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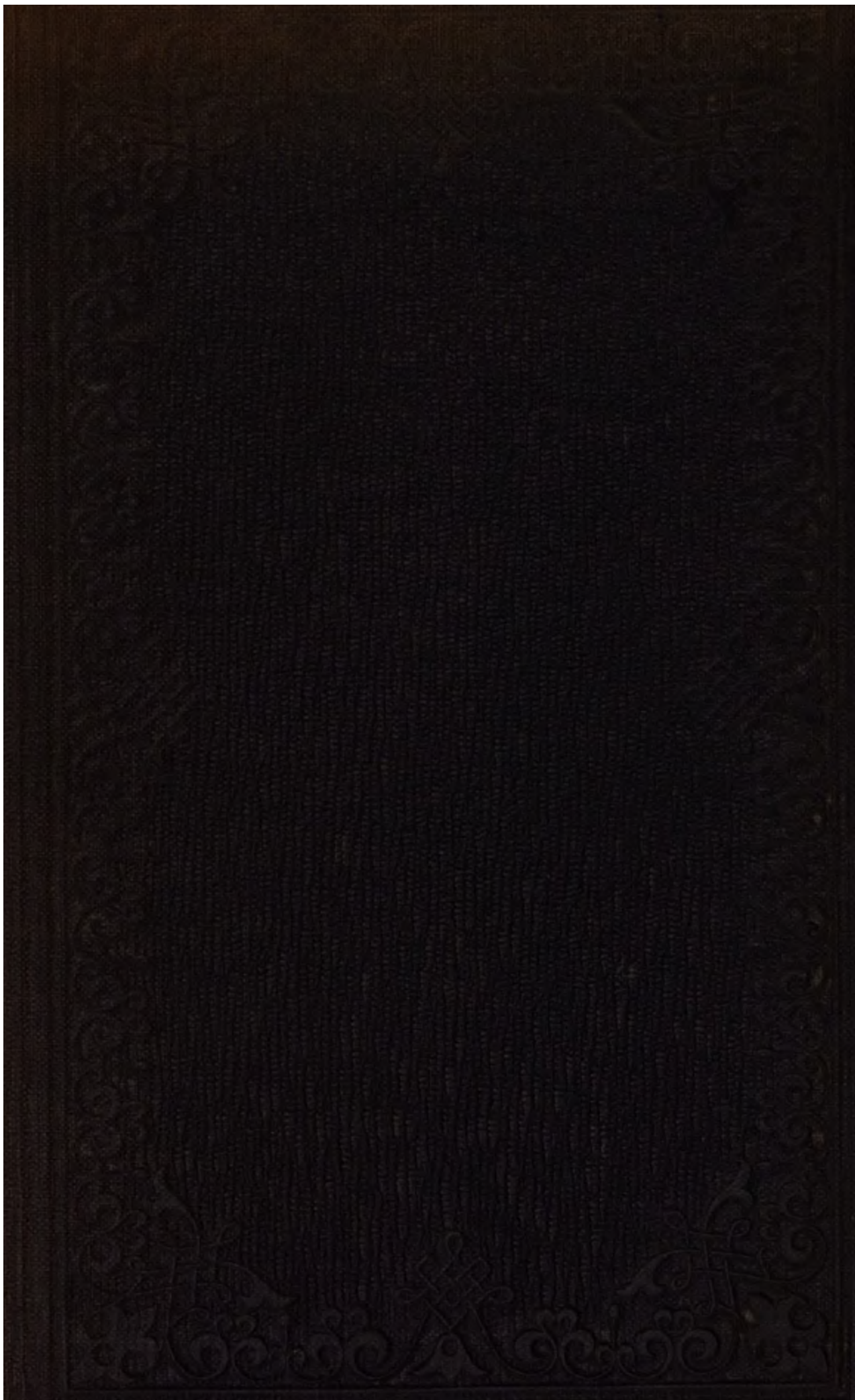
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A HELP
TO
FAMILY AND PRIVATE
DEVOTION;

WITH
A COMPREHENSIVE
FORM OF SELF-EXAMINATION,
AND
HINTS IN AID OF THE PERCEPTION OF THE
SPIRITUAL SENSE OF THE WORD.

BY THE
REV. WILLIAM MASON.

THIRD EDITION.



LONDON:
J. S. HODSON, 22, PORTUGAL STREET,
LINCOLN'S INN.

1856.

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138. d. 45.

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INTRODUCTION.

ALTHOUGH a book may be published for the more especial use of a particular section of the community, since it is liable to fall into the hands of those who are strangers to that section, it appears to be expedient so clearly to describe its nature and object, that the public at large may be at no loss to form a satisfactory judgment upon its claims to attention.

The principal contents of this volume are **PRAYERS**. Upon this statement the following questions are raised:—

- (1.) *For whose particular use are these prayers intended?*
- (2.) *Unto whom are they addressed?*
- (3.) *What claims to estimation from the Christian world do the persons possess who use them?*

We proceed to answer these questions.

(1.) **THE PERSONS** for whose use these prayers are intended, are Christians of *The New Church*, signified by the *New Jerusalem* in the Revelation of John. They receive the spiritual interpretation of the Scriptures, and the doctrine of faith founded upon them, as contained in the writings of that eminent Swedish philosopher and theologian, **EMANUEL SWEDENBORG**, who presents the following explanation of "The New Jerusalem" in his work entitled *The Apocalypse Explained*, when explaining Chap. xxi. v. 2.

" 'And I, John, saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.' This signifies a **NEW CHURCH** to be established by the Lord at the end of the former Christian church, (upon the consummation of the latter through evil and falsehood,) and which will be associated with heaven in divine truths, both as to doctrine and as to life; and will be conjoined, by the Word, with **THE LORD**."

This explanation the author of *The Apocalypse Explained* then proceeds to establish by suitable proofs in his usual lucid manner. By the "divine truths" which distinguish this church, he means those

deduced from the Holy Word by himself, and set forth in his writings.

(2.) The next question is, WHO IS THE LORD to whom these prayers are addressed? It is answered,—“THE LORD JESUS CHRIST, who is Jehovah manifested in a divine-human Form.” Concerning THE ONLY LORD GOD, at once the Creator, Redeemer, and Sanctifier; in whose Humanity centres the whole Divine Trinity of Father, Son, and Holy Spirit; SWEDENBORG writes as follows, in the work before mentioned.

“Thought concerning the true God opens heaven, for heaven, and all that belongs to it, is from the true God. On the other hand, thought concerning a false god closes heaven. Thought concerning God *as a Divine Man*, in whom is a Divine Trinity, opens heaven; and, on the other hand, thought concerning God as *not a Divine Man*, closes heaven. Thought concerning the Lord Jesus Christ *as being the God of the universe*, opens heaven, for the Lord himself saith, ‘*The Father hath given all things into the hand of the Son:*’ ‘*The Father hath given to the Son power over all flesh:*’ ‘*All things are delivered to me of my Father:*’ ‘*All power is given to me in heaven and in earth.*’ That the Divinity is in the Humanity of the Lord, as the soul in the body, see Matt. i. 18, 20, and 25; and Luke i. 31—35. From these passages it is evident, that the Divinity called Jehovah, was in the Lord from conception. In the Lord Jesus Christ, the Divinity is called the Father, the Divine-Humanity is called the Son, and the Divine Proceeding from his Humanity is called the Holy Spirit, and this TRINITY is a ONE, because it is of ONE PERSON, and resembles soul, body, and proceeding operation, which constitute one man. And whereas the soul and body are one man, and *such as the soul is, such is the body*, it follows, that since the Lord’s soul was Jehovah, the Body also, which is his Humanity, is divine. He [Jehovah] did, indeed, assume a Body or Humanity from the mother, but this he put off *in the world*, by overcoming in temptations, and finally on the cross, and put on, in its place, a Humanity from the Father, and *this is the Divine Humanity*. The Divine Soul, or Jehovah, did not convert itself into Body, nor commix itself with Body, so as to become Body, but it took a Body to itself. As soul and body, although they be two distinct existences, are still one man, so with respect to the Lord (as, indeed, is observed in *The Athanasian Creed*) they are One Christ, that is, *One Man who is God*. If it be

asked, 'What sort of a Trinity had God before he assumed Humanity and made it Divine in the world?' it is answered, God was then, in like manner, as now, a Divine Man, and He had then a Trinity, consisting of his Divinity, Divine Humanity, and Divine Proceeding; but the Divine Humanity, at that time, was not a Divine Humanity *in ultimates*, but only in *first* principles. *Ultimates* are what are called 'flesh and bones,' and these also were *made divine* by the Lord when he was in the world. This ultimate was necessary, and this is the Divine Humanity *now* appertaining to God. That the Lord as to each principle, the Divine and the Divine-Human, is Life in Himself, He himself teaches in John, '*As the Father hath Life in Himself, so hath he given to the Son to have Life in Himself.*' By *Father*, in this passage, the Lord means the Divinity [or Jehovah] in Himself, for in other passages He says, that *the Father is in Him*, and that *the Father and He are ONE*. Inasmuch as the Divinity is in the Humanity as the soul in its body, therefore he who saw the Son or Body saw the Father or Divine Soul; this the Lord confirms in these words; '*Philip said, Lord, shew us the Father; Jesus said unto him, Have I been so long time with you, and yet hast thou not known me Philip? HE WHO HATH SEEN ME HATH SEEN THE FATHER. How sayest thou, then, shew us the Father?*'"*

This then is the TRUE GOD, and the ONLY PROPER OBJECT of a *Christian's worship*,—the Father in the Son, "God in Christ," "the Word made flesh," the FATHER whom Philip SAW,—*this is THE GOD of the New Church*, to whom alone her members look up with the eye of faith, and exclusively address their prayers.

(3.) THE CLAIMS which the receivers of the doctrines of SWEDENBORG have to be received *as good Christians*, and *good members of society*, may be gathered from the following extract from the above named work, which briefly describes their *practical* principles; and the reflecting mind cannot but perceive, that those who act upon *such* principles must needs become ornaments to human nature, and a blessing to society.

"*Concerning love and charity.* The love of uses is charity. Love to the Lord exists in charity, because it exists in uses. Use consists in a person's fulfilling his duty, and discharging his employment, rightly, faithfully, sincerely, and justly. Uses do not become uses of charity or spiritual uses, with any but those who fight against evils

* See *Apocalypse Explained*, n. 1097, 1104, 1108, 1112, 1116.

from hell, *because* evils are contrary to love to the Lord, and love to the neighbour. The Lord is the *source* from which charity proceeds, and the neighbour is the *object* to which it tends. That love to the Lord exists in charity, because it exists in use, the Lord Himself teaches in John, '*He that hath my commandments and doeth them, he it is who loveth me.*' '*If a man love me he will keep my words.*' '*If ye keep my commandments ye shall abide in my love.*' To keep the commandments is the same as to do the goods of charity, which are uses. The conjunction of love to the Lord with charity towards the neighbour, and thus the conjunction of the Lord with man, is effected in uses. This conjunction is of such a quality and measure as is the quality and measure of the love of uses; for the Lord is in use as in the good which is from Himself. The man who is in the spiritual love of uses is in good works, to all appearance, *as from himself*, but still he acknowledges that it is not really from himself, but from the Lord. Man cannot love the Lord *from himself*, neither can he do real uses of charity *from himself*, but the Lord loves him, and reciprocates his love in him, and also graciously makes it to appear, in order that he may be in freedom, as if he loved the Lord from himself. This, therefore, is the love of the Lord from the Lord. Hence, also, it is evident how love to the Lord exists in charity, or in the love of uses. . . . Every one who has been faithful, sincere, and just in his office and employment in the world, is likewise sincere, and just, and faithful after his departure out of it; and he is accepted in heaven, and likewise has heavenly joy and delight, according to the quality of his faithfulness, sincerity, and justice. He whose mind is earnestly engaged in his office and employment from the love of uses, is in the spiritual delight of goodness, and is withheld by the Lord from the delight of fraud or malice, and also from the delight of an idle, prating tongue, and the gratification of appetite, which also is the delight of idleness, and idleness is the devil's pillow. Every one may see that the Lord cannot have his abode in the love of these latter, but that he can, in the love of the former. In addition to the uses of a person's office or employment, there are also other general uses, such as faithfully loving a conjugal partner; giving children a proper education; the prudent management of domestic concerns; and just dealing with servants and dependants. There are also other general uses, such as contributing to the necessary and due support of the ministry of the church. To give aid to the needy is a use of external charity, which, when it is derived from internal charity,

acts prudently; but external charity without internal, acts imprudently, and often unjustly. That uses do not become uses of charity with any but those who fight against evils from hell, is evident from this, that so long as the love which is the governing life of man has its origin from hell, heaven and the Lord cannot be in his uses; and the love of a man is from hell so long as he has not fought against the evils which are there, and thence. So long as infernal and diabolical evils are not removed by combat against them, man may perform uses which are such outwardly, but there is nothing of charity or piety in them, for they are interiorly defiled. Uses which have for their first and last end *a man's own* proper good, or selfish gratification, are not uses of charity. *The end regarded* is the all of the effect or use. When the Lord is the end regarded in performing uses, that end, and that only, makes the uses performed to be uses of charity. When a man regards himself in his uses, there is only bodily, and not spiritual life in them." (See *Apocalypse Explained*, vol. vi. pp. 411 to 417.)

Such are the *practical principles* of the NEW CHURCH, and may we not say, that Christians who are unwilling to do justice to men who act upon such principles, because they worship One God in *One Person*, instead of One God in *three Persons* (!), must be strangers to the spirit of their Divine Master and his Apostles?

It may be expedient here to state, that the members of the NEW CHURCH believe that all who fear God and keep his commandments, whatever their religious sentiments, will be saved; for all such persons, *being of an humble and teachable disposition*, will readily imbibe truth and reject error, upon receiving angelic instruction after death. When, therefore, it is said (in page vi. above) that thought concerning God which is agreeable to the truth *opens heaven*, while thought *not* agreeable to the truth *closes heaven*, it is not meant that faith of *any kind*, by itself, gives a title to eternal life in heaven, but that truth opens to the man of the church while upon earth, a communication with the divine influences through heaven; whilst error does not. It is in that sense that error is said to "close heaven." This, indeed, is implied in the question of the Apostle, "What communion hath light with darkness?" Certain it is, that the Spirit of Truth does not lead man effectually by means of error, but by means of truth:—that is unquestionable.

It appears almost needless to say any thing in proof of the usefulness of Family or Social Prayer. The Divine authority for it is sufficiently seen in the circumstance of the LORD'S PRAYER being written in the plural number. It was evidently the Lord's intention, when he taught his disciples to pray "after this manner," that his Prayer, as well as other prayers to be formed on the model of it, should be used at certain times by companies of Christians assembled for social worship, either in their own houses, or in the places appointed for public worship, the command equally applying to the smallest and to the largest companies. Social prayer has, indeed, one use which cannot attach to private prayer,—it operates in exciting the pious feelings of others, in the way of example. A parent may direct his child to pray in secret; but when he prays with him, his example becomes operative: the child catches the spark of devotional feeling from the tone of the voice in prayer, as well as from the sentiment uttered; and a reverential feeling is induced by the solemnity of the manner which accompanies mature piety. Servants, also,—for whose eternal welfare a master who lays up treasure in heaven for himself, cannot be regardless,—are, by means of family worship, brought under the combined influences of instruction and admonition, aided by the best feelings which true and intelligent devotion is calculated to inspire or awaken. And although this portion of a family may not be so uniformly or so extensively benefited as may be desired and expected, there can be no doubt that much more good is effected than can possibly come under outward observation.

One reason why the children of New Church parents too often exhibit more knowledge of, than affectionate zeal for, the truths in which, as to the understanding at least, they have been carefully educated, very probably is this, that they have not been sufficiently trained by their parents to the actual practice of pious worship at home; nor has that true principle of piety which is more of the nature of habit than science, consisting in a frequent lifting up of the heart to the Lord with filial feelings of reverence and love, been duly inculcated and affectionately cultivated. Parents, themselves sincerely pious, have too often been content to hide their pious feelings within their own breast (except as to attendance on public worship), instead of endeavouring to kindle and keep alive similar feelings in their families. In this respect they have put their candle under a bushel, instead of causing it to give light to all in the house. They

have forgotten the Lord's words, "Let your light so shine before men, that they *may see your good works*, and glorify your Father which is in heaven." It is comparatively a small thing to imbue a child's mind with religious knowledge; but it is a great thing to convert that knowledge into a kind of spiritual ladder, by which he not merely *may*, but actually does, young as he is, devoutly ascend to heaven in fervent aspirations to the Lord, holding frequent sweet and intimate filial communion with Him, and so realizing his paternal invitation, "Suffer the little children to come unto me." Not until a scientific faith has become a pious faith, do the truths of faith become the means of conjunction with the Lord, called in the Word, "the cords of a man, and the bands of love," by which the Lord draws man to Himself*, and by which man becomes bound to the Lord, of his own free choice, by the sacred ligaments of vital religion. It is only then that the religious principle first acquires permanency, through its actual connection with him who changeth not!

When a whole family are in the practice of united social worship, they all feel that they engage in it on the basis of their equality before the Lord, as the children of the same kind and universal Father; hence their feelings are drawn out towards each other by the sense of a common relationship; and their affections newly quickened to acts of devoted kindness and personal service. In thus daily renewing their sense of obligation to God, they also renew their sense of obligation to each other, and are reminded of that order of life and conduct towards God and each other, which befits the principles they unitedly and reciprocally acknowledge, in their daily renewals of their Christian covenant.

Prayer, whether social or private, liturgical or extempore, is formed of truths reduced to a devotional form; the devout use of these truths, therefore, in prayer, may justly be regarded as a needful *first step* towards carrying them into practice in the life, by discharging all the relative duties of uprightness and benevolence with fidelity and zeal. He who never prays for divine help to keep the commandments, will never keep them religiously, however he may do so morally; he may indeed shun evils, but not as sins against God. Until he prays unto righteousness, he will never "believe with the heart unto righteousness;" he will never become "an Israelite indeed in whom is no guile."

It was well said, long since, that "we should pray with a view to

* Hosea xi. 4.

practice, and practice with a view to prayer." We may talk much about charity, while at the same time we neglect piety; but the truth is, that these twin virtues will ever be found to rise or fall together. If morality be without prayer, it must stand in the fear of man, rather than the fear of God. There is, in fact, no inlet to a state of genuine charity except through the gate of sincere practical piety, consisting in the habitual lifting up of the heart to the Lord, in order to our growth in holiness, and advancement in goodness. Enlightened piety is the indispensable medium by which the celestial principle of love to God, flows into the spiritual principle of charity to the neighbour.

The end or use of prayer is identically the same with the end or use of truth, namely, the attainment by means of it, of that "holiness without which no man shall see the Lord." Nothing is clearer in the Word than this, that the genuine holiness here intended neither comes by prayer only, nor by practice only, but by both united. It is clear also, that as prayer should always have a primary reference to practice, it ought to be full of truths of a truly practical tendency; its language should be a happy combination of what is distinctly and definitely doctrinal, with what is distinctly and definitely practical, so that every faculty of the soul may be duly stimulated, refreshed, and strengthened to the pursuit of holiness and charity, by definite and specific acts of practical devotion. Such a combination of the devotional and practical has been attempted in the following manual.

There can be no doubt that in every church there are found merely nominal adherents of the religious views of the body; and the New Church cannot expect to be without some such professors among her number. It therefore may not be out of place to remark, that if any one engages in prayer for any other end or purpose, than to obtain grace in order to the attainment, by practice in his life, of that purity of heart to which the blessedness is annexed of being qualified to see God; or if he has a notion that this purity is the gift of God *antecedently* to holiness of life; he only deceives himself. His prayer is not the acceptable prayer of faith, because it is not the prayer of truth, to which it bears no affinity. For what is faith, when all truth has been abstracted from it? and what is prayer but an empty husk, if void of truth? There is, indeed, no promise of an answer to any prayer but the prayer of faith, that is, the prayer of truth. To pray under the misguidance of false doctrine, is to ask God to do

that which is the very reverse of what he has promised to do, and which, therefore, he cannot do, without Himself becoming changed, and this, of course, is impossible. It is not, however, meant to infer that the *good intention* of the mistaken worshiper has no answer whatever from the Divine Mercy, but that it is not the answer promised by the encouraging words of the Lord, "All things whatsoever ye shall ask in prayer, *believing*, ye shall receive!"

