we raise.
- 2 Oh, may thy grace our hearts prepare,
 Thy truth, thy goodness to declare!
 The kindness of our friends repay;
 Guard them through life to endless day;
 For them our infant hearts we raise,
 Impressed with gratitude and praise.
-

HYMN 89. L. M. 6 lines.

- 1 WHEN gathering clouds around I view,
 And days are dark, and friends are few,
 On him I lean, who not in vain
 Experienced every human pain;
 He sees my wants, allays my fears,
 And counts and treasures up my tears.
- 2 If aught should tempt my soul to stray
 From heavenly virtue's narrow way,
 To fly the good I would pursue,
 Or do the sin I would not do;
 Still he, who felt temptation's power,
 Shall guard me in that dangerous hour.

- 3 If wounded love my bosom swell,
Deceived by those I prized too well,
He shall his pitying aid bestow
Who felt on earth severer woe;
At once betrayed, denied, or fled,
By all who shared his daily bread.
- 4 When vexed thoughts within me rise,
And sore dismayed my spirit dies;
Yet he who once vouchsafed to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry,
The throbbing heart, the streaming eye.
- 5 When sorrowing o'er some stone I bend
Which covers all that was a friend,
And from his voice, his hand, his smile,
Divides me for a little while;
Thou, Saviour, seest the tears I shed,
For thou didst weep o'er Lazarus dead.
- 6 And O, when I have safely past
Through every conflict but the last,
Still, still unchanging wait beside
My painful bed—for thou hast died;
Then point to realms of cloudless day,
And wipe the latest tear away.

HYMN 90. 8's.

- 1 YE angels who stand round the throne,
And view my Immanuel's face,
In rapturous songs make him known;
Tune, tune your soft harps to his praise;
He formed you the spirits you are,
So happy, so noble, so good;
While others sunk down in despair,
Confirmed by his power, ye stood.
- 2 Ye saints, who stand nearer than they,
And cast your bright crowns at his feet,
His grace and his glory display,
And all his rich mercy repeat;

He snatched you from hell and the grave,
 He ransomed from death and despair ;
 For you he was mighty to save,
 Almighty to bring you safe there.

3 O, when will the period appear,
 When I shall unite in your song ?
 I'm weary of lingering here,
 And I to your Saviour belong !
 I'm fettered and chained up in clay,
 I struggle and pant to be free ;
 I long to be soaring away,
 My God and my Saviour to see.

4 I want to put on my attire,
 Washed white in the blood of the Lamb ;
 I want to be one of your choir,
 And tune my sweet harp to his name ;
 I want—oh I want to be there,
 Where sorrow and sin bid adieu,
 Your joy and your friendship to share,
 To wonder and worship with you.

HYMN 91. P. M.

Free Grace. ZECH. iv. 7.

- 1 THE voice of free grace, cries, Escape to the mountain ;
 For all that believe Christ hath open'd a fountain
 For sin and uncleanness, and every transgression,
 His blood flows most freely, in streams of salvation :
 Hallelujah to the Lamb, who has bought us a pardon,
 We'll praise him again, when we pass over Jordan.
- 2 Ye souls that are wounded, to the Saviour repair,
 Now he calls you in mercy—and can you forbear ?
 Though your sins are increased, as high as a mountain,
 His blood can remove them ; it streams from the fountain.
 Hallelujah to the Lamb, &c. &c.
- 3 Now Jesus, our King, reigns triumphantly glorious ;
 O'er sin, death, and hell, he is more than victorious.
 With shouting proclaim it ; O trust in his passion ;
 He saves us most freely—O precious salvation !
 Hallelujah to the Lamb, &c. &c.

- 4 With joy shall we stand, when escaped to the shore,
 With harps in our hands, we'll praise him the more :
 We'll range the sweet plains on the banks of the river,
 And sing of salvation for ever and ever.
 Hallelujah to the Lamb, &c. &c.
-

HYMN 92. 8's & 7's, 8's, 7's, 7's, 7's.

ISAIAH lxiii.

- 1 WHO is this that comes from Edom,
 All his raiment stained with blood ?
 To the captive speaking freedom,
 Bringing and bestowing good ;
 Glorious in the garb he wears,
 Glorious in the spoil he bears.
- 2 'T is the Saviour, now victorious,
 Travelling onward in his might ;
 'T is the Saviour, O how glorious
 To his people, is the sight !
 Satan conquered, and the grave,
 Jesus now is strong to save.
- 3 Why that blood his raiment staining !
 'T is the blood of many slain ;
 Of his foes, there's none remaining,
 Now the contest to maintain :
 Fallen are they, not to rise ;
 All their glory prostrate lies.
- 4 Mighty Victor, reign forever,
 Wear the crown so dearly won !
 Never shall thy people, never
 Cease to sing what thou hast done !
 Thou hast fought thy people's foes ;
 Thou hast heal'd thy people's woes !
-

HYMN 93. C. M.