The truths of faith display the nature and the works of God; also the nature, the duties, the privileges, and the prospects of man. These are all calculated to affect the mind, during prayer, with an earnest desire to resemble the Great Pattern of all excellence, especially when such resemblance is felt to be indispensable to eternal happiness, and *the want of it* sure to be followed by eternal woe. Whatever the well-instructed worshiper, under the influence of this desire, *believes* of God, he calls to mind in prayer. He remembers that "GOD IS LOVE." He desires to become like him, because this is essential to his eternal happiness. He encourages himself to express this desire to God, because God loves him, and therefore desires to fit him for heaven. He remembers the truths which declare man's fall, and his natural distance from heaven; he remembers also his own experience of inclinations to do those acts which truth declares to be abhorred of God. This leads to self-humiliation, and the expression of this, is confession of sin. Knowing the true course of the process of regeneration, and what he must do in order to become the subject of it, and what God will operate by his Spirit during his co-operation, and desiring to be regenerated in order to eternal life, he naturally puts these truths into a devotional form, in order to express the desire with which they have animated him. Such being the case it must follow, that a wise man, before he expects any efficacy to wait on his prayers, will use his best powers of reason and judgment with a view to ascertain, whether his faith is formed of truths pure and genuine, and therefore suited to improve his practice, or whether the truth is adulterated with errors which must diminish its practical efficiency. He will see that the blessings promised to true prayer are not given in proportion to the quantity, or the vehement earnestness of prayer; but are received in proportion as the prayer is according to genuine truth, and the affection of the worshiper in agreement with that truth.

One of the most difficult parts of our Christian practice, is to be rightly minded towards those who injure us. To assist us to become

so, our Lord has enjoined us to "*pray for them which despitefully use us.*" And let any one only make the experiment, and he will assuredly find that the moment prayer is thought of for a person who is an object of our reprehension, the *spirit* of our reprehension will become changed for the better, if not good; and if good, be considerably improved. Let us, then, always pray for those whose conduct our *conscience* compels us to disapprove or oppose, because the Lord has so commanded.

In regard to the use of extempore prayer *in private*;—HE who alone witnesses the private out-pourings of the desires of the soul, looks not upon the *words* of the lips, but upon the *heart*. 'A Christian must needs be acquainted with *some* of his wants; and if he feels the pressure of them, he will be at no loss to express his feelings so as to bring down the promised blessing. The great use of public prayer, it will presently be shewn, is *instruction*; likewise of family and private prayer by means of formularies; and although such a use cannot properly be attributed to private extempore prayer, yet on such occasions, new light may be shed upon the previously known truths, which are then brought forth into actual devotional expression. It is possible, however, that some who use extempore private prayer, might occasionally find a right frame of mind assisted or induced by a previous reading of one of the following prayers. And to those who use them in their families, the author would say, never, on that account, omit the use of private *extempore* devotion, which will always be found to have a tendency to invigorate both the heart and the understanding, and to produce interior peace, joy, and consolation.

It may not be amiss to notice here, that there are some excellent persons who disapprove of *written* sermons, and *prepared forms* of prayer, which have been significantly denominated (or nicknamed) "crutches." Of these persons we would affectionately beg permission to ask a question or two. Would you endeavour to inspire a man who feels his bodily weakness, and his need of such an auxiliary as a crutch to enable him to go comfortably about his avocations, with a sense of shame, in order to cause him to lay aside his crutch? Would not this be a false shame? Why would you seek to induce him to believe himself stronger than he really is, until his severe falls convince him how much better it would have been not to cast aside his useful assistant? Do you think that any one would

use a crutch who could walk as well and as comfortably without one? But dropping this ingenious, though sometimes rather ill-natured metaphor, we may observe, that were there never a well-written sermon accessible in print, *extempore* preachers would be at some difficulty for want of a model to assist their studies; and may we not justify printed forms of prayer on the same ground,—that as models,—or as containing suggestions of the proper subjects, feelings, and style of prayer, they are calculated to assist individuals in preparing themselves for the efficient practice of extempore supplication? Undoubtedly, there are some who, without such assistance (assistance, in fact, of this kind is actually provided for them in the divine *liturgy* called the Lord's Prayer) would, and do feel such an overwhelming awe in attempting to address themselves to the Divine Majesty, that their thoughts become confused, and their tongues lose their power of utterance. If this position be correct, independently of all uses of personal edification, forms of prayer cannot justly be condemned as useless.

Of course, those who can pray as usefully in *public* without forms as with them, can have no occasion for assistance. Family prayer approximates nearer to public than to private worship. But is it a fact, that every sincerely religious head of a family is as well qualified to edify his household by his extempore prayers, as if he availed himself of the assistance of unobjectionable forms? We will grant that there may be no deficiency of pious feeling; but do not the ideas, and the mode of expressing them, conduce to the furtherance of devotional uses? Undoubtedly these are not to be overlooked, even although the sincere feelings of piety be regarded as the chief essential. It is not every head of a family, although he may not be wanting in other qualifications, that can so completely surmount the influences of worldly cares, exertions, and fatigue, as to collect his thoughts to his own entire satisfaction, so as to convey his family on the wings of devotional purity and intelligence, into the regions of love, light, and peace. But with the assistance of an adequate form, the mind itself may be raised into, and maintained in, a profitably devotional frame and train of thought; and if this also be true, the objection against written forms must be deemed a prejudice.

Again, there are some who feel a deep reverence for the language of THE DIVINE WORD, but from entertaining a too confined view of practical usefulness, who are of opinion, that *human* forms of

public, family, and private prayer are unnecessary, inasmuch as the *divine* prayers in THE WORD, and especially the Lord's Prayer, are sufficient by themselves, and are infinitely to be preferred to human prayers, because they possess an efficacy (in consequence of their opening heaven by virtue of the internal sense contained in them), which cannot possibly belong to human prayers. Now this reasoning would be all very well, *if* the use of human forms were intended to *supersede* the use of divine prayers. The question is not as to which kind of forms ought exclusively to be used; nor is it necessary, in order to guide our judgment either for, or against, human forms, that we should first inquire and determine, whether human or divine forms are accompanied with the greatest use. Each kind, it is suggested, has its peculiar use; and each may be cultivated so as to promote and increase the use of the other. If the divine be the first in estimation, let the human be secondary, and instrumental to the use of the divine. It will not be denied, that the benefit of using the divine prayers is increased in proportion as the worshiper's mind is principled in truths; for while he uses the *letter* of THE WORD, the truths he has *previously* learned, being acted upon from heaven, afford aid in unfolding the spiritual sense. But supposing the worshiper has procured very few truths, he will then see nothing of the internal sense, and his ideas will be confined to the sense of the *letter only*. It is true that THE WORD will secretly open a communication between heaven and the soul, and inspire and awaken heavenly feelings in the devout mind, but it is to be remembered, that the use of prayer is *preparation for practice*; and this preparation is effected by means of truths rationally perceived, inasmuch as men walk in the known way of truth when they do well, and cannot be expected to act wisely from a blind impulse resulting from past feelings, and which, perhaps, at the time they were experienced, were wholly indefinite and inscrutable. The specific use of human prayers, effectually constructed as to their spirit and substance, is, to increase the inclination and ability to do the truth. Is it not evident then, that, to *the comparatively uninstructed*, human forms may present, in an attractive manner, numerous spiritual truths, *drawn from the interiors of the Word*, and numerous moral truths, *the fruits of Christian experience*; and which truths such individuals might never have seen, and, consequently, could never have practised, if they had been confined in their devotions to the *letter* of the Word only? But, it may be said, they could have learned the same truths

from the Writings of E. S., and other books of instruction; granted, but is there no benefit from these truths being presented in a *devotional* form, and presented, in such case, not only more affectingly and in more immediate connection with the Lord, but also presented more frequently than would be the case in books which, when once read, are sometimes not again consulted for a long period? Observe, also, that practical truths recited in prayer, are used with a much closer reference to individual practice, than when the same truths are read in books of instruction not of a devotional cast. In the latter case, they are too often regarded, when they are read, as being of a general, rather than of an individual application.

But if any one is inclined still to say, that the members of the New Church *ought* to confine their forms of prayer to the language of the Word, then let him read the prayer extracted from "*The Apocalypse Explained*," (which will be found immediately preceding the *first* prayer in this volume,) and candidly alter his opinion, that is, if he has any respect for the authority of the author of that prayer.

It was not the opinion of the great and good SWEDENBORG, that external worship is of secondary or slight importance; in proof of which the following extract is presented to the reader.

"Internal worship is worship grounded in love and charity; this is real essential worship; and external worship without this internal, is no worship. External worship is a formality of internal worship, for the internal is the very essential. Supposing a person to live where there is no church, no preaching, no sacraments, no priesthood, if it be asserted that such a person cannot be saved, or that he cannot be principled in any worship, when nevertheless he may worship the Lord from what is internal,—this is to mistake the essential of true worship. It does not, however, hence follow, that there should be no external worship; for they who make it an essential of worship,—that it proceed from a principle of love and charity, are nevertheless *careful to observe* the ceremonies of external worship, in frequenting the church, in partaking of the Holy Supper, in hearing sermons, in repeating prayers, in observing festivals, and other things of a like nature, *which they do with much diligence and attention*. But still they do not make the essential of worship to consist in such things. In the external worship of *such* persons, by reason that it is influenced by what is internal, there is a holy and living principle; for it is the very essential itself which sanctifies and vivifies what is

formal or ceremonial." In another place, our author also presents the following testimony. "Man is continually in worship when he is in love and charity, external worship being only an effect [of which the internal worship of love is the cause]. The angels are in such worship; wherefore, with them there is a perpetual Sabbath. Man, however, during his abode in the world, *ought to live in the practice of external worship*, for by external worship things internal are excited, and by external worship things external are kept in a state of sanctity, so that internal things may flow in; moreover, man is hereby initiated into knowledges, and prepared to receive things celestial, and is also gifted with states of sanctity, though he be ignorant of it, which states are preserved by the Lord for his use in eternal life: for, in another life, all his states of life return!"*

To the former edition of this work was annexed an INTRODUCTORY DISCOURSE ON PRAYER. Nearly the whole of this has since been embodied by the author in the Tract on "THE NATURE AND USES OF PRAYER," published by *The London Missionary and Tract Society of the New Church*, as No. 24 of their series of Tracts. To the contents of this Tract the reader is therefore referred; it not being considered necessary to repeat what is there said, in this volume.

The author has to express his thankfulness that he has been enabled to supply a "HELP TO DEVOTION," the two former editions of which have proved acceptable.

It has been a desired object with him to guard against the decay of interest in his work arising from a sense of sameness. He has therefore endeavoured to prepare such a work as, from the variety of its contents, may retain, however constantly it may be used, some degree of freshness to the perception of the reader. He persuades himself that he has avoided repetitions, perhaps, as much as it is possible to do so. It has not been his endeavour to produce a fictitious variety by a mere multiplication of words and variation of the phraseology, but by the multiplication of important spiritual and moral truths, because these are the vessels receptive of the divine influx during acts of devotion. But above all, he has been solicitous largely to introduce seasonably, the most practically precious portions of THE WORD, and of the writings of the Apostles. He ventures, therefore, to hope that this volume—the present edition of which has

* *Arcana Coelestia*, n. 1175 and 1618.

been carefully revised, and he trusts, improved—may be found by himself as well as others, a storehouse of practical and experimental wisdom, highly conducive to the advancement of the regenerate life. He hopes that by holding devout communion with the Lord by means of these truths, he and others may become more receptive of profitable states of refreshment and illumination, humiliation and consolation, encouragement and peace.

Since Prayer, when viewed essentially, is nothing but religious and moral Truth, presented in a devotional form, all devotional formularies may justly be regarded as forms of instruction, prepared for the conveyance to the mind of the highest and most interesting orders of Truth *at the best time*, that is, while the whole mind is in a devotional frame, and therefore most receptive of heavenly influences. The present volume contains in the earlier portion of the prayers, an exposition of the Lord's Prayer in a series, and certainly that exposition is not less instructive from being presented in a devotional form.

Prayers of a very simple character may best suit the present state of an individual, but still it must be conceded, that the greater the number of truths of an elevating tendency presented in forms of prayer, the more extensively useful will the volume containing them be found eventually. Its contents will ever be advancing in value, as the advancing states of the individual enable him to appreciate them more fully. And this will more especially be the case when they are frequently used for private reading, for the mind being at such times in a more collected and thoughtful state, they will then be felt as more especially instructive.

There are some who think that forms of prayer should convey only the most simple ideas, and that such prayers are the most useful. In this case, the eminent use of Prayers as a means of instruction, appears to be unaccountably overlooked. Such simply constructed prayers may best suit the simple, who live rather in the atmosphere of the feelings than of intelligent thought; but they surely cannot be best suited for the *readers* of the writings of SWEDENBORG, whose highly intellectual and philosophical religion is undoubtedly one of progress, both intellectually and practically. The author is decidedly of opinion, that the most eminent of all the uses of the prayers of enlightened extempore leaders of worship, and also of judicious formularies, whether for the church, the family, or the closet, is *the use of conveying instruction* on the great points of duty immediately con-

nected with, and bearing upon a life of true religion. Indeed, he cannot see any sufficient reason for using formularies or liturgies, except that they are drawn up by persons who are more fully instructed in this class of divine truths, for the use of those who are less so; to which may be added this further use to the minds of the authors of such formularies,—that being prepared by them in a state of mental sunshine, they are calculated to help them in those future states of mental gloom and disturbance, into which the most enlightened minds are liable occasionally to lapse, in the course of their regenerating progress. Certainly the use of prayer in the New Church is not to endeavour to change the mind of the Unchangeable God, but to improve the heart and understanding of the worshiper, and, without question, the only means of *permanently* effecting a change for the better, is by instruction in those truths which are most suitable to effect it, in combination with corresponding devotional feelings and aspirations, the good influences of which can only be perpetuated by the truths which inspire and embody them. Feelings inspired by false sentiments concerning God, and his relation to man, can only be, at the best, of an equivocal character.

For the convenience of those whose want of time does not allow them to use the prayers in their family devotions at full length, the portions which may most conveniently be OMITTED are placed WITHIN BRACKETS, thus [] leaving portions for reading in each prayer which cannot occupy more than three minutes in any case. It must not, however, be supposed, that the portions thus marked for omission, are of less value or utility than the portions not in brackets, and left for family reading. It has been preferred to meet the difficulty in this way, rather than to divide the prayers into shorter ones, not only because such a division would have been a dismembering injurious to the sense, and the series of the ideas, but because, for *private* reading (when, of course, no notice is to be taken of the brackets) the entire prayer will not be felt as too long, as such reading will generally be resorted to at periods of comparative leisure.

Instruction being regarded by the author as the *chief* use of Prayer, he naturally believes that the chief use of the following compositions will be realised in PRIVATE READING, supposing it to be seriously and devoutly entered upon for the sake of edification; and to be carried on in the true spirit of individual application, improvement, and self-

examination. And if every member of the church were to go through the volume privately each succeeding year, under the influence of a sincere and earnest desire for regeneration, the author is convinced, that the happy result would be, a vast and evident improvement in spiritual mindedness in the church collectively. He has reason to regret that a notion has become prevalent, that his work was intended *solely* for the guidance of Family Devotion, notwithstanding its title expressly shews that it was intended as a "Help to Family AND PRIVATE DEVOTION." Hence it has happened, that after being used for a time in family worship, it has too frequently been laid aside, either because laxity became predominant, or the Prayers were found inconveniently long; thus, in many cases, it has been laid aside altogether, instead of being allowed still to obtain favour for the use and pleasure of *continuous* private reading. But had this volume been more frequently in the hand, instead of slumbering undisturbed for long periods on the shelf; had its practical contents more constantly engaged and exercised the heart's best affections, and taken the place of worldly musings, outward pleasures, and unprofitable strife about "difficult points"—often a contention about mere words—self-love would have had less power; there would have been manifested among us more of BROTHERLY LOVE, and more of all the blessed and kindly virtues that follow in its train,—the sole witnesses of the reality of its existence. Those of our people who have most needed the kind of improvement it is designed, and, it is hoped, calculated to promote, owing to their defective estimate of their needs, have been least inclined to purchase it; and of those who possess it, too many entertain so inadequate an estimate of the value of that kind of improvement, as to avail themselves but little of the opportunity of realizing it. And what is the nature of that improvement? it may be asked. The author replies, it is an improvement analogous to that which we discern in a plant, on its being brought from the darkness and cold of winter into the vital light and heat of spring and summer. It is the attainment of a CONFIRMED HABIT of intimate and constant communion with the Lord as "the Sun of righteousness," with a view to the attainment of regeneration, and the perfecting of the heart and life in Christian graces and virtues.

Entertaining these convictions, the author would earnestly recommend an intimate acquaintance with his work by means of an uninterrupted course of *private* reading. It is well adapted for the oc-

cupation of odd periods and unoccupied intervals, which can hardly be improved better than by imbibing, by means of it, feelings which tend to console, encourage, and elevate us in the discharge of our daily duties, by assisting us in surmounting their annoyances, and smoothing their disappointments.

The plural form of the Prayers can be no hindrance to their use in PRIVATE READING, to those who are accustomed to find no inconvenience from the plural form of the Lord's Prayer. To suit those, however, who prefer the singular number, the author adopted that form in the shorter prayers he compiled for the use more especially of young persons, from the work of the late Rev. William Hill, of Philadelphia, which compilation has been published under the title of "A MANUAL OF PIETY FOR THE YOUNG," and has met with cordial acceptance wherever it has been introduced.

The author begs to express a hope, that the candid reader will not attribute his remarks on the practical value of his work, to any thing like personal vanity on account of the composition of it; for he begs solemnly to declare, that the remarks alluded to are grounded solely in his own experience of the practical worth of the blessed truths—not *his* truths, but THE LORD'S truths—which he has been permitted to bring together and arrange for a special use. The stringer of pearls may well be allowed to praise their beauty, without becoming liable to the charge of vanity on account of the humble office he has performed in their arrangement.

It may be well to mention, that in omitting the words "Our Father," &c., at the end of the prayers, it is not meant to discourage the repetition of the Lord's Prayer, but it was concluded that no member of the New Church would be likely to omit it, and therefore, that such a reminder was not required.

And lest the author should be thought to have fallen into an omission, he begs to add, that he *presumes* that every one who knows and feels the value of THE DIVINE WORD, will, if possible, read a portion of it daily, as a part of his accustomed worship, or devotional exercises. Even although but little of the divine truth therein may be spiritually discerned, yet the mere *devotional* reading of it is effective of consociation with attendant angels, who perceive the spiritual sense while the letter is devotionally read, and who communicate, agreeably to a merciful provision of divine order, a

sense of the pure affections, and peaceful joys, thereby excited in them, in the degree in which the reader is prepared to receive it.

In opening the Bible, the member of the New Church will naturally prefer to read in those books which contain an *internal* sense; but an occasional reading of the Apostolical Epistles, will be found very conducive to practical improvement. These compositions, as E. S. observes, “are *of much use to the church*, although they do not contain an internal sense;” and therefore they are by no means to be neglected by those who value his testimony. In truth, the lessons of ardent piety, and of the purest morality, which are presented in the Epistles, are beyond all price. In the Gospels we find recorded the Lord’s precepts of life and faith; but in the Acts and Epistles of the Apostles, we have those precepts presented to us in actual operation, as the standard of moral truth and practice in the primitive Christian Church, ere its glory had become tarnished by the spurious *works* of the Romish Church, or, subsequently, by the *spurious* doctrine of *salvation by faith alone*, invented by the leaders of the Protestant Reformation.

THE FOLLOWING CHAPTERS IN THE EPISTLES are particularly recommended to the reader’s serious perusal, on account of their eminently pure and practical tendency. It is recommended also, that they be written down on the spare leaf of his Bible, for more convenient reference.

Rom. vi. xii.	Col. iii.	1 Peter ii. to v.
1 Cor. xiii.	1 Tim. vi.	1 John ii. to v.
2 ” v.	Heb. xii. xiii.	
Eph. iv. to vi.	James i. to iv.	

At the end of the Prayers will be found a comprehensive FORM OF SELF-EXAMINATION, which it is hoped will not be deemed too prolix, although sometimes the same idea may appear to be repeated in other words. A proposition or question sometimes arrests attention in one form of words, after it has failed to do so in another. He who really desires to know himself will not grow weary of a course of self-examination during which he perceives he is gaining something by every step he takes. This form is recommended to be used occasionally with earnest seriousness, until self-examination shall have become so habitual an act of the mind as to be spontaneously exercised; so that we are able truly to say, “I have set the Lord

always before me," and are accustomed to examine, in his light, and by a reference to his truth, every thought which arises, and every intention which is meditated to be carried into effect.

The following observations of Swedenborg concerning *Self-Examination*, are worthy of the deepest attention.

"No one in the Christian world can possibly be without the knowledge of sin, for every one is taught from his earliest years what is evil." "All young people learn this from their parents and masters, and likewise the decalogue, which is [or rather should be*] the first book put into the hands of all Christian children, and in the future stages of life from public preaching, and private instruction at home, and in fulness from the Word." "But the [intellectual] knowledge of sin is of no avail, *unless a man examine the actions of his life, and consider whether he has committed any such thing in private or in public.* Prior to this, his knowledge of sin is merely notional, and whatsoever he hears from a preacher is but like an empty sound, which enters in at his left ear and goes out at his right, and so passes away. It becomes at last a mere matter of thought, or common place devotional phrase, proceeding only from the lungs, and is at length regarded by many persons as all imagination and chimera. But the case is altogether different, where a man examines himself according to his knowledge of sin, and discovers some particular evil in himself, and then says to himself, 'This evil is a sin,' and abstains from it through fear of eternal punishment; *then, for the first time,* the instruction heard in the church, both by preaching and by prayer, begins to be received with both ears, and is admitted into the heart, and the man from a gentile becomes a Christian."

"Is there any truth more easy to be known throughout all Christendom than this, *that a man ought to examine himself?* For in all empires and kingdoms, whether of the Roman Catholic or the Protestant Church, the admonition previous to the celebration of the Holy Supper teaches, *that man should examine himself, and know, and acknowledge his sins, and begin to lead a new life.*"

"They who know what sin is, and particularly they who have much knowledge of THE WORD, and teach it to others, *and yet do not examine themselves, and consequently do not see any sin in them-*

* The neglect of dissenters in general, in *this* country, to teach their children the Ten Commandments is sadly too prevalent. No doubt this is owing to the demoralizing influence of the solifidian scheme.

selves, are like the traders, one of whom hid his talent in the earth, and the other his pound in a napkin*; they are also like the hard and stony ground, on which the seed fell†; like the fig-trees full of leaves but barren of fruit‡; like hearts of adamant which cannot be made fleshy§; and “like partridges which sit on their eggs and hatch them not;—they get riches but not with judgment; in the midst of their days they leave them, and in their end they become fools¶;” and they are like the five virgins who had lamps and no oil.**

“Who cannot understand, from the reason with which he is endowed, that it is no repentance for a man to confess *with his lips only* that he is a sinner, and to utter many things about sin? For what is more easy for a man, than to pour forth sighs and groans through his lips, and make himself guilty of every sin, when yet *he is not conscious of a single one in himself?*”

“Is it asked then, ‘How is repentance to be performed?’ I answer, ‘Actually; that is, *by a man’s examining himself*, knowing, and acknowledging his sins, making supplication to the Lord, and beginning a new life.’ That there can be no repentance without self-examination, was shewn in the foregoing article; but to what purpose is self-examination except that a man may know his sins? And to what purpose is such knowledge, but that he may acknowledge them to be in him? And to what purpose are all these three duties, but that he may *confess his sins before the Lord*, and *pray for divine aid*, and thus *begin a new life*, which is the end to which every previous step has been directed? This is actual repentance.”

“Actual repentance, if it be repeated at *stated times*, especially as often as a man prepares himself to partake of the Holy Supper, supposing him afterwards to abstain from one or more sins, which he then discovers in himself, is sufficient to initiate him into the actual practice of it; and when in that state, he is then in the way to heaven, for he then begins from natural to become spiritual, and to be born anew of the Lord.”

“It is possible for a man to repent of the evils which he has committed with the body, and *still to think and will evil*; but this is like cutting down the trunk of a bad tree and leaving its root in the ground, from which the same bad tree grows again and spreads itself in all directions: far different is the case when the root also is plucked

* Matt. xxv. 25; Luke xix. 20. † Matt. xiii. 5. ‡ Mark xi. 13.

§ Zech. vii. 12. ¶ Jer. xvii. 11. ** Matt. xxv. 1—12.

up: and this is effected in man when he examines not only the actions of his life, but likewise the intentions of his will, and at the same time removes evils by repentance. Man examines the intentions of his will at the time he examines his thoughts, for the intentions manifest themselves in the thoughts: thus whilst his thoughts are busied about revenge, adultery, theft, false witness, blasphemy against God, the Holy Word, and the Church, &c., he also *wills* and *intends* such evils: but should he turn his attention towards his thoughts, and ponder in his mind whether he would commit the evils he finds there, supposing no obstacle to arise from the fear of the law and the loss of reputation, and should he then determine not to cherish them in thought or will, because they are sins, such a person performs true and interior repentance; and especially if he resists and abstains from those evils when they present themselves to him with *delight*, and when he is *at liberty* to commit them. Whoso practises such repentance repeatedly for any time, will perceive the delights of evil when they return, as undelightful, and will at length condemn them to hell. This is what the Lord meant when he said, ‘Whosoever will find his life shall lose it, and whosoever will lose his life for my sake shall find it.’*”

“The reason why the intentions of the will ought to be searched out is, because the love resides in the will, for this is its receptacle: it is from hence that every kind of love exhales its delights, and infuses them into the perceptions and thoughts of the understanding, which do nothing of themselves, but are wholly influenced by the will, for they favour its impulses, consenting to, and confirming whatever is agreeable to its love; so that the will is the house itself in which man dwells, and the understanding is a court to it, through which he goes in and out. This then is the reason why it was said that the intentions of the will ought to be searched out, for when this is done man is elevated out of the natural will, which is possessed by hereditary and actual evils, into a spiritual will, by which the Lord reforms, and regenerates the natural, and by means of the natural, the sensual and voluntary principles of the body, and thus the whole man.”†

No true member of the New Church who reads the above extracts, can fail to be deeply impressed with the great importance of *stated*

* Matt. x. 39.

† Swedenborg's *True Christian Religion*, n. 525—534

self-examination; and particularly before, and as preparatory to, *each* participation of the Lord's Supper.

The former edition contained "A FEW PLAIN HINTS ON THE IMPORTANCE OF ATTENDING PUBLIC WORSHIP WITH REGULARITY;" also; "A PERSUASIVE TO THE RECEIVING OF THE HOLY SUPPER." These portions have been withdrawn, chiefly to diminish the price of the present edition; and also because the author has attained a conviction, that Persons who need urging to the performance of these very obvious duties, must be so thoroughly indifferent to the obligations of piety altogether, as not to be likely even to seek the possession of a volume entitled "A HELP TO DEVOTION."

The Paper intitled "HINTS IN AID OF THE PERCEPTION OF THE SPIRITUAL SENSE OF THE WORD," is retained, as the author is not aware of any similar composition existing in the New Church to which he could refer in its place.



PRAYERS.

THE LORD'S PRAYER.

OUR Father, who art in the heavens, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so upon the earth. Give us this day our daily bread. And forgive us our debts as we also forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory for ever. Amen.

THE PRAYER OF EMANUEL SWEDENBORG.

(*Extracted from his "Apocalypse Explained," n. 1148.*)

O LORD, be with me continually, and lift up the light of thy countenance upon me ; and since of myself I cannot do any thing that is good, do thou teach, enlighten, and lead me ; and grant unto me, that I may spiritually live. Let not the devil seduce me, and instil evil into my heart ; but let me be continually aware, that those who are not led of thee, are led of the devil, who breathes into them evils of every kind, as hatred, revenge, cunning, deceit, in like manner as a serpent infuses poison ; for he is present, excites, and continually accuses, and wheresoever he meets with a heart turned away from Thee, he enters in and dwells there, and draws the soul down to hell ! O Lord, deliver me !*

* By "the devil" in this prayer, E. S. means *all evil spirits*, who are *personified* in the Scriptures as *the devil*, and Satan.

P R A Y E R S.



I.

(For Sunday Morning only.)

HOLY, holy, holy, Lord God of hosts, heaven and earth are full of the majesty of thy glory. Thou dwellest on high, and there is none like unto thee; and yet thou humblest thyself to behold the things that are in heaven, and in the earth. Although thou art the Most High and Most Holy, yet dost thou permit us, thy feeble and sinful creatures, to approach unto thee in worship, and to address thee as "Our Father." O what tenderness do we behold in the manifestations of thy paternal care! How mercifully dost thou protect us day by day! And now we behold the dawn of another Sabbath, which, while it reminds us of the swift passage of time, recalls to our remembrance thy constant goodness, thy loving-kindness, thy forbearance and compassion, through all the days that are past. Especially do we mark thy goodness each returning day of rest, in providing the hallowed means which it affords of our spiritual illumination, and the elevation of our hearts and minds towards thee, in the contemplation of the great realities, the unfading glories, of thy heavenly kingdom. Prepare us, O Lord, we beseech thee, to engage profitably in the all-important exercises of this sacred day. Soothe our worldly cares. Abate our worldly desires. Suspend the activity of our lower affections and passions. With-

draw us from the contemplation of all objects dear to our selfish nature. Enable us to call upon our souls, and say, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in!" Arise, O Lord, into thy resting place, thou and the ark of thy strength! We desire to come into thy house in the multitude of thy mercies, and in thy fear to worship toward thy holy temple. We would lift up our eyes toward thy holy abode in heaven, and meet thee in the inmost of our souls. We would enter into thy gates with thanksgiving, and into thy courts with praise; we would be thankful unto thee, and bless thy name; for thou, O Lord, art good; thy mercy is everlasting; and thy truth to all generations. Enable us, while we bow down and kneel before thee, O Lord our Maker, to lift up our hearts, together with our hands, to thee in the heavens. Let no wandering thoughts intrude upon our devotions. Let our songs of praise be acceptable before thee. Let us sing to thy glory with the spirit, and with the understanding also, maintaining the ascendancy of our devotional feelings above the sense of natural delight. And while our admiration is attracted by the beauty of divine truth, and our judgment is engaged by its reasonableness, guard us against being captivated and satisfied with the emotions of merely intellectual pleasure; let our first desires be directed to that improvement of the heart and life which thy truth is designed to effect. Give unto us a deep sense of our spiritual responsibility, as possessors of a right knowledge of thy truth, and lead us inwardly to exclaim, "What manner of persons ought we to be in all holy conversation and godliness!"*

* All *between* the brackets [—] may be omitted in *Family* reading, when brevity is desired.

[We pray likewise, O Father of mercies, that this day may prove abundant in spiritual blessings to all professors of the Christian name. May they be led by thy Word to entertain just and exalted views of thy nature, thy person, thy character, and thy works. May they be enlightened to perceive that the great *end* and *design* of all thy commandments, whether preceptive or doctrinal; whether relating to belief or practice; is the attainment by thy creatures of heavenly charity,—the growth of a pure love to thee and of love to their neighbour; and the dominion of those heavenly principles over the defiled affections of the love of self, and the love of the world. More especially we pray, that the congregations of thy New Jerusalem may experience thy presence and blessing. May they truly assemble in thy name, and find thee present in the midst of them. May they cherish an earnest desire to devote their hearts and lives to thy service, and to acquire in their souls the image and likeness of thy love and wisdom. While engaged in the outward ordinances of worship, may they experience inward states of self-renunciation, and an humble adoration of thy Great and Holy Name. May they be led to worship thee in spirit and in truth, and find in thee abundant supplies of patience, consolation, illumination, and peace! May the society of thy Church with which we are connected be united, not only in the performance of the externals of worship, but in unity of sentiment and purpose, and in the bands of mutual love and peace. May the exercises of this, and of each returning sabbath, be effectual to produce, and to confirm, this happy state of unity and mutual confidence in all the congregations of thy Church. Let thy sabbaths be honoured, and be accounted a delight, both by ministers and people. Let thy priests be clothed with righteousness, and let thy saints

sing aloud for joy. Let love be in the hearts of thy ministers, and let wisdom dwell upon their lips. Grant unto them to minister in simplicity and singleness of heart; in lowly dependance upon thee; and with a sincere desire to promote thy glory; and in no wise to magnify themselves. Let the ministration of thy Word be as the dew that descendeth on the mountains of Zion; and the reception thereof as the springs which thou sendest into the valleys, and which run among the hills: so shall the pastures of the wilderness be clothed with flocks; the valleys shall be covered with corn, they shall shout for joy, they shall also sing. In this glorious day of the manifestation of thy new kingdom, let the citizens of the Holy City, in the grateful view of their blessings and privileges, unite and say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things; this is known in all the earth. Cry out, and shout, thou inhabitant of Zion: for great is the HOLY ONE of Israel in the midst of thee.] Amen.

II.

(For Sunday Morning only.)

O LORD, who art the Most High and Most Holy God, we approach thine adorable Majesty with humble reverence, exclaiming in the language of thy Word, Who in the heavens can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all that are round about him.

We rejoice in the return of this sacred day of rest; we rejoice with thankfulness in an institution of thy divine mercy, so abundant in blessings to thy creatures. May we experience during the seasons of public worship, an elevation of our affections and thoughts towards thee, and the riches of thy kingdom! May we see thy power and thy glory, so as we have seen thee in the sanctuary. May we so delight ourselves in thee, that thou mayest give unto us the desires of our hearts. O let us taste and see that the Lord is good, and experience the blessedness of those who put their trust in him. Assist us, O Lord, to put our shoes from off our feet while we stand on holy ground; and while in thy more immediate presence, we hold communion with thee, make us sensible of thy adorable perfections! Poor, indeed, and infinitely short of thy transcendent excellence, are our best conceptions of the glories of thy nature! but we rejoice with thankfulness at the prospect before us, of a continually increasing acquaintance with the great subjects of divine knowledge, in the realms of peace and purity above. Unfathomable are the depths, and inexhaustible are the treasures of thy wisdom, by which thou wilt eternally reveal Thyself to thy creatures! Yet never shall finite beings find out to perfection the Infinite; nor cease to feel the insufficiency of their faculties, adequately to contemplate the glories of "The Sun of righteousness!" Still, Gracious Lord, although our capacities be thus limited, the revelations of Thyself which thou hast already vouchsafed unto us, inspire our minds with astonishment at the greatness of thy majesty, equalled, as it is, only by the greatness of thy mercy, loving-kindness, and tender compassion! Great and infinitely glorious as thou art, thou art ever accessible to the prayers of thy feeble and erring children! O give unto us deeply to

feel, and gratefully to acknowledge thy condescending goodness, which permits frail creatures to hold communion with their great Creator, even the Almighty Governor of heaven and earth, who comprehendeth the dust of the earth in a measure, and who weigheth the mountains in scales, and the hills in a balance! So shall we be filled with a reverential sense of thy presence, and be prepared to experience that the voice of the Lord is powerful, and that the voice of the Lord is full of majesty. Enable us, we beseech thee, to hearken thereto with a meek and teachable spirit. Let thy Word be sweet unto our taste, yea, sweeter than honey to our mouth. Open thou our eyes, that we may behold wondrous things out of thy law. By thy precepts may we get understanding, so shall we hate every false way. O let us love thy Word, more than thousands of gold and silver, that we may know by experience that thy law is perfect, converting the soul; that thy testimony is sure, making wise the simple; that thy statutes are right, rejoicing the heart; and that thy commandment is pure, enlightening the eyes.

[We pray that not only the words of our mouth which we utter in worship, but that also the private meditation of our hearts, may be acceptable in thy sight, O Lord, our Strength and our Redeemer. Instructed by thy truth, we would contemplate and approach thee as the great Jehovah, the Self-subsistent I AM, who art Love Itself, Wisdom Itself, and Life Itself! We would lift up our souls unto thee, O Lord Jesus Christ, as the Father, Son, and Holy Spirit, beholding in thy Divine Humanity the whole divine trinity, the fulness of the godhead, dwelling bodily in thee. We would confess thee only to be our Creator, and would adore thee for our creation, and for all the blessings of preservation and providence; we would acknowledge thee

only to be our Redeemer, and magnify thee for thy great work of redemption ; and in thee would we discern our only Regenerator and Sanctifier, and therefore our only Saviour ; and bless thee for the gifts and helps of thy Holy Spirit, and for thine incessant operation to save us from our sins, to enlighten our minds, to purify our affections, and to shed abroad thy love in our hearts. O that we may ever co-operate with thy divine operation ! O that we may purify our souls in obeying the truth ; and by the truth be freed from the slavery and bondage of sin and hell, and be inwardly, as well as outwardly sanctified ! May our souls be restored to the image and likeness of thy Love and Wisdom divine, by becoming principled in pure heavenly love, as to our wills, and by being immovably established, as to our understandings, in the truths of thine everlasting Gospel. Then wilt thou indeed be our heavenly Father ; the Author and Finisher of our faith and salvation ; the spring of our desires, our thoughts, our words, and our works ; and then shall we bear much fruit to thy glory, our fellow-creatures' good, and our own present and everlasting peace and joy.] Amen.

III.

(For Sunday Evening only.)

IT is a good thing to give thanks unto thee, O Lord, and to sing praises unto thy name, O Most High ; to shew forth thy loving-kindness in the morning, and thy faithfulness every night. Through thy goodness and loving-kindness, most merciful Father, we have this day experienced the blessings of the Christian sabbath. [In thy temple

we have heard of thy glory; we have been abundantly satisfied with the fatness of thy house, and thou hast given us to drink of the river of thy pleasures! But while we take up the language of thy Word and exclaim, "How amiable are thy tabernacles, O Lord of hosts!" we are constrained to confess with sorrow, the imperfection and feebleness of our best services! We have need to implore pardon for the iniquity of our holy things. How cold are our praises! how inanimate our prayers! how wandering our thoughts, regardless of thine especial presence! how slow of heart, and how dull of hearing we are, in regard to the teaching of thy blessed Word! Nevertheless, O Father of mercies, thou wilt not in any wise cast out, even the meanest of those who come unto thee for life. Thou wilt not turn aside our prayers, nor disdain our sacrifice of praise, unworthy as it is of thy divine acceptance.]

We thankfully rejoice in the opportunity afforded by the return of thy holy day, to call to remembrance thy resurrection from the dead in a glorified, ever-living, and life-giving, Divine Humanity. We contemplate with lively gratitude, admiration, and astonishment, the triumphs of thy redeeming love. In the Christian sabbath, as a day of rest, we discern a sacred representative of that sabbath of rest which thou didst experience, O Lord Jesus Christ, when thou hadst completed thy great work of human redemption, and when thou hadst fully united thy Human with thy Divine nature. O may each succeeding Sabbath remind us, with ever increasing thankfulness, that into thy rest thou didst enter through intense sufferings and temptations, and through stupendous labours and combats against the hosts of hell. Whenever we lift up our eyes to thy dwelling-place, and in spirit behold

thy Divine Humanity enthroned amid the glories of the Sun of heaven, help us to maintain a grateful recollection of the wonderful process by which thou didst glorify thy Humanity, and how, in order to the accomplishment of that great work, thou didst fulfil all righteousness, conforming thyself to all those laws of divine order which, for the good of man, thy unchangeable wisdom had prescribed. [For agreeably to those perfect and immutable laws, thou didst take our nature upon thee by actual birth; thou didst grow in wisdom as in stature; thou didst perform all things well, and set us an example that we should follow thy steps; yea, for our sakes, and for our redemption and salvation, thou didst suffer many things, and wast tempted in all points as we are: but thou didst overcome and subdue the powers of darkness which assaulted thee; thou didst break the bands of hell by which thy creatures were bound, and didst open the gates of salvation, that the righteous, which keepeth the truth, may enter. Then didst thou gird thy sword upon thy thigh, O Most Mighty, being clothed with thy glory and thy majesty, and in thy majesty thou didst ride prosperously, on the Word of truth, of meekness, and of righteousness, and thy right hand did accomplish terrible things, for thine arrows were sharp in the hearts of thine enemies, and thy foes fell under thy feet! And when thou hadst bruised the head of the serpent, thou didst ascend on high; having led captivity captive, thou didst receive into thy Humanity, together with the fulness of thy Deity, all manner of spiritual gifts for men; that by the dispensation of them to mankind, and their reception and improvement thereof, the Lord their God might dwell among them. Wherefore, we take up the sacred song, and say, "Blessed be the Lord God of Israel, for he hath visited

and redeemed his people, and hath raised up a horn of salvation for us, that we should be saved from our enemies, and from the hand of all that hate us; that being delivered out of the hands of our enemies, we might serve him without fear, in holiness and righteousness all the days of our lives." "O sing unto the Lord a new song, for he hath done marvellous things, for his right hand and his holy arm hath gotten him the victory."]