- 1 OH, could I find, from day to day,
 A nearness to my God !
 Then should my hours glide sweet away,
 And lean upon his word.

- 2 Lord, I desire with thee to live
Anew from day to day,
In joys the world can never give,
Nor ever take away.
- 3 O, Jesus, come and rule my heart,
And make me wholly thine,
That I may never more depart,
Nor grieve thy love divine.
- 4 Thus, till my last expiring breath,
Thy goodness I'll adore ;
And when my flesh dissolves in death,
My soul shall love thee more.
-

HYMN 94. 10's & 11's.

- 1 BEGONE, unbelief! my Saviour is near,
And for my relief, will surely appear ;
By prayer let me wrestle, and he will perform ;
With Christ in the vessel, I smile at the storm.
- 2 Though dark be my way, since he is my guide,
'T is mine to obey, 't is his to provide :
Though cisterns be broken, and creatures all fail,
The word he has spoken, shall surely prevail.
- 3 His love, in time past, forbids me to think
He'll leave me at last in trouble to sink ;
Each sweet Ebenezer, I have in review,
Confirms his good pleasure to help me quite through.
- 4 Why should I complain of want and distress,
Temptation or pain ?—he told me no less :
The heirs of salvation, I know from his word,
Through much tribulation must follow their Lord.
- 5 Since all that I meet shall work for my good,
The bitter is sweet, the medicine food :
Though painful at present, 't will cease before long,
And then, O how pleasant the conqueror's song !

HYMN 95. C. M.

- 1 WHILST thee I seek, protecting Power!
Be my vain wishes still'd;
And may this consecrated hour
With better hopes be fill'd.
 - 2 Thy love the power of thought bestowed,
To thee my thoughts would soar;
Thy mercy o'er my life has flowed,
That mercy I adore.
 - 3 In each event of life, how clear
Thy ruling hand I see!
Each blessing to my soul most dear,
Because conferred by thee.
 - 4 In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer.
 - 5 When gladness wings my favoured hour,
Thy love my thoughts shall fill:
Resigned when storms of sorrow lower,
My soul shall meet thy will.
 - 6 My lifted eye, without a tear,
The gathering storm shall see:
My steadfast heart shall know no fear,
That heart will rest on thee.
-

HYMN 96. 11's, double.

- 1 THE sound of salvation is echoed afar,
The breezes have borne the glad tidings abroad;
The light that is beaming from Bethlehem's star,
Is chasing the darkness from sorrow's abode:
The wastes of the desert in verdure appear,
With rich blooming fragrance perfuming the air;
The mountains are sinking, the valleys arise,
And earth is becoming the joy of the skies.

- 2 The sound of salvation is echoed afar ;
The heralds aloud the glad tidings proclaim ;
The sons of redemption now waken to prayer,
And millions rejoice in Immanuel's name :
O tremble, ye fugitives, monsters of sin !
Ye demons of darkness, ye foul and unclean !
Ye soon shall descend to your destined abode,
While earth shall rejoice in the smiles of her God.
- 3 The sound of salvation is echoed afar,
And converts outnumber the drops of the morn ;
Loud songs of rejoicing are borne through the air,
From regions long wasted, despised and forlorn :
Now millions of heathen receive the glad word,
The outcasts of Israel return to the Lord,
The earth and the sea shall be cleansed from their stain,
And Jesus, triumphant, begin his glad reign.
-

HYMN 97. 6's, 4's.

- 1 COME, thou almighty King,
Help us thy name to sing,
Help us to praise !
Father all glorious, o'er all victorious,
Come, and reign over us, ancient of days.
- 2 Jesus, our Lord, arise,
Scatter our enemies,
And make them fall !
Let thine almighty aid our sure defence be made ;
Our souls on thee be staid ; Lord, hear our call !
- 3 Come, thou incarnate Word,
Gird on thy mighty sword ;
Our prayer attend !
Come, and thy people bless, and give thy word success ;
Spirit of holiness, on us descend !
- 4 Come, holy Comforter,
Thy sacred witness bear,
In this glad hour !
Thou, who almighty art, now rule in every heart,
And ne'er from us depart, Spirit of power.

- 5 To the great One in Three,
The highest praises be,
Hence evermore !
His sovereign majesty may we in glory see,
And to eternity, love and adore !
-

HYMN 98. C. M.