And while we celebrate thy triumphs as our adorable Redeemer, we pray that we may not neglect that great salvation, which thy redeeming love hath made accessible to all. May we follow thy divine example, and diligently prepare to enter into that spiritual rest into which thou hast entered, and which thou hast provided for thy faithful followers, by ceasing to do our own work, and to pursue our own pleasure, preferring to be thy servants, and to perform thy acceptable will. May we daily be emancipated from the thralldom of the loves of self and the world, and through thy grace experience somewhat of the glorious liberty of thy true children, and enjoy some foretaste of that eternal rest, into which they alone shall enter. Amen.

IV.

(For Sunday Evening only.)

O LORD, our merciful Father and Saviour, at the close of another day of rest and spiritual instruction, we approach unto thee to thank thee for the heavenly influences of thy Spirit and thy Word, which thou hast poured out

abundantly upon us, and by which we have been revived, invigorated, refreshed, and encouraged, to pursue the path of everlasting life, purity, and peace. [In the view of our unworthiness to receive, even the least of thy mercies: and in the contemplation of the manifold blessings which the members of thy true church are privileged to enjoy, we are ready to exclaim, "O thou that dwellest in the heavens, What is man that thou takest knowledge of him? or the son of man, that thou makest account of him?" for man is like to vanity; his days are as a shadow that passeth away! It is because thy nature is love,—love unmixed and unbounded! it is because thou pitiest us, erring and sinful creatures as we are, that we are not consumed by our iniquities, and left to perish in our sins! As a father pitieth his children, so dost thou, O Lord, pity them that fear thee; for thy mercy is from everlasting to everlasting upon them that fear thee, and thy righteousness unto children's children, to such as keep thy covenant, and remember thy commandments to do them.

May we thy servants now before thee, notwithstanding our many imperfections and infirmities, be ever numbered amongst them that fear thee, observe thy covenant, and keep thy commandments. While with our lips we bless thee, suffer us not in our lives to deny thee, by holding the truth in unrighteousness.] Deign to be present with us, Most Merciful Father, while we endeavour to offer unto thee those spiritual sacrifices which thou requirest at our hands; the sacrifices of a broken heart, and of a contrite spirit; the sacrifices of holy joy, and grateful thanksgiving. May our offerings, defective as they are in thy sight, meet with thy gracious acceptance; and so effectually bring down thy blessing upon us, that henceforth we may offer unto thee the clean sacrifices of righteousness,

and put our whole trust and confidence in thee. Thou hast promised that thou wilt guide the meek in judgment, and to the meek thou wilt teach thy way ; fit us, O Lord, for these gracious manifestations of thy goodness. Make us more humble, meek, and lowly in heart. Empty us of our self-merit and self-righteousness, our self-derived intelligence, self-confidence, and self-dependance. Let thy law be in our hearts, that none of our steps may slide. Hold thou up our goings in thy paths, that our footsteps slip not. Make us to go in the path of thy commandments, for therein would we delight. [Give thine angels charge over us, lest at any time we dash our foot against a stone. O may we experience that all thy paths are mercy and truth to such as keep thy covenant, and think upon thy commandments to do them. In thee alone do we confide, O merciful Saviour. Thou art the Life and the Truth ! With thee is the fountain of life, and only in thy light shall we see light. In thy Divine Humanity thou art omnipresent with thy faithful followers ; thou art omniscient to discern their wants, and almighty to supply them. By thy Spirit thou dwellest in the inmost of our souls, and thence thou dost pour down in abundance those reviving and enlightening influences of thy love and truth divine, by which alone we can be purified from our evils, and saved from our sins. All defiled as we are, in respect to our natural and sensual mind, thou canst purify us ; dark as we are, thou canst enlighten us ; unholy as we are, thou canst sanctify us, and make us images of thee. Thou art indeed as the vine, and we are as the branches,—we are wholly dependant upon thee. We have no life but as we abide in thee, for without thee we can do nothing.]

O thou, who art our protector through the day ; who art our merciful defender from innumerable dangers and

harms, both temporal and spiritual; we beseech thy guardianship through the night. Give us to lie down in peace and sleep, knowing that thou, Lord, alone makest us to dwell in safety. And should thy wisdom and goodness prolong our continuance in this life, may we arise in the morning in a full determination, in thy strength, to run the way of thy commandments, and to keep thy precepts with our whole hearts. We ask thy blessing upon all our resolutions which are formed under thine influence. We pray that our conduct may be such as to make us a means of conducing to the happiness of all who are connected with us, by relationship, friendship, or the ties of civil life. Suffer us not to do hurt to any one, either in his feelings or his circumstances, knowing that charity worketh no ill to his neighbour, and that love is the fulfilling of the law. Let us love one another, for love is of thee, and he that dwelleth in love, dwelleth in God. O grant thy divine guidance and blessing to all our relations and friends, that they may all so improve the means of grace while upon earth, that death may not eternally separate us; but that, dying in thy faith and fear, we may all become inhabitants of thy heaven, and be united in similar employments, delights, and praises, through a blessed eternity. Amen.

V.

O LORD, thou art gracious and full of compassion; thou hast shewed unto thy people the power of thy works: they are all done in truth and uprightness; holy and reverend is thy name! Give ear unto our words, O Lord; for unto thee do we direct our prayer, and unto thee do

we look up. Thou art a God that hast no pleasure in wickedness, neither can any evil dwell with thee. The foolish shall not stand in thy sight. Who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart; he that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. [Blessed are the pure in heart, for they shall see God. Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep thy testimonies; that seek thee with the whole heart; they also do no iniquity, they walk in thy ways. Thy words, O Lord, are pure words; they are as silver tried in a furnace of earth, and purified seven times. Who shall not fear thee, O Lord, and glorify thy Name, for thou only art holy! We adore thee, O merciful Saviour, that thou hast again proclaimed to thy church the holiness of thy Name, and with a brightness and glory transcending all previous manifestations. Thou hast given unto us to perceive, that even as to the lowest principles of thy Humanity, thou art JEHOVAH GOD, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin.] Help us to remember that thou hast called us to be holy, even as thou art holy; and that thou wilt by no means clear the impenitent and the guilty, who strengthen themselves in their wickedness. Enable us so profitably to contemplate thy holy nature, that our hearts and understandings may be united in thy fear, while our words and our deeds bear testimony, that we hallow and reverence thy holy name in sincerity and truth. Suffer us not to harbour a single thought that originates in, or manifests

the activity of, a depraved affection. May we be clean in thy sight. May our imaginations be preserved in purity and chastity. May our intentions be established in uprightness and integrity. May our words be filled with the spirit of candour, meekness, gentleness, and kindness. May our works be impelled and guided by thy Spirit. May all our conduct be worthy of our holy vocation, as professing followers of thee; and may all our behaviour be such as becometh thine everlasting Gospel of purity, wisdom, and peace. O may we thus adorn thy doctrine, O Lord our Saviour, in all things, and be found in thy sight, full of charity, mercy, and good fruits. May we forsake all things which thou hast forbidden, and do all things which thou hast commanded, for thy sake, and for the sake of thy Gospel. Under thy guidance and government, may we faithfully apply the means of spiritual improvement afforded in thy Word; and in every relation of life, through thy grace and strength, may we testify that our service is not of the lips only, but of the heart; and that we are indeed thy disciples, having love one to another, and following that which is good. And while we travel onward through the vale of life, may this be our rejoicing, and the crown of our joy, that we have the testimony of a good conscience, that in simplicity and godly sincerity, not by our wisdom, but by thy grace, we have had our conversation in the world.

[Grant thy blessing, O Lord, to all our fellow-creatures, fellow-Christians, fellow-members of thy true and living Church. Extend the boundaries of thy new kingdom by the introduction of all who are prepared to receive genuine truth, in the fruitful ground of an honest and good heart. Look with mercy and compassion upon those who, through prejudice or infirmity, reject from themselves the

heavenly gift; and refuse to receive thee at thy Second Advent. May all who are engaged in disseminating the heavenly doctrines of the New Jerusalem, combine with the zeal of charity the prudence of true wisdom. May they be deeply sensible that a good life is the best teacher. May their light so shine before men, that men, seeing their good works, may be led to glorify their Father in heaven! May all who undertake the office of instructors, be blameless in their conduct, and teachable in their dispositions; so shall they be clear of thy rebuke to the wicked, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth, seeing that thou hatest instruction, and castest my words behind thee." May they keep their lower nature in subjection, lest by any means after having preached to others, they themselves should become cast-aways. While we desire the increase of thy visible church, we pray that, as far as possible, thy Providence may prevent unprepared minds from receiving the truth in unrighteousness, lest whilst they add to their own condemnation, they also bring reproach upon thy sacred cause. With all who accept thy newly-discovered mercies, may the Lord of hosts be exalted in judgment; and God that is holy be sanctified in righteousness! May all who profess to be citizens of the New Jerusalem, most seriously and devoutly remember, that there shall in no wise enter into the holy city any thing that defileth, worketh abomination, or maketh a lie; but only they upon whose interior memories thy Word is recorded, and whose hearts have become receptive of innocence from thy Divine Humanity, even they whose names are written, by obedience to thy Word and Spirit, in the Lamb's book of Life. May they ever cherish that pure and undefiled religion which consists in a holy self-

sacrifice—an enlightened self-denial for the sake of others. Grant this our earnest prayer, O blessed Saviour, for thy own name and mercy sake.] Amen.

VI.

O LORD God we bow down before thee, and now that we are approaching thee in worship and supplication, we desire to remember, that if we regard iniquity in our hearts, the Lord will not hear us; and that even the prayer of the unrighteous is sin. But thou wilt regard the prayer of the humble and sincere, who feel that they are spiritually destitute, and who come unto thee, trusting in thy unfailing mercy, and in the power of thy salvation. We confess, and we desire to feel deeply, in reference to ourselves as individuals, that the heart of man is deceitful above all things, and desperately wicked. [We acknowledge that we are prone to forget thee, and to deal falsely in thy covenant. The allurements of the world, its possessions, its pleasures, its customs, so often at variance with heavenly holiness and truth, are apt to ensnare our imaginations, and to withdraw our hearts from thee; and by inducing darkness upon our understandings, to lead us to undervalue the riches of thy heavenly kingdom. In the blindness of our evil hearts, we are prone to regard those things which are of the greatest moment to our peace, as the least deserving of our attention: and in our foolishness we set our affections on little things, even on trifles altogether lighter than vanity, as though they were the greatest, and the most worthy of our esteem. Although we know that the tendencies of our thoughts and of our desires by nature are outward and downward, we

have yielded to their influence, and becoming thereby estranged from thee, we have not served thee in simplicity and singleness of heart, notwithstanding thou hast commanded us diligently to keep thy precepts. Unstable in our judgments, mutable in our feelings, slow in purposing that which is good, frail in maintaining it, indolent in pursuing it, Lord, we feel that nothing is left unto us but to cast ourselves altogether upon thy unfailing mercy and compassion.] Without thee we can do nothing;—nothing for our salvation from sin,—nothing for our advancement in holiness. Thou only canst rectify the perverse judgment, and subdue the stubborn heart of man. Thou only canst preserve us free from the corruptions, or guard us against the seductive enjoyments of the world. Thou only canst revive the dying affections of goodness, and inspire us with new hopes, new desires, new ends, new delights. Thou only, O Lord Jesus Christ, canst save us from our sins, and sanctify us by thy truth, for thou only hast the words of eternal life, and thou, by thy mighty working, art able to subdue all things to thyself. We come unto thee, casting our idols to the moles and the bats, confessing that they who make them are like unto them, and so is every one that trusteth in them. We have experienced that the service of the gods of this world is a grievous bondage; and we pray to be emancipated from the slavery of giving our warm affections, and anxious desires, to the attainment of worldly wealth, reputation, or pleasure. Weary and heavy laden we come unto thee for rest. Thou art nigh unto them that are of a broken heart, and savest such as be of a contrite spirit. Thou redeemest the soul of thy servants; thou hast the keys of hell and of death. In thy Glorified Humanity, we behold thy transcendent glories concentrated, and at the same time accommodated

to our feeble perceptions ; while the beams of thy Divine Love, and the rays of thy Divine Truth, as they proceed from thy glorious Person, convey new life and light to the soul, and penetrate with purifying efficacy, even to the lowest principles of our fallen nature. Now thou hast taken to thyself thy great power : and high as heaven is above the earth, and far as the east is from the west ; so far, Almighty Redeemer and Saviour, thou art able and willing to remove our transgressions from us. [Thou art able to save to the uttermost, and to cast the mountain of every evil love into the sea of oblivion and death. Thy Holy Spirit is alone sufficient to remove our impurities of heart and life ; to rectify the infirmity of our motives ; and to break down, and subdue, the force of our evil habits. Thou only canst implant the spirit of love, of power, and of a sound mind. Enable us to sanctify thy Name, by submitting all our affections, thoughts, words, and works to the government of thy precepts. And while we supplicate thee to plant in our hearts the fear of thee, and the love of thee, give unto us to bear in remembrance, that the true fear of the Lord is to hate evil ; and the true love of God is to keep his commandments. May our lower desires be rendered subject to that enlightened judgment which discerneth the superior excellence of things mental and spiritual, as compared with things bodily and natural. May the order of our thoughts correspond with the order of the heavenly influx. May the conjugal principle be preserved in us in its purity, as a love of the spirit, and thence of the body ; and may every thought of the imagination which tends to put the body and its delights in the first place, be rebuked by thy Spirit in our conscience ; so that we may faithfully co-operate with thee in order to its rejection and removal.] May we stand firm in the

hour of trial; and endure to the end. May our covenant with thee be kept inviolate; and our conjunction with thee be continually maintained. Thus may thy holy will be accomplished in us, and by us, until we are matured for thy presence; then take us to Thyself, O Lord, our God and Father. Amen.

VII.

O LORD, our heavenly Father, we acknowledge with heartfelt thankfulness, the many and great mercies we continually receive at thy bountiful hand. Day by day is our happy experience confirmed, that all the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies; and remember his commandments to do them. Blessed, indeed are they that dwell in thy courts, who are satisfied with the goodness of thy house, the holiness of thy temple. [Rejoice in the Lord ye righteous, for praise is comely for the upright. Great is the Lord, and greatly to be praised, in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion; God is known in her palaces for a sure refuge. Out of Zion, the perfection of beauty, God hath shined. The Lord reigneth: he is clothed with majesty; the Lord is clothed with strength. The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad; he hath prepared his throne in the heavens, and his kingdom ruleth over all. All thy works shall praise thee, O Lord, and thy saints shall bless thee; they shall speak of the glory of thy kingdom, and talk of thy power, to make known to the sons of men thy mighty acts, and the glorious majesty of

thy kingdom ; for thy righteousness is an everlasting righteousness, and thy law is the truth. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.] Help us, O Lord Jesus Christ, to sacrifice to thee the sacrifices of thanksgiving, and to tell out thy works with rejoicing. Thou hast chosen thy church to be thy bride ; she is all glorious within, her clothing is of wrought gold ; she is adorned with the magnificence of thy wisdom ; she is enriched with the riches of thy love ; her Maker is her Husband, the Lord of Hosts is his name ; and her Redeemer, the Holy One of Israel ; the God of the whole earth shall he be called. With earnest desire we would lift up our supplications unto thee, O thou Almighty King, thou Prince of peace, that thy pure and peaceful dominion may more extensively be manifested, and thy rightful sceptre be confessed, by nations and people without number. [Look upon the earth, O Lord ; for, behold, Jerusalem is ruined, and Judah is fallen, because their tongue and their doings are against the Lord ; judgment is turned away backward, and justice standeth afar off ; yea, truth faileth, and he that departeth from evil becometh the prey of the wicked, a reproach to his neighbours, and a scorn and derision to them that are round about him. Many, indeed, there be that call themselves by thy Name, but not in truth, nor in righteousness,—who call thee Lord, but depart not from iniquity. Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men. O when wilt thou raise up the tabernacle of David that is fallen ! It is time for thee, Lord, to work, for they have made void thy law. With our tongue, say they, We will prevail ; our lips are our own ; Who is Lord over us ? They know not, neither will they understand ; they walk on in

darkness; all the foundations of the earth are shaken. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the yearnings of thy bowels, and of thy mercies toward thy people, O Lord our Father and our Redeemer! Arise and have mercy upon Zion; for the time to favour her, yea, the appointed time is come. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem: then shalt thou be pleased with the sacrifices of righteousness; then shall the lame leap as a hart, and the tongue of the dumb shall sing; then shall waters break out in the wilderness, and streams in the desert; and corn, and wine, and oil shall abound; and Jerusalem shall be a quiet habitation, and a holy tabernacle, which shall not be taken down.】 Hasten the time, O Lord, we entreat thee, when thy laws shall be written on the minds and hearts of all men; and when all shall know thee, from the least unto the greatest. And as for us, seeing that so few are willing to enter the gates of thy New Jerusalem; and that so great multitudes are walking in the broad way of faith separate from charity; let us be the more diligent and circumspect, in keeping the narrow way of goodness united with truth. Let it be our constant endeavour to bring our wills and understandings into conformity with thy Holy Word. Let every act of our lives be an occasion of cementing more closely the heavenly marriage within us; and let nothing shake our fidelity to thee, the Bridegroom and Husband of thy church. Having entered the strait gate, bearing the cross of self-denial, by shunning all evils as sins against thee, may we pursue the narrow way that leadeth unto life, without turning to the right hand, or to the left. Guard us from the allurements of the fallen will, and the seductions of the perverted under-

standing in alliance with it. Help us to maintain our way heaven-ward with humble confidence, never swerving from the strict line of our duty to thee, and our duty to our neighbour. So shall we finish our course with joy, and being found clothed with the wedding garment of charity and faith, shall be admitted to thy presence in heaven, there to abide for ever. Amen.

VIII.

HOLY Lord God our Saviour, we thank thee for thy numerous mercies, continually dispensed by thy all-bounteous hand ; but chiefly, as members of thy true church, are we bound to bless thee, because thou hast had pity upon the desolations of Judah, and hast begun to make Jerusalem a praise in the earth. [Thou hast begun to array thy church in her bridal apparel, and art preparing to become her divine Bridegroom and Husband. O Lord Jesus Christ, we pray that thy kingdom may come, and that it may soon be manifested in power and great glory. We pray that the New Jerusalem may descend from heaven, and find a willing reception, and an everlasting abiding place, in our hearts and minds ; that thy tabernacle may be with us, and that thou mayest dwell with us, that we may be thy people, and that thou mayest be with us, our God, yea, our only God, our Creator, Redeemer, and Saviour. Dispose us to learn with diligence, and to remember with delight, the just and beneficent laws of thy kingdom ; and to yield unto thee our King the obedience of faith and of love, and to serve thee acceptably with humble reverence and godly fear.] Inspire us, O Lord, with the pure love of thy truth. Animate us with an

earnest desire to obtain true wisdom ; and give us to feel delight in the possession, and improvement of divine knowledge. Enable us to say from the heart, " Thy Word is very pure, and *therefore* thy servant loveth it." Through thy precepts alone shall we get understanding, and so shall we hate every false way. Thy precepts are all right, by them also are thy servants warned, and in keeping of them there is great reward. O may we ever be enabled sincerely to declare, that thy testimonies are our delight and our counsellors, and that the law of thy mouth is better unto us than thousands of gold and silver. Teach us, O Lord, to lay up treasure in heaven, that our hearts may be there also. May the riches of divine truth be elevated into the interiors of our minds, and be there conjoined with the affections of goodness, through continual repentance and obedience. Suffer us not to lay up treasure upon earth, —to degrade and dishonour the knowledge of thy truth, by causing it to remain unproductive in the memory, like seed sown upon the desert. Remind us of the just retribution that awaits the unfaithful servant, who hides his lord's talent in the earth. Suffer us not to defile thy holy truth, by making it subservient to the purposes of our lower affections. Let us not seek to magnify ourselves by means of it. Let us rather regard thy truth as our Master, under Thee, whose commands we are bound to receive with reverence, and to obey with diligence. And when thou sowest the good seed of the kingdom in our minds, suffer it not to fall by the way-side ; nor upon stony places ; neither among thorns ; let no infirmities of judgment, no prejudices of self-will, no fond opinions dear to the selfhood, nor any secret influences of the evils of self-love, choke thy Word, and render it unfruitful. Give unto us a teachable spirit, and an aptitude to receive instruction ;

let us be more distinguished by a willingness to learn, than by a readiness to teach. Guard us equally against the proud exercise of our rational powers upon things which are too high for us; and indifference to right conclusions upon those great and important subjects, concerning which it behoveth every man to be fully persuaded in his own mind. May we love goodness with supreme affection, and truth for the sake of what is good; and may we love thee, O Lord, above all things, as Goodness Itself, and Truth Itself.

[And if thou shalt see good to afford us an opportunity of promoting the extension of thy visible kingdom by the dissemination of thy truth, suffer not any activities of our selfhood to mingle with, and defile our better purpose. Guard us from seeking our own pleasure therein, lest our success be followed by self-glory, or lest the rejection of our efforts be attended with feelings of disappointment, or of acrimony towards those who reject them. Give us an assurance, that since the kingdom is thine, it is for thee to introduce into it those whom thou seest fit; and that no man can take unto himself anything, except it be given him from heaven. Let our efforts be conducted with kindness, prudence, and forbearance. Let no opposition disturb our serenity. Let us be content to leave the result to thy good Providence, with entire deference and humble confidence, assured that no effort originating with thee, can prove altogether in vain. Let not our zeal be that of propagating our own opinions, but let it be a zeal for truth grounded in the love of goodness, and an humble desire to promote the sanctification of our brethren. And to thee, O Lord, shall be all the praise of our ability to further thy purposes, and all the glory of the success which may attend our exertions.] Amen.

IX.

FATHER of lights, and Giver of every good and perfect gift, we thankfully acknowledge our entire dependance upon thee. [Blessed, indeed, is the man that trusteth in thee, and whose hope the Lord is; for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river; and shall not be affected when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. All our sufficiency is of thee. We have no power by our own natural ability, to discern a single spiritual truth, or to embrace it in a living faith. Wisdom descendeth only from thee, who art the true light that enlighteneth every man. It is only in thy light that we see light. Give unto us, we beseech thee, that humble and teachable spirit, which is the needful preparation for the clear perception, and internal appropriation of truth. Grant us that singleness of eye, which causes the whole body to be full of light.] Let thy Word be a lamp unto our feet, and a light unto our path. Shew us thy ways, O Lord, teach us thy paths; teach us good judgment and knowledge; lighten our eyes, lest we sleep the sleep of death. Order our steps in thy Word, and let not any iniquity have dominion over us. O send out thy light and thy truth; let them lead us, let them bring us unto thy holy hill, and to thy tabernacles. Enable us so powerfully to concentrate the rays of thy truth, as to bring them to bear upon our particular states, and our individual characters. Help us to cleanse our ways by taking heed thereto, according to thy Word. Thou dost examine us and prove us; thou triest the reins and the heart: O make such discoveries, we pray thee, unto us, of our evils, actual and

hereditary, of our fallacious views, our frailties and defects, as our state can bear, and as thou seest to be needful to our self-knowledge, and our consequent purification. Let every wish, desire, thought, and emotion, every temper, word, and work, be tried by the pure standard of thy holy truth; and in our self-examination, may we prove faithful to our own souls, and to our duty to thee, our gracious Father, in condemning and rejecting that which is evil, and in cleaving with our whole heart to that which is good. [May we, therefore, endeavour to detect, and desire to resist, every disposition to love power, dominion, or applause, for their own sake; and faithful to our allegiance to thee, may we abstain from arrogating to ourselves honour, self-gratulation, merit, or praise; and ascribe all the glory to thee, the sole fountain of goodness and truth, and the sole worker of all that is worthy and honourable, in heaven and on earth. When we are assaulted by our spiritual adversaries; when we are tempted to forget our heavenly King; or when allured by the deceitfulness of sin; let our strength and our refuge be in thee. Be thou our rock and our fortress, our high tower and our deliverer; and let thy Word be unto us a sharp sword against the face of our enemies. Plead, O Lord, with them that strive with us; fight thou against them that fight against us; take hold of shield and buckler, and stand up for our help; draw out also the spear, and stop the way against them that persecute us; say unto our souls, "I am thy salvation." We beseech thee also to cast down all the graven images of our self-derived intelligence. Suffer us not to be estranged from thee through the idols of the love of self, and the love of the world. May the weapons of our warfare prove mighty, through thee, to the pulling down of the strongholds of the enemy within us; to the casting down

of vain and unprofitable imaginations, and every high thing that would exalt itself against the truth and the knowledge that is of thee; and to the leading into captivity every thought to that obedience which thy Gospel requires. Now would we give up every evil affection, earnestly beseeching thee to deliver us from its influence. Bow thy heavens, O Lord, and come down; touch the mountains and they shall smoke; hurl thy lightning and scatter them; send forth thine arrows and destroy them. Discover to us the real nature of evil, by shewing us the uncleanness and falsity of the persuasions it engenders; and let all that is evil and false flee before the majesty and might of thy divine truth, as it descends through the interiors of our souls.] O that nothing may impede the advancement and prosperity of thy kingdom in our hearts. O that, as we grow in knowledge, we may grow in grace, by advancing from truth to goodness, and from faith to charity. May we become more deeply sensible of our natural ignorance and helplessness. May we draw nearer to thee in the confidence of thine all sufficiency, and in the right application of the precious talents by thee committed to our trust. O may we know, by our own blessed experience, that justice and judgment are the habitation of thy throne; and that mercy and truth go before thy face, to prepare for thy nearer, and continual approach to thy creatures. May it be our blessedness to know the joyful sound of the sacred heralds of thy presence; and may we experience the still greater blessedness of walking in the light of thy countenance. So shall thy kingdom be continually establishing within us; and while it daily increases its power, enlarges its influence, and reveals that true peace which results from thy righteous dominion, may we patiently, yet joyfully look forward to

that hour, when we shall be removed to thy kingdom above, there to join the angelic hosts in ascribing unto thee glory, and honour, and might, and majesty, and dominion, for ever and ever. Amen.

X.

O LORD GOD, merciful and gracious, long-suffering, and abundant in goodness and truth, again do we approach the throne of thy holiness, and bow down at thy footstool. We desire most thankfully to acknowledge, that we are continually preserved and blessed by thee, and that love is the moving spring of all thy providential dispensations, and of all thy dealings with thy creatures. Thou, Lord, art good, and ready to forgive; yea, thou art good to all, and thy tender mercies are over all thy works. [Thou willest not the death of a sinner, but that all should be saved, and come to the knowledge of thy truth; and that all should attain, by regeneration, a resemblance of thy unbounded love and goodness. May this, thy righteous and merciful will, be done in us. May our wills be submitted to, and move in unison with thine; and may we ever be found, in all our doings, workers together with thee. Knowing that thy blessed will is our sanctification; and remembering thy words, "Be ye holy, for I am holy;" may it be our earnest and constant endeavour to preserve our minds and bodies in sanctification and honour; and to guard against and hold in subjection, the irregular desires of the natural mind, and all the blind concupiscences of the flesh. May we be willing to lay down the sensual and natural life of the love of self, and the love of the world, for thy sake, and for the sake of thy Gospel, that we may

receive from thee the life eternal, the life of love to thee, and love to our neighbour. May we love thee, O Lord our God, with all our heart, and soul, and mind, and strength; and may we love our neighbour as ourselves, yea, and more than ourselves, even as thou hast loved us. May we also remember, that if a man love thee, he will keep thy words; and that he that hath thy commandments and keepeth them, he it is that loveth thee. May our pleasure be subordinate to, and have its origin in thine. May we delight to do thy will, and may thy law be established within our hearts. We pray that we may account it both our duty and our privilege to co-operate with thy Providence, by endeavouring, so far as lieth in our power, to promote both the temporal and eternal happiness of our fellow-creatures. Teach us to give with simplicity, and to shew mercy with cheerfulness; to advise with prudence; to admonish with fidelity; to exhort with earnestness; to instruct with power; and to rebuke with meekness, gentleness, and kindness. Teach us to reprove without anger, knowing that the servant of the Lord must not strive, and that the wrath of man worketh not the righteousness of God. Let us be convinced, that the cause of goodness and truth cannot be effectually defended by means which are not good; and that the admission of any evil passion, even professedly in furtherance of good intentions, must needs turn aside thy holy operation, by giving occasion to the entrance of an influx from beneath. May we, therefore, be patient with all men, speaking the truth in love: in meekness instructing, according to the measure of our capacity, those who oppose themselves, desiring only to recover them from the snare of evil and error, for their sakes.] Thou hast called us, by the imitation of thee, to grow into the resemblance of thee: O that we may re-

semble thee more especially, in thy loving-kindness and tender mercy. Give us, in love, to rejoice with them that do rejoice; and, in pity, to weep with them that weep; and enable us, O thou exhaustless Spring of consolation, peace, and joy, by the exercise of a judicious and brotherly sympathy, to comfort, to soothe, and to gladden, the heart that is oppressed, disturbed, and afflicted. May brotherly love grow and abound in our hearts. Enable us to love one another with a pure heart, fervently. Cause us to bear in mind, that no man can love thee, unless he love his brother also. Teach us that no proof can be given of love to thee, and love to our neighbour, except by obedience to thy holy commandments. Urge us onward in the path of duty and humble usefulness; and as we proceed on our peaceful way, let us go in thy strength, O Lord our Saviour, and make mention of thy righteousness, and of thine only. [Distant, indeed, we are, at present, from that happy state which springs from the dominion of love! Many are the dispositions we continually find in our breasts, at variance with heavenly charity! How active, and how powerful, are the loves of self and the world! Create in us a clean heart, O God, and renew a right spirit within us; take away the stony heart out of our flesh, and give us a heart of flesh.] Guard us against every breach of the laws of charity; against censoriousness, evil speaking, and contempt of others; against violence of temper, wrath, revenge, and malice. Let our love be without dissimulation, active, and abounding in good fruits; let it be free from all stain of sinister intentions, and interested views. Teach us how to do good, hoping for nothing again. Let not our left hand know what our right hand doeth. Let the good deeds of the new will be wholly excluded from the self-complacent thought of the under-

standing, lest they should become defiled by self-merit. Give unto us that true charity which is free from envy, pride, vanity, and unseemly behaviour; which hath no fellowship with the unprofitable works of darkness; which abhorreth that friendship of the world which is enmity with God; which seeketh no selfish ends; which forbeareth anger, and is not easily provoked; which thinketh and deviseth no evil; which rejoiceth not in iniquity, but rejoiceth in the truth; which beareth all things with cheerfulness that belong to thy easy yoke; which believeth all things revealed in thy Holy Word; which hopeth all things thou hast graciously promised; which endureth all things of tribulation with patience; which delighteth in the saints and the excellent of the earth; and which extendeth its beneficence both to personal enemies, with a view to their amendment, and the enemies of thy church and kingdom. O may we thus put on charity, to the glory of thy Love Divine, its adorable example, and Infinitely perfect source.

[And, O that thy will may be done upon the earth, even to its remotest regions; for thou willest that all should live in love, and that all should be actively engaged in promoting each other's happiness! May love and charity universally prosper and prevail. May jealousies, heart-burnings, and revilings, be banished from all communities bearing the name of Christian; and especially may Christians of the New Jerusalem incline to unity, and desire to be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory, but, in lowliness of mind, let each esteem the other better than himself. May the dominion of love and mutual good-will commence at thy house, and spread its blessed influence through all communities, religious, social,

and civil. May justice and integrity resume their place in the transactions of commerce, and in the policy of nations; and, as the blessed and efficient means of this great moral renovation, may the dispensation of the New Jerusalem be extensively and affectionately received amongst all classes of people, and throughout all the nations of the earth! Then shall the humble valley be exalted into a mountain of heavenly love; and the mountains and hills of the love of self and of the world shall be brought low. Then shall the mountain of the Lord's house be established on the top of the mountains, and be exalted above the hills, and all nations shall flow unto it; then shall they beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Even so be it. Come, Lord Jesus, come quickly.] Amen.

 XI.

O LORD, our Father and Protector, again do we celebrate thy mercies, and with holy exultation we take up our song of praise, and say, "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation." We thankfully acknowledge, O merciful Saviour, that thou art our God for ever and ever; and that thou wilt be our guide even unto death. [Thou upholdest them that fall, and them that are bowed down thou raisest up. The eyes of all wait upon thee, and thou givest them their meat in due season; thou openest thy hand, and satisfiest the desire of every living thing. Thou art nigh unto all that call upon thee, to all that call upon

thee in truth ; thou fulfillest the desire of them that fear thee ; thou wilt hear their cry, and wilt save them ; thou preservest all that love thee ; and he that keepeth thy sayings shall never see death. Thou hast made us glad through thy work ; we will triumph in the works of thy hands. Thou art righteous in all thy ways, and holy in all thy works. Because thy loving-kindness is better than life, our lips shall praise thee. Thus will we bless thee while we live ; we will lift up our hands in thy name ; then shall our souls be satisfied as with marrow and fatness, and our mouths shall praise thee with joyful lips.

O Lord our Maker, thou hast created us for the enjoyment of perfect and everlasting happiness ; and in order to its attainment, thou hast made us in thine own image and likeness, with a capacity of becoming, by a blessed conjunction with thee, finite partakers of thine infinite nature. To this gracious end are all the powers of thine Omnipotence and Omniscience directed.] By thy Spirit, thou givest unto us all needful power to do thy will, and to live a life of purity and charity. Thou preservest our wills in freedom, to the end that we may choose that which is good, and reject that which is evil. O may we ever so live in conformity to the laws of thy Divine Order, as to preserve unimpaired that power against the evil and the false which thou givest from thy Divine Omnipotence ; and receive that wisdom respecting good and truth, which thou givest from thy Divine Omniscience ; and, as a blessed consequence, abide in thee, by virtue of thy Divine Omnipresence. May we give diligence, by obedience to thy commandments, to unite charity with faith ; knowing that faith without works of charity is dead ; and that both faith and charity are merely ideal and perishable things unless they be determined to good works, and become perma-

nently fixed therein. Enable us to prove that we are thy disciples, by continuing in thy Word, and ever walking worthy of the vocation wherewith we are called, with all lowliness and meekness, forbearing one another in love. May we be swift to hear, and slow to speak, and especially slow to wrath; endeavouring to keep the unity of the spirit in the bond of peace, earnestly following after that charity which is the bond of perfectness, and the end of all thy righteous commandments. Teach us to condescend to the infirmities of our brethren, especially in seasons of affliction, trial, and temptation. Let us not, by severity or ill-timed rebuke, break the bruised reed, or quench the smoking flax. Under the impulse of thy love, and the guidance of thy Word, may our love to our neighbour be testified in a zealous regard to the interests of thy church and kingdom; in the due performance of our relative duties to our families, friends, and fellow-citizens; in acting justly and faithfully in our worldly business or employment; and in maintaining sincerity and integrity, benevolence and kindness, with all, with whom we have any commerce or connexion. May the temper of mind which thou didst manifest on earth for our example, be manifested in us. May we account it better to give than to receive, and better to minister than to be ministered unto, that in all things we may grow up to the full stature of a man in thine image and likeness. [Let us not regard our own things, our own ends, and our own gratifications only; but let us, at least, equally regard the things of others. Teach us how to be subject one to another; and to clothe ourselves with humility. Let us love one another, not in word only, but in deed and in truth; for hereby we know that we are of the truth, and that we have passed from death unto life, and may assure our

hearts before thee. Knowing that we have no power to create in ourselves that which is good, and being assured that charity is a divine gift of thine,—a gift bestowed only upon those who shun evils as sins against thee, may we seek it of thee, in this thy appointed way. Cast down the molten images of self-derived virtues and external semblances of goodness; and suffer us not to cherish or depend upon a self-excited love. Continually remind us that, as thou art altogether Love, so thou hast called us to become love, not partially, but altogether love, love in will, love in thought, and love in action, and thus love in our whole nature. Help us by thy Spirit to purify our souls, in obeying the truth, unto unfeigned love. Confiding in the gracious promise annexed to thy covenant, that if we keep thy commandments we shall abide in thy love, and abandoning all inquiry as to what good thing we must do in order to eternal life, we would simply and steadfastly observe the conditions of thy covenant by shunning all evils as sins, leaving to thee to put into our hearts, and to cause to grow in us daily, the love of what is good for its own sake, and the love of what is true for the sake of what is good. Thus would we entertain the good hope, that thou wilt bestow upon us in due time, and preserve unto us for ever, that most excellent gift of charity, which is the blessed and only sure evidence of the new-birth, and of the restoration of thy likeness in our souls. Grant these our earnest prayers, O blessed Saviour, for thy own name and mercy sake.] Amen.

XII.

EVERY day will we bless thee, and praise thy name, O

Lord, for ever and ever. Thou art great and greatly to praised, and thy greatness is unsearchable. Day unto day uttereth speech, proclaiming thy goodness and loving-kindness; and night unto night sheweth knowledge, bearing testimony to thy presiding wisdom and providential care. Thou causest thy sun of love to shine upon the evil and upon the good; and the rain of thy spirit of truth to descend upon the just and upon the unjust. Thy hand is never weary in bestowing benefits; nor is it shortened that it cannot save; neither is thine ear heavy that it cannot hear. O gracious Father, help us to bear in mind, that in all thy dealings with us, in all thy loving-kindness, tender mercy, forbearance, and long-suffering, thou hast set us an example, that we should deal with others, as thou hast dealt with us. [And thus it is with all the blessed inhabitants of thy heavenly kingdom, whose holy activities of love are ever in perfect accordance with the glorious manifestations around them, of thy unbounded goodness. As thou, O Lord, in thine infinite love, lovest others out of thyself, or entirely and exclusively for their sakes, and desirest to be one with them, and to make them happy from thyself; and as thy blessed angels, inspired by love divine, are in the constant effort to do likewise; so prepare us, we entreat thee, and enable us, to do the same. Give unto us a disinterested love; a willingness to do good for the sake of good, and not merely for the sake of reward. Cause us to love one another, even as thou, O Lord, hast loved us. And when we have done all that thy truth requires, dispose us to say, in sincerity and humility of heart, "We are unprofitable servants; (for who can profit thee the Infinite God?) and we have done no more than was our duty to do."] Set before us continually the example of thy disinterested love, thy never-failing mercy. Let our love be

without partiality or respect to persons, that in this also it may resemble thine. Let us not love others merely because they love us ; being taught of thee, that even sinners do the same. Let us not withhold our love from those who withhold their love from us, but let us remember the unchanging constancy of Love Divine. May we do good to others, because we have given ourselves to thee, and to others, according to thy will. Give unto us to rejoice in the kindness of others, but not for the sake of ourselves, but chiefly as indicating the presence of those good dispositions in them which are receptive of true blessedness from thee. And whenever we receive benefits, suffer us not to refer them to our own merit ; and let not the sense of natural enjoyment to which those benefits contribute, be stronger than our feelings of gratitude. Let not our love be chiefly directed to those who minister to our interests, or our pleasures, but to those who resemble thee, in heart, and life. Dispose us to honour them that fear thee, and to esteem them very highly in love for their work's sake. While we behold thy name written upon their hearts, thy nature manifested in their conduct, enable us to love thee in them, and them for thy sake. May we be willing to please all men in all things, so far as consistent with a good conscience, not giving needless offence to any ; nor seeking our own profit or pleasure of them ; but rather seeking their happiness and good, and especially their eternal salvation. Teach us also to love our enemies, and to do good to them that hate us, especially by desiring and endeavouring, according to our opportunities, to make them thy friends. Teach us to observe that holy precept of thine, " Bless them that curse you, and pray for them that despitefully use you, and persecute you." So may we become thy children, O thou most merciful God ! who

art the Creator and Redeemer of all, and the Saviour of all who thankfully accept, and improve thy offered grace. [We would set thee always before us, that the beauty of the Lord our God may be upon us. We would not only cherish those desires and affections within our hearts which resemble thine, and which assimilate us to the angels of light, but we would also imitate thy doings, and theirs. As willing servants of righteousness, we would obey thy pure doctrine from the heart; we would adorn thy doctrine, O God our Saviour, in all things; denying ungodliness and worldly lusts, and living soberly, righteously, and godly in the world. Thus would we bring down the principles of our internal man into the external; and devote unto thee the entire powers of our souls. We would yield unto thee, not only our understandings and our wills, but also our operative powers, and all our capabilities of speaking and acting; and thus would we give, and dedicate to thee, our lowest, as well as our highest affections. Yea, we would rejoice that we are not our own; that we are bought with the price of Redeeming Love; and that we are bound to glorify thee both in our bodies, and in our spirits, which are thine. Thou hast purchased us to the end that thy glory may be revealed in us. For this cause thy Spirit continually worketh for the redemption of our external man from the bondage of corruption, that so we may come into the glorious liberty of the children of God, and find our supreme delight in doing thy perfect will. And to this end, we present our bodies also unto thee, as a living sacrifice, and as our reasonable service; that they also may be made holy and acceptable unto thee; and that being delivered from the dominion of carnal appetites, they may be rendered entirely subservient to thy purposes, and become the temple of thy Holy Spirit,

agreeably to the provisions of thy Redeeming Love. For thou, O Lord, didst glorify thy Humanity, even to the lowest principles and forms of thy Divine Body, in order that by the sacred medium of thy human nature, thou mightest establish thy sanctifying power in thy creatures, and thus rule immediately and supreme, even in the lowest forms receptive of life from thee. Thus hast thou taken to thyself thy great power, whereby thou art able to save to the uttermost, and to perfect every principle of man's will and thought, from highest to lowest, and to hold all things together in one, in just subordination, mutual dependence, and heavenly order. Help us, therefore, to remember, that our spirits can only be thine hereafter, in the same proportion as our bodies become thine in this life, by being devoted to thy service, and sanctified to thy glory. Deign to accept our offering; and sanctify our souls and bodies to thy service. We desire to cast ourselves without reserve upon thy unfailing mercy and bounty. Thou knowest all our wants, and needest not that any man should ask thee: but thou hast commanded us to pray, in order to our more free and full reception of thy bounty. According to thy all-wise perception of our necessities, spiritual and temporal, be pleased to supply them. Thou hearest the desire of the humble; thou wilt prepare their heart; thou wilt cause thine ear to hear. May we so truly worship thee as to receive thy Spirit of grace; and so faithfully apply and improve it by living to thy glory, as to obtain conjunction of life with thee and consociation with the angels; that when removed from this transitory scene to the eternal world, we may be privileged to hear those gracious words of our omniscient Judge, "Well done, good and faithful servant, enter thou into the joy of thy Lord!" And great indeed will be the joy,

O merciful Father, to work together with thee in celestial uses; and to be engaged in employments of indescribable delight, for ever and ever.] Amen.*

XIII.