- 1 OH for a closer walk with God,
A calm and heavenly frame ;
A light to shine upon the road
That leads me to the Lamb !
- 2 Where is the blessedness I knew
When first I saw the Lord ?
Where is the soul-refreshing view
Of Jesus and his word ?
- 3 What peaceful hours I once enjoyed !
How sweet their memory still !
But they have left an aching void,
The world can never fill.
- 4 Return, O holy Dove, return !
Sweet messenger of rest !
I hate the sins that made thee mourn,
And drove thee from my breast.
- 5 The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee.
- 6 So shall my walk be close with God,
Calm and serene my frame ;
So purer light shall mark the road
That leads me to the Lamb.
-

HYMN 99. 7's

- 1 JESUS ! lover of my soul,
Let me to thy bosom fly,
While the raging billows roll,—
While the tempest still is high !

Hide me, O my Saviour, hide,
 Till the storm of life is past ;
 Safe into the haven guide ;
 O, receive my soul at last.

2 Other refuge have I none,—
 Hangs my helpless soul on thee ;
 Leave, ah ! leave me not alone,
 Still support and comfort me ;
 All my trust on thee is staid,
 All my help from thee I bring ;
 Cover my defenceless head
 With the shadow of thy wing.

3 Thou, O Christ, art all I want ;
 All in all in thee I find !
 Raise the fallen, cheer the faint,
 Heal the sick, and lead the blind !
 Just and holy is thy name,
 I am all unrighteousness,
 Vile and full of sin I am,
 Thou art full of truth and grace.

4 Plenteous grace with thee is found,
 Grace to pardon all my sin—
 Let the healing streams abound ;
 Make and keep me pure within ;
 Thou of life the fountain art,
 Freely let me take of thee ;
 Spring thou up within my heart
 Rise to all eternity.

HYMN 100. L. M. 6 lines.

1 SWEET as the shepherd's tuneful reed,
 From Zion's mount I heard the sound :
 Gay sprung the flowers of the mead,
 And gladdened nature smiled around :
 The voice of peace salutes mine ear,
 Christ's lovely voice perfumes the air.

- 2 Peace, troubled soul, whose plaintive moan
Hath taught these rocks the note of woe;
Cease thy complaint, suppress thy groan,
And let thy tears forget to flow:
Behold the precious balm is poured,
That sheathes th' avenger's glittering sword.
- 3 As spring the winter, day the night,
Peace, sorrow's gloom hath chased away;
And smiling joy, a seraph bright,
Shall tend thy steps, and near thee stay;
Whilst glory weaves th' immortal crown,
And waits to claim thee for her own.
-

HYMN 101. L. M.

Ps. cii. 21, 22.

- 1 ETERNAL Lord! from land to land
Shall echo thine all-glorious name;
Till kingdoms bow at thy command,
And every lip thy praise proclaim.
- 2 Exalted high, on every shore,
The banner of the cross unfurled,
Shall summon thousands to adore
The Saviour of a ransomed world.
- 3 Thousands shall join thy pilgrim band,
And, by that sacred standard led,
Press forward to Immanuel's land,
Nor fear the thorny path to tread.
- 4 Triumphant over every foe,
Their ransomed numbers shall move on,
To that blest world where sin or woe
Shall never mingle with their song.
-

HYMN 102. L. M.

- 1 An anchor laid, remote from home
Toiling, I cry, sweet spirit come!
Celestial breeze, no longer stay,
But swell my sails and speed my way!

- 2 Fain would I mount, fain would I glow,
And loose my cable from below :
But I can only spread my sail :
Thou—thou must breathe th' auspicious gale !
-

HYMN 103. C. M.

Resignation.

- 1 MY God, my Father ! blissful name !
O may I call thee mine !
May I, with sweet assurance, claim
A portion so divine !
- 2 This can my every fear control,
And bid my sorrows fly ;
What harm can ever reach my soul
Beneath my Father's eye.
- 3 Whate'er thy providence denies,
I calmly would resign ;
For thou art good, and just and wise :
O bend my will to thine.
- 4 If pain and sorrow rend this frame,
And life almost depart ;
Is not thy mercy still the same,
To cheer my drooping heart ?
- 5 Thy sovereign ways are all unknown
To my weak, erring sight ;
Yet let my soul, adoring own
That all thy ways are right.
-

HYMN 104. C. M.

Comfort in Affliction.

- 1 O THOU who driest the mourner's tear,
How dark this world would be,
If, pierced by sins and sorrows here,
We could not fly to thee !
- 2 The friends, who in our sunshine live,
When winter comes, are flown ;
And he who has but tears to give,
Must weep those tears alone.

- 3 But thou wilt hear that broken heart,
Which, like the plants that throw
Their fragrance from the wounded part,
Breathes sweetness out of woe.
- 4 When joy no longer soothes or cheers,
And e'en the hope that threw
A moment's sparkle o'er our tears,
Is dimm'd and vanish'd too!
- 5 Oh! who could bear life's stormy doom,
Did not thy wing of love
Come brightly wafting through the gloom
Our peace-branch from above?
- 6 Then sorrow touch'd by thee, grows bright,
With more than rapture's ray;
As darkness shows us worlds of light,
We never saw by day.

HYMN 105. 11's.

I would not live alway. JOB vii. 16.

- 1 I WOULD not live alway: I ask not to stay
Where storm after storm rises dark o'er the way;
The few lurid mornings that dawn on us here,
Are enough for life's woes, full enough for its cheer.
- 2 I would not live alway, thus fetter'd by sin;
Temptation without, and corruption within:
E'en the rapture of pardon is mingled with fears,
And the cup of thanksgiving with penitent tears.
- 3 I would not live alway; no—welcome the tomb!
Since Jesus has laid there, I dread not its gloom;
There sweet be my rest, till he bid me arise
To hail him in triumph descending the skies.
- 4 Who, who would live alway, away from his God;
Away from yon heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noon-tide of glory eternally reigns;
- 5 Where the saints of all ages in harmony meet,
Their Saviour and brethren, transported to greet:
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul!

HYMN 106. C. M.

Christ Precious. 1 PETER, ii. 7.

- 1 How sweet the name of Jesus sounds
In a believer's ear !
It soothes his sorrows, heals his wounds,
And drives away his fear.
 - 2 It makes the wounded spirit whole,
And calms the troubled breast ;
'Tis manna to the hungry soul,
And to the weary rest.
 - 3 By him my prayers acceptance gain,
Although with sin defiled,
Satan accuses me in vain,
And I am owned a child.
 - 4 Weak is the effort of my heart,
And cold my warmest thought ;
But when I see thee as thou art,
I'll praise thee as I ought.
 - 5 Till then I would thy love proclaim,
With every fleeting breath ;
And may the music of thy name
Refresh my soul in death.
-

HYMN 107. L. M.

- 1 AWAKE, my soul, in joyful lays,
And sing thy great Redeemer's praise ;
He justly claims a song from thee,
His loving kindness, O how free !
- 2 He saw me ruined in the fall,
Yet loved me, notwithstanding all
He saved me from my lost estate,
His loving-kindness, O how great !
- 3 Though numerous hosts of mighty foes,
Though earth and hell my way oppose,
He safely leads my soul along,
His loving-kindness, O how strong !

- 4 When trouble, like a gloomy cloud,
Has gathered thick, and thundered loud,
He near my soul has always stood,
His loving kindness, O how good !
 - 5 Often I feel my sinful heart
Prone from my Saviour to depart ;
But though I oft have him forgot,
His loving-kindness changes not.
 - 6 Soon shall I pass the gloomy vale
Soon all my mortal powers must fail ;
O may my last expiring breath
His loving-kindness sing in death !
 - 7 Then let me mount and soar away,
To the bright world of endless day ;
And sing with rapture and surprise,
His loving-kindness in the skies.
-

HYMN 108. C. M.

- 1 O FOR a heart to praise my God,
A heart from sin set free !
A heart that always feels thy blood,
So freely shed for me !
- 2 A heart resigned, submissive, meek ;
My great Redeemer's throne ;
Where only Christ is heard to speak ;
Where Jesus reigns alone !
- 3 A heart in every thought renewed,
And full of love divine ;
Holy, and right, and pure, and good—
A copy, Lord, of thine !

FAMILY RELIGION.

DOXOLOGIES.

L. M.

To God the Father, God the Son,
And God the Spirit, Three in One,
Be honour, praise, and glory given,
By all on earth, and all in heaven.

C. M.

To Father, Son, and Holy Ghost,
The God whom we adore,
Be glory as it was, is now,
And shall be evermore.

S. M.

Ye angels round the throne,
And saints that dwell below,
Worship the Father, praise the Son,
And bless the Spirit too.

7's.

Sing we to our God above
Praise eternal as his love,
Praise him, all ye Heavenly host,
Father, Son, and Holy Ghost.

8's, 7's, 4's.

Great Jehovah! we adore thee,
God the Father, God the Son,
God the Spirit, join'd in glory
On the same Eternal Throne:
Endless praises
To Jehovah, Three in One.

8's, 8's, 6's.

To Father, Son, and Holy Ghost,
Be praise amid the Heavenly host,
And in the Church below:
From whom all creatures draw their breath,
By whom redemption bless'd the earth
From whom all comforts flow.

As the 113th Psalm.

Now to the great and sacred Three,
The Father, Son, and Spirit, be
Eternal praise and glory given,
Through all the worlds where God is known,
By all the Angels near the throne,
And all the Saints in earth and Heaven.

As the 148th Psalm.

To God the Father's throne
Perpetual honours raise;
Glory to God the Son,
To God the Spirit praise;
With all our powers,
Eternal King,
Thy name we sing,
While faith adores.

THE END.