O LORD, thou art our rock; thy work is perfect, for all thy ways are judgment; a God of truth, and without iniquity; just and right art thou! Thou hast dealt bountifully with thy servants, to the end that we may live, and keep thy Word. In all thy dealings with us, thou desirest to promote our eternal well-being. [May the knowledge of this sacred truth lead us continually to work together with thee for the accomplishment of thy gracious designs. Thou art good, and doest good; O teach us thy statutes! Help us to record thy goodness; fill our hearts with thankfulness; and enable us sincerely to bless thy holy name. Thou redeemest the souls of thy servants; and none that trust in thee shall be desolate; for thy mercy is everlasting, and thy truth unto all generations. How often have we experienced the power of thy salvation in times of spiritual danger! By the hope of it, we have been saved from the allurements of sin; and by the remembrance of it in our past experience, we have been enabled to wait for it with patience; knowing that all things work together for good to them that love thee. Thou hast vouchsafed unto us a gracious assurance, that our times are in thy hand, and that no degree of temptation or affliction can

* On the importance of devoting the body to the Lord as well as the spirit; the reader is advised to consult the last article in the edition of Mr. Arbouin's "Dissertations on the Regenerate Life," to which notes have been added by the author of the present volume.

separate us from thy love, or place us beyond the reach of thy protecting care. Thus have we been enabled to hold fast our faith and patience until the hour of our deliverance; and thou hast given us to know by experience, that thy seeming anger is but for a moment; that in thy favour is life; that although weeping may endure for a night, joy cometh in the morning. But notwithstanding all these thy gracious manifestations in our behalf, how little progress do we make in the heavenly state and life! Being continually under thy nurturing hand, our consciences may well demand, why do we not become, as plants of thy planting, fruitful to thy glory? We know that it is because of our unbelief and unfaithfulness. We confess, O Lord, that by listening to the suggestions of our selfish and worldly desires, we do oft, as with a dark cloud, hinder the benign influences of thy love and mercy. The hard and stony places of our hearts resist and turn aside the refreshing showers of thy grace and truth. Too often do we allow our iniquities to separate between our souls and thee, and our sins to hide thy face from us, as though thou didst not hear. Too often do we allow untoward occurrences to ruffle our temper, and disorder our judgment, so as to exclude the consolations of thy love, and the support and direction of thy truth! Too often do we permit worldly satisfactions to take such hold upon us as to induce forgetfulness of thee, and hinder the present operation of thy sanctifying spirit. Thus have we permitted things created to usurp the place of the Creator! and to cut off our noblest satisfactions, by separating us from thee, the only fountain of good! Have mercy upon us, O Lord, according to thy loving kindness; according to the multitude of thy tender mercies, blot out our transgressions. Wash us thoroughly from our iniquity, and

cleanse us from our sin; for we acknowledge our transgressions, and our sins are ever before us.] When we contemplate thy perfections, and remember thy gracious doings; and especially when we call to mind thy holy example, as a man upon earth, and behold the Lord of life and glory come down and dwell amongst men,—not to be ministered unto but to minister; and when we lift up our eyes to thy heavens above, and behold thy angels, who excel in strength, doing thy commandments, hearkening unto the voice of thy Word,—a countless host of happy ministers who delight to do thy pleasure; we perceive that thy true servants are, and must be, images and likenesses of thee; delighting to do thy will, and to accomplish the purposes of thy love. We see thy angels also tenderly ministering to mankind, in order to their becoming, together with themselves, heirs of the blessings of salvation; rejoicing over the repentant sinner; encamping round about them that fear thee, and delivering them, and chasing away their subtle and cruel foes. We see them enduring with unremitting kindness and patient perseverance, the perverseness of those who harden themselves; and regarding with a feeling of compassion that cannot be extinguished, the miseries inseparable from sin. [However loathsome his character, no one is abandoned by his angelic friends, who secretly operate to withhold from deeper guilt, even those who have given themselves up to work iniquity with greediness. And how inexpressibly delightful to the blessed are these angelic ministrations,—impelled as they are by thy Love, and encouraged by a participation in thy joy! Nothing can diminish a zeal thus supported; nothing can cloud the ineffable peace and delight which thus spring eternally from thee! In the contemplation of the holy and beneficent purposes, the delights and employments of angels, we are humbled and abased in our own

sight; for while we behold their love and condescension, their unwearied and impartial kindness, we are constrained to remember, that although we are candidates to become members of their pure and happy company, we do, as yet, but little resemble them in our pursuits, and partake but little of their spirit; notwithstanding that thou hast commanded us to desire and pray, that we may do thy will on earth, as it is done in heaven.] O what blessedness and peace must be theirs who are eternally employed in doing thy will in that happy region! Thou desirest to give of thine infinite fulness to all thy creatures, that they may be filled therewith, and become blessed and happy in thee. Thou settest no limits to thy gifts. Only the state and capacity of thy creatures' reception can set a bound to thy all-gracious communications. And so likewise do thy holy angels delight to do good and to communicate, for they know by happy experience, that it is more blessed to give than to receive. None can abide in heaven with thee, but those who are like thee; and all are happy there, because they are satisfied with thy likeness. No one that dwelleth in the ardent sphere of thy love and goodness can desire to exercise power, to be ministered unto, or to receive good, except for the sake of others; but all are constrained, by thy immediate presence, to desire to minister, to do good, and to communicate blessings. So be it with all thy followers on earth, so far as the circumstances of a disordered world will allow, and so be it, O Lord, with us, for thy name and mercy's sake! Amen.

XIV.

O LORD, be merciful unto us, and bless us, and cause thy face to shine upon us. The earth is thine, and the

fulness thereof; the world, and they that dwell therein. Who shall ascend into thy holy hill? Who shall stand in thy holy place? He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor dealt deceitfully with thy covenant: he shall receive the promised blessing, and righteousness from the God of his salvation. [How precious is thy loving kindness, O Lord! therefore may the children of men put their trust under the shadow of thy wings. How precious, also, are thy thoughts concerning us! How great is the sum of the merciful designs of thy wisdom! They are more in number than the sand! Who can utter the mighty acts of the Lord? Who can shew forth all his praise? Thou satisfiest the longing soul, and fillest the hungry soul with goodness. Thou wilt shew us the path of life. In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore. Therefore unto thee do we lift up our eyes, O thou that dwellest in the heavens; and as the eyes of servants look unto the hands of their masters, so do our eyes wait upon thee, the Lord our God, until thou have mercy upon us. Our hearts would not be haughty, nor our eyes lofty; we would not exercise ourselves in matters too great,—in things too high for us. We would behave ourselves meekly before thee, and quiet ourselves as a weaned child; we would dismiss our anxieties, and rest only upon thee, with an entire confidence in thy fatherly goodness. Yea, as a helpless child in the hands of its parent, so would we hope in thee, O Lord, for ever and ever. By how many gracious assurances, and precious promises, hast thou called upon thy creatures to put their trust in thee, who never failest them that seek thee!

Thou hast promised, that he that cometh unto thee shall never hunger; and that he that believeth in thee shall

never thirst. Thou feedest with the bread of life, even with thy flesh, and givest to drink of thy blood. O give unto us so to eat and drink, so to appropriate the divine good and truth of thy Divine Body, that we may receive from thee, with continual increase, spiritual and everlasting life. Help us to bear in mind thy gracious admonition to labour, not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto us, for him hath God the Father sealed. With thankful joy we acknowledge, that because the Son hath been sealed by the Father, because thy Humanity hath become, by its full glorification, the stamped impression, the infinite likeness of thine Infinite Divine Essence, in thee dwelleth all the fulness of the Godhead bodily. We rejoice that thy Humanity, by being made fully divine, hath become the Mediator of the New Covenant, being made unto us of thy Eternal Deity, wisdom and righteousness, sanctification and redemption. We rejoice that, as the blessed consequence of thy mediatorial operations, we receive from thy Divine Humanity the meat that endureth unto everlasting life; and in order to our profitable reception of it, thou dost graciously incline us to labour for it, and to prefer it to the meat which perisheth, even the transient, unsatisfying delights of the natural and carnal mind.] May it, then, be our supreme desire, O merciful Saviour, so to co-operate with thy divine operation in our behalf, that we may continually receive from thee the spiritual sustenance of wisdom and righteousness. May charity and faith abide in our hearts and understandings through obedience and good works; and by these holy principles derived from thee, be thou, O Lord, present with us, and admit us to a blessed internal conjunction with thyself. Thou hast promised that

they who hunger and thirst after righteousness shall be filled ; but how small is our appetite for divine things ! how little do we thirst after truth, and hunger after goodness ! Surely it is because of our spiritually diseased condition, that we have so little appetite and desire for the food of angels. How often do we loathe the heavenly manna, and sigh for the flesh-pots of Egypt ! But thou wilt have pity upon us, for thou knowest that the spirit is willing, although the flesh is weak. Heal us, O Lord ; for thou didst take our infirmities upon thee, and didst bear our sicknesses. Abate our mortal desires ; and quicken our immortal appetites. Help us to remember thy command to watch, that by continually putting away all evil as sin, we may so effectually open the door by which thou enterest into our souls, that thou mayest come in to us, and sup with us, and we with thee ; that thou mayest satisfy the hunger of thy own love, by feeding us with thy own substance ; and that we may eat thereof and live, and rejoice in the God of our salvation.

We pray not, O Lord, that thou wouldst take us out of the world, but that thou wouldst keep us from the evil of it ; and by the word of thy lips preserve us from the paths of the destroyer. Thou hast sent us into the world to proclaim thy glory, by living unto thee. Be pleased to endue us with courage and firmness to take up our cross and follow thee. Help us to abstain from all sinful conformity to the world, knowing that thy true disciples are not of the world, even as thy Humanity was not of the world. Daily transform us, by the renewing of our mind, from the image of the world, to the image of heaven ; and grant that in giving up our own wills at thy commandment, we may joyfully prove what is that good, and acceptable and perfect will of thine, by which thy children

are governed in righteousness, and blessed with the abundance of peace.

[Deal bountifully, also, we beseech thee, with all our brethren and fellow-members of thy church. May it be their spiritual meat to do thy blessed will, and to finish thy work. May they be full of goodness, filled with all knowledge, able also to admonish one another. May they be examples to their fellow-Christians, in word, in deed, in charity, in spirit, in faith, in purity. May such as are poor be enabled to unite with godliness, contentment under the care of thy good providence; and may those who are rich not be high-minded, nor trust in uncertain riches, but in thee, the living God, who givest us richly all things to enjoy. O may they study to do good, and be rich in good works, thus laying up in store for themselves a good foundation against the time to come, and by active charity securing to themselves the true life of heaven, even while they are upon earth. May love pervade and rule every society of the New Jerusalem; and thus may it be proved that the members thereof are thy disciples indeed. Save thy people, and bless thine inheritance; feed them also, and lift them up for ever. Continue thy loving kindness to them that know thee; and thy righteousness to the upright in heart. Let all those who seek thee, rejoice and be glad in thee; and let such as love thy salvation say continually, let God be magnified. And may we all meet in thy heavenly kingdom hereafter, and unitedly renew our song of gratitude, and say, Blessed be the Lord God of Israel, from everlasting to everlasting.] Amen.

XV.

O LORD, thou art the only Source, and bountiful Giver of all good. We desire to approach unto thee with humble confidence and thankfulness. Under a deep sense of our continual dependance upon thee, we would ask of thee to give unto us our daily bread, and to bestow upon us that which is needful for the supply of our real wants. We ask not an abundance of this world's goods for their own sake, neither would we desire them: we desire to regard the pleasures and satisfactions arising from outward things, only as instrumental and subordinate to those higher delights which flow from a purified heart, and a regenerate and heavenly state of the affections. [We would seek thy kingdom, and thy righteousness, in the *first* place, and leave unto thee to add such things beside as thy all-merciful and all-wise Providence seeth fit. We know that thy Providence extends to all our affairs, and that even the hairs of our head are all numbered. We would, therefore, cast aside all anxious thought for the morrow; and improving thy gracious admonition, would abstain from adding, by anxious anticipation, the ills of the future to the sufficient evil of the present. We would pursue the plain path of duty as the path of peace, leaving all the results of our activities to thee, reserving only a constantly pervading solicitude to secure the one thing needful, that whether we live, or whether we die, we may live or die unto thee. As thou hast given unto us to rejoice in hope, so make us also patient in tribulation. Give unto us to continue instant in prayer, by cherishing an humble sense of our weakness, and a devout conviction of our entire dependance upon thee. Under all the changing circumstances of life, enable us to remember,

that "the Lord reigneth;"—that thy providential government is that of unchangeable love and unchangeable wisdom; and that thou hast promised, in thy love and pity, to sustain all that cast their burden upon thee. Under the pressure of any present sorrow, let us call to mind our former deliverances. Let us confess under every trial, that it is only through thy grace that we faint not; let us be assured that although the desires and hopes of our outward man perish, yet daily shall our inward man be renewed by strength from on high, and invigorated with spiritual life, light, consolation, and joy. Let us take up our song of holy confidence, and say, "Our help cometh from the Lord which made heaven and earth; he will not suffer our feet to be moved: he that keepeth Israel shall neither slumber nor sleep: the Lord is our keeper: the Lord is our shade upon our right hand: the sun shall not smite us by day, nor the moon by night: the Lord shall preserve us from evil; he shall preserve our going out, and our coming in, from this time forth, and even for evermore."]

We would remember that thou art the Almighty Ruler of all things; and that in all thy providential dispensations, thou hast eternal ends in view. When our worldly affairs prosper, be pleased to preserve us in humility; and guard us from the snare of worldly confidence, which the enemy would spread for our feet. Let nothing allure our hearts from thee, and the imperishable riches of thy kingdom. Moderate all our desires, even those which in themselves are innocent. Teach us how to use this world so as not to abuse it; and so that, through thy love constraining us, and the affections of good tempering our bodily appetites, our enjoyments may be seasoned with moderation and thankfulness; and by thy power be kept

in due subordination to a primary and conscientious regard to what is useful and becoming. Enable us to maintain a sober, self-renouncing mind, under the pre-eminent influence of our best affections. Save us from fickleness of judgment, inconstancy of purpose, unevenness of temper, and a cold and careless state of feeling. Enable us to maintain a propriety of behaviour, and to preserve a consistency of character. May we be found fervent in spirit, steadfast, immovable, abounding in thy work, and wholly devoted to thy service. Temper the fervours of our natural feelings, and cause them to observe their proper bounds, lest they should disregard the dictates of our spiritual dispositions, or disobey the rational convictions of our best judgment. Let us not be unduly affected by disappointments, nor overmuch disturbed or cast down by the failure of our endeavours, especially in relation to matters of small moment. When we think we stand, let us take heed lest we fall. Let us not be high-minded, but fear. Let us walk circumspectly, because the days are evil, and iniquity abounds. Guard us from inflated and overheated imaginations. Save us from wandering thoughts, and distressing and causeless anxieties. Let no inordinate affections of the will disturb our inclination or ability to judge rightly. Suffer not our judgment, through the bias of some natural propensity or favourite object, either to increase or diminish the force of those considerations by which it ought to be guided. Enable us so to judge on all occasions, as to do no violence to truth; always regarding in the first place those things which are first in importance, and especially consulting thy revealed will, to the glory of thy holy name. [Should afflictions overtake us, then let mercy compass us about. When suffering under sickness, privation, or sorrow, we would mark thy

overruling hand, and remember that the Lord is a strong hold in the day of trouble; and under thy guidance, we would strive to realize that spiritual improvement and benefit, which thou art ever waiting to communicate. We would look to thy gracious end and design, and take comfort in the prospect of its successful and happy accomplishment; and while called to feed upon the bread of tears, we would make this our hope and consolation, that thou knowest our souls in adversity, and that our times are in thy hand. We would remember that thou in faithfulness hast afflicted us, to the end that we may learn thy statutes; and that thou leadest us through fire and through water, only to bring us out into a wealthy place: Whither may we all arrive through thy mercy, and glorify thee, our Divine Leader and Protector, for ever and ever.] Amen.

XVI.

MERCIFUL FATHER, again would we lift up our hearts unto thee in humble gratitude, and fervent love! [How many blessings hast thou bestowed upon us! Thy wisdom alone can recount the riches of thy love, and number the mercies which, day by day, thou pourest down upon us. Many and great are the dangers from which we are every moment protected, or delivered. Our enemies are many; they are lively, and they are strong; and they hate us with a cruel hatred; they encourage themselves in evil, they commune of laying snares privily, they say, Who shall see them? But thou, O Lord, preservest our life from fear of the enemy; thou hidest us from the secret counsel of the wicked, from the insurrection of the workers of iniquity. Thou hast delivered our souls from death, our

eyes from tears, and our feet from falling. O that we may walk before thee, in the light of the living! Order our steps in thy Word, and let not any iniquity have dominion over us. Teach us to refrain our feet from every evil way, that we may keep thy word. Teach us so to number our days, that we may apply our hearts unto wisdom.

Enable us to discover whenever the evils of our selfhood interpose to hide the light of thy countenance, that we may hasten to renew our repentance, so that thou mayest graciously renew thy forgiveness, by restoring that communion with thee by thy Spirit, which our unfaithfulness had interrupted.] Thou art a God of knowledge, and by thee actions are weighed; for thou searchest the heart and triest the reins, to give unto every one according to his works. Who can understand his errors? Who can tell how oft he offendeth? Cleanse us, O Lord, from secret faults! Examine us, O Lord, and prove us; search us, and know our hearts; try us, and know our thoughts; and see if there be any wicked way in us; and lead us in the way everlasting. Incline us to a frequent, yea, a continual self-examination; a continual reference of all we desire, intend, think, say, or do, to the standard of thy holy law of genuine, immutable truth; that so we may become acquainted, not only with the tendency of the actions of our lives, but with the quality of our motives, and the intentions of our wills. Shew us our most besetting sins; the evil tempers to which we are most exposed; the weaknesses into which we are most easily betrayed. Shew us the vain refuges to which we recur but too frequently, in excuse of a favourite propensity, or in defence of an habitual indulgence. [Expose to our perception, and convict us of the folly of all those fancied reasons, by which the sensual mind confirms itself in its

submission to the demands of outward enjoyment, or in its conformity to the pernicious requirements of worldly pride. We desire to see, as we are seen; and to know, as we are known. The light of thy truth lays all things naked and bare. Thy Word is quick and powerful, discerning the thoughts and intents of the heart. That thou seest, so far as our states can bear, we pray thee to shew unto us. And in imploring this needful, and yet most humiliating manifestation, we earnestly desire to be found faithful, in putting away from us all that thy truth condemns, all that is evil, all that is false, all that is unseemly, yea, all that bears even the appearance of evil. And when we are humbled in our own sight by the sins thus brought home to us, and perceive that in any wise we have offended against our brother, either in word or deed, remind us of our obligation to seek forgiveness of him, in order to our conjunction with thee being fully restored. Give unto us ingenuously to confess our faults one to another. Keep our minds open to conviction. Let not our consciences be seared by the endeavour to conceal from ourselves the real extent of our offences, still less by excusing them, or by refusing to make a just reparation. Grant unto us to see clearly, that our dearest interests require that we should discover, and hence that we should open wide the eyes of our understanding to discern, the full enormity of every evil by which we are tempted, or into which we are betrayed, through infirmity, or lack of caution. Give unto us to know that our humiliation and confession before thee will avail nothing, while we proudly refuse the due expression of the same to our injured brother, or unjustly withhold that reparation which we believe, in our conscience, he is entitled to receive. As we increase in self-knowledge, give unto us, in a corres-

pondingly increased degree, a deep, a settled, a uniform abhorrence of our evil propensities; and of all those inward and outward usurpations of the love of self and of the world, which, by a faithful and enlightened self-examination, we are enabled to detect. So may we exclaim with earnest sincerity, in reference to all within us at enmity with thee, "Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred, I count them mine enemies." When we reflect upon the past, and perceive by how many trespasses we are become debtors to thee, give us to feel sincere contrition and humiliation; a godly sorrow that worketh repentance; that by actual repentance,—by ceasing to do evil because it is sinful, we may obtain an inward remission of our sins; so that, as we remove evil from our thoughts and our conduct, thou mayest remove it from our hearts; giving us new affections, new desires, intentions, and ends of life. Then shall we know the blessedness of those whose transgression is forgiven, and whose evil heart of unbelief is removed, with all its direful consequences. Then shall we experience the blessedness of those whose sin is covered; for then shall be implanted in the interiors of our minds, that interposing good and righteousness which is derived from thee; being communicated by thy Spirit and operation, and received by faith, and appropriated by obedience. Then shall we take up our song of thanksgiving, and say, "Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile. I acknowledged my sin unto thee, and mine iniquity have I not hid; I said I will confess my transgression unto the Lord; and thou forgavest the iniquity of my sin." Hear and accept our prayer, O Lord, for thy own name and mercy's sake. Amen.

XVII.

O LORD GOD ! who hast placed man upon earth in order to his preparation for eternal happiness in heaven; and who, as the righteous Judge of all, wilt search the heart, and try the reins, to give to every man according to his ways, and according to the fruit of his doings; we desire to bear in mind the shortness and uncertainty of life, and the certainty of death and judgment; and while we mark the swift passage of time, we would call our ways to remembrance! How often have we transgressed thy commandments, and rebelled against thy righteous laws; ungratefully rejected thy beneficent controul, resisted the saving influences of thy Spirit, and disregarded the dictates of conscience, and the voice of truth. We have allowed ourselves to be troubled and careful about many things, while we have forgotten or disregarded the one thing needful. In our perverseness and blindness, we have preferred earth to heaven, darkness to light, and evil to good, the world to our neighbour, and ourselves to thee. Endued with talents to be applied to thy glory by extending thy righteous dominion, and thus promoting the happiness of thy creatures, we have neglected to cultivate them; or have misapplied them to unworthy and selfish purposes. Entrusted with powers, mental and bodily, spiritual and natural, as stewards for the advancement of thy honour, and the furtherance of the interests of thy kingdom, we have appropriated them to ourselves, to procure pleasure, honour, power, or praise. In assuming merit to ourselves, we have robbed thee of the glory due to thy name alone. [In consulting our own gratification in preference to thy revealed will, we have dared to exalt ourselves above the King of kings, and Lord of lords. Yea, we have offended with our hearts, our hands, and our

tongues; for these being given unto us to love, to do good, and to bless, we have abused them to love ourselves, to do evil, and to wound and injure our brethren. How shall we pay the vast debt we owe! Our only hope is in thy mercy,—freely to forgive us all! It is of thy mercy that we are not consumed, and because thy compassions fail not. O may the riches of thy goodness, forbearance, and long-suffering, have their proper effect upon us, by leading us to continual repentance. The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise. We would declare our iniquity, and be sorry for our sin. Our hearts are deceitful above all things, and desperately wicked; and the imaginations thereof are evil, and that continually. Our iniquities are gone over our heads; as a heavy burden, they are too heavy for us.] If thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared; with thee, also, is plenteous redemption, for thou shalt redeem Israel from all his iniquities. Remember, O Lord, thy tender mercies, and thy loving-kindnesses, for they have been ever of old. Remember not the sins of our youth, nor our transgressions; according to thy mercy remember us, for thy goodness sake, O Lord. For thy name's sake, pardon our iniquity; for it is great. Turn thou unto us, for we are desolate and afflicted; look upon our affliction, and forgive all our sins. Restore unto us the joy of thy salvation, and let a willing spirit support us. But while we supplicate forgiveness of thee, be pleased to impress upon us the solemn truth, that sins can only be effectually forgiven so far as they are forsaken. Let us be assured that thy forgiveness will avail us nothing, except so far as we put away from our hearts all the evils of unmerciful-

ness, and exercise that mercy to others which we desire to receive at thy hands. Instructed by thy Word, may we ever remember, that although at our desire thou forgivest our sin, an unforgiving spirit on our part will assuredly bring back upon us the full penalty of our offences.* Daily, then, O merciful Saviour, imbue us with that spirit of love and mercy, which pervades and blesses thy heavenly kingdom, in which we humbly trust we shall find an eternal abode, through thine infinite mercy.

[And while we are contemplating that forgiveness which thou art ever ready to grant to all that seek for it aright, we supplicate thee to dispel from the minds of Christians their false and mistaken views of the nature of forgiveness of sins; of the manner of its communication; the conditions on which it is obtained; and the results which follow its reception. Convince thy professed followers, O Lord, that thou art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee; forgiving all who with humble and contrite hearts desire it, by opening a friendly communication with their souls by thy Spirit, and giving unto them, through faith in thy Name, power to become sons of God; thus bringing them into a state of rational liberty, with a full capacity of making their calling and election sure. Enable them to see that thy forgiveness of sins, in no wise dispenses with thy great work of saving thy people from their sins, by the gradual process of regeneration. Let them no longer confound forgiveness with salvation. Convince them, O righteous Father, that although, as a consequence of their forgiveness, thou workest in them both to will and to do according to thy own good pleasure, they must also co-operate with thee, and work out their own salvation

* See Matt. xviii. 32.

with earnest solicitude, and a well-grounded apprehension of their own infirmity; that so the mercy they have received may be spiritually appropriated by them in the interiors of their souls, by corresponding acts towards their fellow-creatures. O that Christians universally may rightly understand, that thou blottest out the transgressions of the repentant sinner for thy own sake; by removing the record thereof from his interior memory, which is the book of his life, and the power thereof from his heart; at the same time giving him a gracious assurance of thy work of mercy, in the answer of a good conscience, testifying that he hateth and shunneth that which is evil for thy sake, and independently of all influences arising from the hope and fear of man, and from worldly and merely human considerations. Enable them also to see, that no man can entertain a well-grounded hope of heaven, unless he hath an assurance, that he loveth and followeth after heavenly things with his governing affection, and thus with his whole heart. O may Christians learn to found their hope of mercy and forgiveness from thee, upon their extension of mercy and forgiveness to others; their hope of thy love to themselves, upon their loving others for thy sake; and their hope of receiving good from thee, upon their doing unto others as they would have others do unto them. May they be enabled to detect, and to banish all doctrines concerning the forgiveness of sins that are dishonourable to thee, because repugnant to thine infinite love and mercy, and inconsistent with that divine justice, which is but another name for thine infinite righteousness and goodness! May they so think of thee, that their thoughts may be in unison with the wisdom of angels; that earth and heaven may unite in the praise and adoration of thy great name, for ever and ever.] Amen.

XVIII.

UNTO thee, O Lord, do we give thanks, unto thee do we give thanks, for that thy name is near, thy wondrous works declare. Thou art nigh unto them that are of a broken heart, and savest such as be of a contrite spirit. Thine eye is upon them that fear thee, upon them that hope in thy mercy, to deliver their soul from death, and to keep them alive in famine. Thou hast been mindful of us, and thou wilt bless us. Thou wilt give strength to thy people, thou wilt bless thy people with peace. Many sorrows shall be to the wicked; but he that trusteth in thee, mercy shall compass him about. Blessed are they that keep judgment, and he that doeth righteousness at all times. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. Thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield. In thy Name shall thy people rejoice all the day, and in thy righteousness shall they be exalted. Such are the gracious promises, most merciful Father, by which thou hast encouraged us to walk in thy ways. Help us, in all sincerity, to renew our covenant with thee. Now do we dedicate ourselves to thy service; and devote all the powers of our souls and bodies to do thy will. We would regard thee as our gracious Master, not doing our own works, nor seeking our own pleasure; but doing all things in thee, and to thy glory. [Yea, for thy sake, we would regard ourselves as the servants of all, not looking so much to our own supposed claims upon them for benefits, services, gratitude, or praise, as being mindful of theirs upon us; that we may render unto all their due, and be uniformly generous and disinterested. May we be willing to account others better and wiser than

ourselves, that we may be ready, with candour and thankfulness, to profit by their good example, greater experience, or more extensive information. Looking unto thee, our Master in heaven, we would perform all our duties faithfully in relation to our families, our friends, our fellow-citizens, and all mankind. As connected with these several relations, we desire to consider, in the first place, our obligation to advance the interests of thy church and kingdom, and especially by a watchful circumspection, lest by any means we should individually become causes of offence, or the occasion of introducing or perpetuating dissension, disunion, or disorder. May we, and all the members of thy true church, be uniformly just, kind, and affectionate to each other; scrupulously respecting each other's rights and feelings; exercising gentleness and forbearance; in honour preferring one another; and submitting ourselves one to another, in thy faith and fear. We would regard, with brotherly sympathy, each other's temporal comfort and happiness, cherishing at the same time a still deeper solicitude for each other's spiritual improvement and eternal well-being. Help us, O Lord, to stir up one another to the pure love and ardent pursuit of thy truth, and especially to the love and practice of goodness. Teach us to watch over one another with a prudent tenderness and a godly jealousy, lest our minds should be corrupted from the simplicity that is in thee. Incline us in love to serve one another. So far as it is our duty to command, teach us to unite firmness with prudence, and to temper authority with gentleness and kindness; and so far as it is our duty to obey, enable us to yield obedience with fidelity, docility, cheerfulness, and singleness of heart; not with eye-service as men-pleasers, but as thy servants, with good-will doing service as unto thee,

and not as unto man; knowing that whatsoever good thing a man doeth, the same shall he receive of the Lord. So far as we possess greater strength or ability, dispose us to bear the infirmities of the weak, and not to please ourselves, but rather to please our neighbour for his good, to edification, according to thy own blessed example. Suffer us not to mind high things, but let us condescend to men of low estate. May we be like-minded with thee, who art the God of patience and consolation, and who art ever nigh unto all that call upon thee in truth. May we glorify thee by receiving one another as thou hast received us. Let us not judge one another, but rather exercise judgment and condemnation upon ourselves, lest in any wise we should become occasions of offence, and place a stumbling-block in our brother's way. Let us seek and follow after those things that make for peace and brotherly union, and those things wherewith one may edify another, and by which social engagements may be rendered conducive to spiritual uses. In all our intercourse and dealings with others, may we constantly maintain the truest sincerity and the most undeviating integrity.] We would never sacrifice the least of our immortal interests to gain the greatest temporal advantage, or to bring about the accomplishment of a desired, but unworthy object. What will it profit a man to gain the whole world, and lose his own soul! That which is true in the whole, may we ever remember, is equally true in the minutest of its parts. Deliver us from the smallest of sins, the least and most indirect deviations from rectitude. Enable us freely, and without reserve, to submit our love of ease and pleasure to our sense of duty; and to devote our hearts and minds, our hands and our tongues, to the benefit of our fellow-creatures. Teach us thy way, O Lord, that we may walk

in thy truth. Let righteousness go before thee, and set us in the way of thy steps. Let thy loving kindness and thy truth continually preserve us. Lead us, O Lord, in thy righteousness, because of our enemies; make thy way straight before our face. May our feet be swift in the path of thy commandments. May we continually wash our hands in innocency, that no iniquity may be found therein. May we keep our tongues from evil, and our lips from speaking guile. May our mouths speak wisdom, and our tongues talk of judgment. May we stand in awe, and sin not; holding frequent communion with our hearts, in a silent and serious application to the doctrines of divine truth. Grant these our imperfect prayers, we beseech thee, for thy name and mercy's sake, O Lord. Amen.

XIX.

O LORD our Father, be pleased mercifully to behold thy children, while they each declare thy praise, and say, Bless the Lord, O my soul, and all that is within me bless his holy Name! Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good, so that thy youth is renewed like the eagle's! While we thus approach unto thee, O Lord, with thanksgiving, enable us to testify the sincerity of our gratitude, by dedicating ourselves to thy service. In supplicating thy blessing, we would remember our obligation to do good, as well as to seek good at thy hand. We would remember that in thy church in heaven, all receive good in exact

proportion to their desire to communicate good ; and that a like desire ought to be cherished by the members of thy church on earth, by doing good to others, in return for the unspeakably greater blessings received from thee. We would not live to ourselves ; we would not sow to the flesh ; or seek our fruits in the works of the will of the flesh, or of the will of man ; we desire that our fruit may be unto holiness, and, in the end, everlasting life. We would remember, that what a man soweth, that shall he also reap ; and that he that soweth to the flesh, shall of the flesh reap corruption ; but he that soweth to the spirit, shall of the spirit reap life everlasting. May we daily prove that we are disciples and followers of thine, O Lord Jesus Christ, by taking up our cross, and crucifying the flesh, with its affections and desires. May we, through the spirit, so mortify the deeds of the body, that we may truly live unto thee, and bring forth the spiritual fruits of love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, and temperance. So shall we put off the old man, which is corrupt, with his deeds and deceitful lusts, and shall put on the new man, renewed in knowledge after thine image, and created according to thy likeness, in righteousness and true holiness. We earnestly desire to become children of light, and being freed from sin by thy sanctifying truth, to enter into the glorious liberty of the children of God. We desire that we may so delight in thy will, as to find thy service perfect freedom ; and to experience, that in keeping thy commandments there is great reward. [We would be actuated, in our obedience, by pure and elevated motives. We would not be excited or allured by inducements from without. We would not derive our chief impulse either from the hope of reward, or the fear of retribution, in this world, or in

the next. It is thine alone to inspire pure motives ; and to give to thy servants, in proportion as they shun evils as sins, a love of goodness for its own sake. This, O Lord, we humbly seek at thy hand, knowing that genuine goodness is its own reward. We desire to maintain a deep conviction, and a constant remembrance, that every one receiveth of thee a measure of happiness, only in proportion as, by the reception of goodness, he becometh a partaker of thy nature ; and that heavenly peace and joy are only found in the performance of uses, grounded in the love of doing good, derived from thy love divine. Knowing that no man who is spiritual liveth unto himself, but unto thee, we would regard ourselves as thy stewards, and humbly own, that all we are that is according to thy will, and all we have, is thine. And since our talents and active powers, mental and bodily, with all our possessions, we hold of thee, to be faithfully applied to thy purposes in the various relations of life, we would honour thee both in our souls and bodies, and likewise in our substance. We would not be desirous of making provision for the flesh to fulfil the desires thereof, but in seeking an increase of worldly goods, we would chiefly regard them as the means of performing uses, and of benefiting our fellow-creatures. We would cherish, on all occasions, a readiness to yield, and an indisposition to exact ; we would regard ourselves as debtors to all men, and as under an obligation, on thy account, to do them all the good that lies in our power, according to the dictates of justice and judgment, and the laws of an enlightened charity. It is thine to afford opportunity, and thine to give discrimination, zeal, and prudence, in the use and improvement of it. Enable us to distinguish between real uses and good works, and those which are good only in

appearance. Dispose us to judge, not according to appearances, but to judge righteous judgment, knowing that the quality of goodness is according to the purity of our motives ; and that the purity of our motives depends upon the justness of our judgment, regulated by sound knowledge, and the immutable principles of holy truth. May we form conclusions, and estimate the value of all things, under the influence of eternal ends ; and on all occasions keep those uses which regard the body and the world, in due subordination to those which regard heaven and eternal life. May we abstain from that unreal and merely natural charity, which while it benefits temporally the idle and the vicious, injures them spiritually and eternally. Let us not counteract the great interests of society, by ministering to indolence and selfishness. Enable us, in the true spirit of charity, and agreeably to its holy laws, to forgive all who injure us, by word or deed, as we hope to be forgiven. May anger and contempt be superseded by mercy and pity ; and as thou art willing to forgive all according to their repentance and amendment, enable us to do likewise. Teach us so to exercise the duty of forgiveness as to exclude every feeling of a vindictive nature, and yet in such a manner as to afford no encouragement to evil doers, for their sakes. Let us not be overcome of evil, but let us overcome evil with good ; and if it be possible, let us live peaceably with all men. Let us not recompense evil for evil ; neither let our thoughts dwell upon injuries or offences ; and especially warn us of the danger of frequent advertence, either in thought or in word, to persons who have injured us, or who have become obnoxious to our perceptions, whether through evil or infirmity, lest the condemnation of ill-doing should degenerate into personal resentment ; and lest the habit of

condemning an erring fellow-creature should insensibly sour the disposition, and impede the growth and activity of brotherly love and charity.

And, O Lord, we beseech thee, not only to save us from an unforgiving spirit, as the hindrance to our effectual reception of forgiveness from thee, but we supplicate thee also to deliver us from that state of mind which is the very ground of an inexorable temper.] Save us from that bondage to the love of self and the world, which arises from the absence of heavenly charity, and which would cause us to regard our fellow-creatures as our debtors, and as under an obligation to promote our wishes, and to minister to our gratifications, as though they were created for our sakes alone. Give us to experience the liberty of that disinterested love which prevails in heaven, and may we so faithfully perform our obligations to our fellow-creatures on earth, as to become prepared to engage in angelic uses in thy better kingdom above, for ever and ever. Amen.*

XX.

O LORD, merciful and gracious, thou art our Creator, Redeemer, and Saviour; our Father, Protector, and Guide. Thou hast provided all things needful for us; and thou hast so ordered our affairs by thine all-wise providence,

* In the foregoing prayer there occur the following expressions, "the spirit" and "the flesh," and by them is to be understood the internal man and the external man, or what is the same, the spiritual mind with its spiritual affections, and the natural mind with its natural affections; there also occur the expressions, "the new man" and "the old man," and to these the same meaning is to be affixed.

and so regulated the influences of things and circumstances upon our minds, as to render them, in the greatest possible degree, conducive to our spiritual improvement, by affording us the best and most suitable opportunities, according to our several states, of shunning that which is evil, and doing that which is good. [By thy Spirit, thou hast been incessant in operation, to withdraw us from our natural evils and infirmities; to raise us from darkness to light; and from evil to good; and to purify and regenerate us; and by the implantation of charity and faith, to restore the likeness in our hearts and understandings, of thy divine love and wisdom. But how many of thy gifts have we received without blessing thee, the giver! How many opportunities of improvement have we neglected, forgetting the intention of thy providence, and the great business of our lives! How often have we resisted thy Spirit in our consciences, by harbouring thoughts, or by speaking or acting, contrary to the good of charity, and the truth of faith!] Blessed be thy name! thou hast not dealt with us after the measure of our sins, nor rewarded us according to our iniquities. Thou knowest our frame, and thou rememberest that we are dust! Prepare our souls, we beseech thee, for the operation of thy mercy and pity, by disposing us to cherish a constant remembrance of this humbling, yet sanctifying truth. Suffer us not to remain in ignorance as to what we are of ourselves. Convince us, O Lord, and help us ever to remember, that we are mere weakness, infirmity, impurity, and evil; and that only by means of a deep and humble consciousness that we are but as dust and ashes in thy sight, can thy strength be effectually manifested in our behalf, and thy holiness be imparted to us. Keep back thy servants from deliberate and presumptuous sins. Help us to watch and

pray, that we fall not into temptation. [Let us not rush into temptation in our own strength; but when called to endure it by thy all-wise permission, give unto us to cease from self-confidence on the one hand, and from despair on the other, and let us hear thy gracious voice saying, "Be still, and know that I am God:" "Fear not, I am thy shield, and thy exceeding great reward." Enable us patiently to hope, and quietly to wait for thy salvation, relying on that immutable assurance of thine, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." Taking encouragement from this thy merciful promise, through thee will we cast down our enemies, O Lord; through thy name will we tread them under that rise up against us. We will not trust in our bow, neither shall our sword save us. We will lift up our eyes unto the hills from whence cometh our help: our help cometh from the Lord which made heaven and earth. Thou art our light and our salvation, whom shall we fear? thou art the strength of our life, of whom shall we be afraid? In the time of trouble thou shalt hide us in thy pavilion; in the secret of thy tabernacle shalt thou hide us: when our feet are ready to sink in deep mire where there is no standing, thou shalt establish our feet upon a rock, and our head shall be lifted up above our enemies round about. May we thus be stayed upon thee at all times; and do thou lead us in thy righteousness because of our enemies, and make thy way plain before our face. Keep us as the apple of the eye; hide us under the shadow of thy wings from the wicked that oppress us, from our deadly enemies that compass us about. When we feel that we have no power, then, Lord,

manifest thy own; and when we despair of help, let the arm of thy salvation be revealed. Assuredly thou wilt keep the feet of thy saints, and the wicked shall be silent in darkness, for by strength shall no man prevail.] Under difficulties of all kinds, support and encourage us to proceed in the path of duty; and let us not, because of the disappointment of our hopes, or the discouragements which beset our way, become weary in well doing. Suffer us not, when enduring natural trials, to mistake the sorrow of the world that worketh death,—the murmurings and repinings of disappointed self-love,—for that godly sorrow, chastened by patience, which worketh repentance unto salvation. In seasons of humiliation, may we so judge and condemn ourselves as not to be condemned in thy sight; and when, being self-condemned, we suffer affliction of spirit, let us take comfort in this, that we are thus chastened of the Lord, that we may not be condemned at the last. O let thy grace be sufficient for us! In darkness, be thou our light; in weakness, be thou our strength; in doubt, our confidence; in weariness, our rest; in affliction, our comfort; in sorrow, our joy; in death, our life. Under all trying states of mind, and under all possible circumstances, may we feel assured that thou art present to hear and to deliver; and may we be sustained and cheered by thy unchangeable declaration, that as our day is, so shall our strength be. Help us also to apply to ourselves individually thy encouraging words, “Who is among you that feareth Jehovah, and obeyeth his voice; that walketh in darkness, and hath no light? Let him trust in the name of Jehovah, and stay himself upon his God.” Blessed be thy name, O Lord Jesus Christ, our only God and Saviour, for ever and ever. Amen.

XXI.

MOST holy and adorable Lord God our Saviour, we desire to approach unto thee with feelings of deep humiliation and self-abasement. We are sensible that of ourselves we are defiled creatures, prone to love ourselves, and to be proud of our own proper, and merely natural acquisitions, yea, to glory in our shame, and lightly to esteem thee, the great Lord of all, and the riches of thy heavenly kingdom. We have learned, both by instruction and by experience, that through the fallen and degraded state of the lower principles of our nature, we are brought into continual communication with evil spirits, who find in our corruptions a likeness of themselves, and claim unhallowed kindred with us. We know that our spiritual adversaries desire to excite our evils, and to hold us in them, that our souls may become their prey, and be led captive at their will. [They that seek after our life lay snares for us; they that seek our hurt consult mischievous things together, and imagine deceitful devices, all the day long. Strangers rise up against us, and oppressors seek after our soul. They that hate us without cause are more than the hairs of our head; they that would destroy us, being our enemies wrongfully, are mighty. But thou hast known our reproach, our shame, and our dishonour. Our adversaries are all before thee; and blessed be thy holy name, thou hast not given us over as a prey unto their teeth, but thou hast overruled the malice and cunning of our enemies to our spiritual advantage, and to the furtherance of our purification. As for them, they thought evil against us; but thou didst mean and permit it unto good; to humble us, and to prove us, and to do us good in our latter end. For through their instrumentality thou hast

brought home to our experience, that we are born with a propensity to evils of all kinds; thou hast led us to a sure conviction, that if our evils are not removed by repentance and regeneration, we must remain in them; and thou hast impressed upon us the solemn consideration, that, remaining in them, we must perish eternally, because evil cannot dwell with thee, and without holiness no man shall see the Lord. In thy mercy thou hast placed us here, that here we may be prepared for thy more immediate presence in heaven. Here life and death are set before us, and presented for our choice. And although thou, O gracious Father, with all the intensity of thy divine love, desirest that we should have and choose life, and hast given unto us thy Word and Spirit to guide and influence our choice; and although our enemies desire, and secretly work with inconceivable cunning and malignity, that we may choose death; thou, in thy wisdom and power, dost continually provide, that we shall be constantly held in the midst between heaven and hell, and that our free-will shall not be violated by overwhelming influences, either from the kingdom of light, or the kingdom of darkness. O let this consideration inspire us with holy confidence and courage.] Enable us to rest upon the truth of that assurance, that thou dost not allow thy creatures to be tempted above that they are able to bear. Under every temptation, however severe the struggle between the law of truth in the conscience, and the remaining unregenerate propensities in the external man, thou wilt open a way of escape, and by thy all-sufficient grace, thou wilt enable us to obtain the victory. We rejoice that afflictions and temptations are no marks of thy displeasure; but, on the contrary, that whom thou lovest thou dost rebuke and chasten. We rejoice that no

degree of tribulation, nor distress, nor famine, nor peril, nor all the power of the principalities of death and darkness, can separate us from thy love in thy Divine Humanity, or diminish thy fatherly sympathy, or suspend thine Almighty watchfulness and care. We rejoice that our past experience affords abundant grounds for our future consolation and support. Truly can thy regenerate children declare, "It is good for me that I have been afflicted, that I might learn thy statutes. Before I was afflicted, I went astray, but now have I kept thy Word." [Blessed is the man whom thou chastenest, and teachest out of thy law; for as a man chasteneth his own son, so the Lord chasteneth his people. If, in the spiritual desert, and waste howling wilderness, we are tried by the pains of spiritual hunger, it is that thou mayest feed us with the heavenly manna; and if we are parched with spiritual thirst, it is that thou mayest smite the rock of divine truth, even the letter of thy Word, and thence bring forth for our refreshment, streams of living water. Thus thou givest unto us to feel our entire dependance upon thee, and to perceive that man doth not live by any kind of support separate from thee, either spiritual or natural, but solely by thine Almighty Word, thy Spirit of Truth, which alone creates and preserves, and which alone communicates both the bread of this world, and also the bread of life. All things are of thee; not only those good things which are attained by us, but also the means of their attainment. We acknowledge thy wisdom and goodness in upholding our free agency under all trials and temptations, being assured that without the capability of a rational and free choice, we could not lay hold of thy offered grace; nor appropriate goodness and truth from thee so as to become partakers of thy nature; neither

could we co-operate with thy saving operation, or enter into a reciprocal and blessed conjunction of life with thee. We bless thee that we are thus abundantly qualified to ensure our entrance into life, and to surmount the consequences which the fall of man has entailed upon our degenerate nature. And since thy wisdom and goodness, in calling us from our natural bondage to inherit the heavenly Canaan, hath marked our path through a wilderness of worldly cares, distresses, and trials; of spiritual infestation and temptation, even to the temporary privation, during such seasons, of heavenly nourishment, light, life, and peace; we would, with all resignation of ourselves to thy care, and confidence in thine all-sufficiency, take up our cross, and follow thee in that path which thou, the first-begotten from the dead, hast trod before us.] Thou wast tempted that thou mightest be able to succour them that are tempted. In all our future trials, enable us to possess our souls in patience; and in all the conflicts between the spirit and the flesh, the internal and external man, let a prevailing sense of our own weakness lead us to trust only in thee. With a full assurance of faith, may we cast ourselves upon thee, reposing upon that encouraging declaration of thy Word, "the Lord is a sun and a shield; the Lord will give grace and glory, and no good will he withhold from them that walk uprightly"! So shall we become partakers of thy victory, and overcoming as thou didst overcome, shall spiritually sit down with thee on thy throne for ever and ever. Amen.

XXII.

O LORD JESUS CHRIST, our merciful Father and

Saviour, again doth thy renewed goodness claim from thy servants a tribute of gratitude and praise. Thou prolongest our existence only for this gracious purpose, to render us more fully meet for thy presence in heaven, and more fully receptive of those principles of goodness and truth which form thy kingdom in the soul. Thou desirest, in thy unbounded love, that we may attain the utmost extent of our capability of uniting in the employments of angels, and of tasting that ineffable peace, joy, and delight, with which angelic uses are attended. Therefore hast thou given unto us another day's opportunity of devoting our souls anew to thee, of becoming more permanently thy pure and happy abode; and by appropriating more of thy nature and Spirit, of becoming more entirely thine. O what happiness is found in thee! What sweet and holy confidence is enjoyed by thy true, thy dutiful and affectionate children; for thou delightest to fulfil the desire of them that fear thee; and in mercy and truth to preserve them that love thee.

But, O Lord, our consciences testify, that as yet we are but little prepared by an interior conjunction of life with thee, and an actual and full consociation with angels, for the employments and delights of heaven. Our hearts are but feebly set to do thy will; and our understandings too little engaged by the purities and glories of divine truth. Our hands are fettered, and our feet are hindered, by innumerable evils to which we are prone; so that thy work is often felt as a burden, and thy way regarded as a trouble to us. Our eyes are not wholly directed towards thee, nor do our ears continually wait for, and incline to thy Word. Too often do the trifling vanities of this world intensely, and even exclusively engage our attention, to the disregard or forgetfulness of the great business of our

existence. [O while we remember the heavy woe denounced by thee against the lukewarm in thy service*, give unto us to perceive how far it is applicable to ourselves. But whatever the degree of our guiltiness in thy sight, withhold not thou thy tender mercies, O Lord. Cast us not away from thy presence, and take not thy Holy Spirit from us. And although our sins testify against us, let thy gracious offers of mercy, and thy faithful promises of salvation, be our hope and our consolation. Let thy loving kindness and thy truth continually preserve us, for innumerable evils have compassed us about; our iniquities have taken hold upon us, so that we are not able to look up; they are more than the hairs of our head, therefore our hearts fail us; our hearts also are smitten and withered like grass, so that we forget to eat our bread. Be pleased, O Lord, to deliver us; O Lord, make haste to help us. Though we are poor and needy, yet thou thinkest upon us; arise for our help, and redeem us, for thy mercy's sake. Some trust in chariots, and some in horses; but we will remember the name of the Lord our God; for thou hast a mighty arm; strong is thy hand, and high is thy right hand; thou art the glory of our strength; Jehovah is our defence, and the Holy One of Israel is our King.] We have learned by frequent experience, that we have no strength against evil but what we continually derive from thy Spirit; we have no prevailing defence but the truths of thy Word; all our strength, and all our sufficiency, is of thee. O give unto us to stand fast in the evil day, having our loins girt about with truth, and having on the breastplate of righteousness, and having our feet shod with the preparation of the gospel of peace, and bearing the shield of faith, the helmet of salvation,

* See Rev. iii. 16.

and the sword of the Spirit, which is the Word of God, praying also in spirit, and watching with all perseverance; so shall we be led on by thee, the Captain of our salvation, and by thee be crowned with spiritual victory. [Blessed be thou, O Lord, our strength; thou teachest our hands to war, and our fingers to fight; our goodness and our fortress, our high tower and our deliverer, our shield, and he in whom we trust; thou shalt subdue our enemies under our feet, and save us from all them that rise up against us. Through thee we shall do valiantly, for thou shalt tread down our enemies; thou shalt cover our head in the day of battle. Thou wilt deliver us, also, from the snare of the fowler, and from the noisome pestilence; from the terror by night, and the arrow that flieth by day; from the pestilence that walketh in darkness, and the destruction that wasteth at noon-day. There shall no evil befall us, neither shall any plague come nigh our dwelling; for thou shalt give thy angels charge over us, to keep us in all thy ways. So shall we tread upon the lion and adder; the young lion and the dragon shall we trample under foot; for thou hast given us power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt us. Them that set their love upon thee, thou wilt deliver; them that know thy name, thou wilt set on high; when they call upon thee, thou wilt answer them; thou wilt be with them in trouble; with eternal life wilt thou satisfy them, and shew them thy salvation. But, O Lord, our Redeemer, because we follow that which is good, our adversaries rise up against us; they reward us evil for good, and hatred for our love. Nevertheless, in the day of trial, thou art our all-sufficient Saviour; and when we are ready to conclude that it is in vain that we have cleansed our hearts, and

washed our hands in innocency, thy mercy, O Lord, shall hold us up, and in the multitude of troubled thoughts within us, thy comforts shall delight our souls. Yea, our enemies also shall not triumph over us; and they who assaulted us with great power shall pass away; so that we shall diligently consider their place, and it shall not be found. Then shall we know that the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth; and the blessed fruit of our tribulation shall be patience, and a calm reliance upon thy Word and promises; an abundant experience of thy goodness, and of thy power to support, comfort, and deliver. Then shall we have a good hope that in due season we shall reap, if we faint not; together with a firm confidence and full assurance, that they who sow in tears shall reap in joy; and finally, thy love shall be shed abroad in our hearts, and thy Spirit shall bear witness with our spirits that we are thy children, and heirs of that heavenly kingdom which thou hast prepared for them that love thee.] May such be our blessed experience, for thy own name and mercy's sake, O Lord. Amen.

XXIII.

GREAT and adorable Lord God, who in thy Divine Humanity art named Jesus Christ, we desire most devoutly to thank thee for all thy mercies, and especially for the revelation of thyself at this day, in the fulness of thy glory, as our Creator and Preserver, our only Redeemer and Saviour. [We rejoice that we are encouraged to come unto thee under every difficulty and trouble, whether natural or spiritual, and to beseech thee, in the full assu-

rance of faith and hope, to deliver us from evil. Thou art able to deliver us from the direful effects of our selfhood, even that essential death which is the last enemy that shall be destroyed; and although we must expect to be engaged in spiritual conflicts during the remainder of our stay upon earth, yet shall thy mighty arm finally prevail, and death shall be swallowed up in victory. We desire, O Lord, to be in thee, and thou in us, being created anew into thy likeness. We desire that the old things of the natural mind may pass away, and that all things may be made new, so that our internal and external may be united in one in thee, even as thy Divinity and Humanity are united in one.] Guided and governed by thy holy truth, we would not live unto ourselves, but unto thee, for to this end thy Humanity both suffered and was glorified,—that all should live unto thee. In that godliness which is thy likeness, thou hast given us the promise of the real good of this life, and the surpassing good of the life to come. For thy sake, therefore, we would diligently labour in thy sacred cause; and patiently endure reproach should such be our portion; because we trust in thee, who art the living God, and the Saviour of all them that obey thee, especially of those that believe in thee according to thy true character, and acknowledge thy Humanity to be divine. Deliver thy servants, we pray thee, who thus believe in thee, from the love of self, and the love of the world, and all the unholy passions which thence originate. Deliver us from pride and vanity, vain glory and self-conceit; from every thing approaching to envy and malice, wrath and revenge; from all inordinate desire for worldly distinction, wealth, or pleasure; from all conformity to worldly customs contrary to holiness; from all low and unhallowed desires and thoughts; and from all intemperate

and unlawful application of things provided for our legitimate use and enjoyment. Deliver us from every emotion and temper, every word and work, which are contrary to thy Word, and offensive to thy Spirit. [Above all things deliver us from that covetousness which is idolatry. Remind us, that they who desire to be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. Grant unto us, also, to remember, that some, through the love of riches, have erred from the faith, and pierced themselves through with many sorrows. Help us, O Lord, to flee from these things, and incline us earnestly to follow after the true riches of righteousness, godliness, faith, love, patience, and meekness. May we be anxious only to fight the good fight of faith, and to lay hold on that eternal life whereunto we are called. Amidst all the difficulties and allurements of life, enable us to preserve our integrity, and to keep ourselves unspotted from the world. Forgetting those things which are behind, and reaching forward to those which are before, may we press toward the mark, for the prize of our high calling. May we be temperate in all things, keeping the body under, and bringing all its appetites into subjection. And since we are called to wrestle not only against the inordinate desires of the flesh, but also against the powers of darkness, may we put on the whole armour of God, that being strong in thee, and in the power of thy might, we may be able to withstand the wiles of the devil, and to quench all the fiery darts of the wicked. Give unto us a quick sight to discover the activity of our enemies within us, and enable us, following thy example, O blessed Redeemer, to put on righteousness as a breastplate, and a helmet of salvation upon our heads; and when the enemy cometh in like a

flood, let thy Spirit, O Lord, lift up a standard against him. Let us not be drawn away with the wicked, and with the workers of iniquity, who speak peace deceitfully, while mischief is in their hearts. O let us not be flattered with their tongues, or mocked with their unhallowed allurements. Deliver us from all our infirmities; our blindness to thy truth, our deafness to thy counsel, our distaste for the delights of holiness, our unhealthy warmth to things natural, and coldness to things spiritual. Strengthen our weak hands, and confirm our feeble knees. Say unto the fearful heart, "Be strong, fear not; in quietness and confidence shall be your strength." Thou hast provided all things needful for our salvation; for thou wast manifested in the flesh, that thou mightest destroy the works of the devil, redeem us from all iniquity, and purify unto thyself a peculiar people, zealous of good works. May we thus become the subjects of thy redeeming- and sanctifying operations. Thou art able to do exceeding abundantly for us, above all that we can ask or think.] Heal us, O Lord, and we shall be healed; save us, and we shall be saved; for thou art our praise. Then shall things natural within us be submitted to, and be reconciled with, things spiritual; then shall we receive the reconciliation in ourselves which thou didst first effect, in thine own person, between our nature and thine. In the union of the internal and external man according to heavenly order, we shall experience that peace which thou hast left us; for the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. Then shall the heavens pour down righteousness, and the earth shall open to receive it; and they shall bring forth salvation; and from them together shall righteousness spring. There shall be no lion in the way of holiness, nor shall any

ravenous beast go up therein ; the fool shall not wander in it, but the redeemed shall walk there. Thus, gracious and almighty Lord, finally deliver us, we beseech thee, from evil, and take us to thy heavenly kingdom, where we shall obtain joy and gladness, and sorrow and sighing shall flee away. Amen.

XXIV.

O LORD JESUS CHRIST, thou art the adorable fountain of good ; thou art our only Divine Benefactor ; unto thee do we lift up our hearts with our voices, in gratitude and praise. Through thy mercy we are brought from day to day in health and safety. Thou hast been our all-wise guide, and our almighty protector. Thou hast supplied all our wants, temporal and spiritual ; and now, blessed be thy name, we are disposed, through the quickening influences of thy Spirit, gratefully to acknowledge the hand which dispenses all our blessings. [How many calls upon our gratitude are presented in the mercies of Creation and Providence, Redemption and Salvation ! But more especially would we adore thee that thou hast now graciously revealed to thy servants the true nature of heaven, and of the angelic character ; and hast opened to our delighted view the spiritual sense of thy Word, the spring of angelic wisdom ; and this thou hast done in order that thy new kingdom may be established upon earth, which having its origin in heaven shall be in perfect correspondence and union therewith. We rejoice in the blessed consequences of these gracious manifestations ; we rejoice that henceforth the inhabitants of the earth may think in unison with the angels of heaven, and become intimately

consociated with them, and in some degree become conscious partakers of their happiness. It is our privilege to behold the New Jerusalem descending from thee out of heaven; and also to be the early witnesses of thy second advent in the clouds of the letter of thy Word, through which we are enabled to discern, with exceeding joy and thankfulness, the radiant power and great glory of its spiritual sense. In that clear and holy light of truth, we thankfully confess that thou art especially present, with all the redeeming and saving powers of thy Divine Humanity. Into the souls of all who are willing and prepared to receive thee at this thy second and spiritual advent, thou art now making thy triumphant entrance; and thus we are enabled to perceive, that the tabernacle of God will be with men, and that thou wilt dwell with them, and be their God, even for ever and ever! Yea, and our understandings also, unworthy as we are, are the destined temples of that glory, and our hearts, the tabernacles of that power, which attend thy promised coming. And O what a blessed manifestation of thy love and wisdom are we thus permitted to behold! Thou hast now shewn us plainly of thyself,—of the Father in the Son, the Essential Divine in the Divine Humanity; yea, in thy glorified Humanity, we behold the divine perfections of the Godhead entirely brought forth to view. Thus have we been shewn plainly of the Father, according to thy promise. We no longer see through a glass darkly; the truth is no longer shrouded in a parable; nor is the wisdom of God enveloped in mystery.] To us it is given to know in large measure the mysteries of the kingdom of heaven. Thou hast opened our eyes to behold wondrous things out of thy law. The truths relating to thy great works of creation, redemption, and regeneration, are now, with

unprecedented splendour and power, presented to our understandings and our affections. Adored be thy goodness, that the first-fruits of thy new kingdom are now in the world; and that we believe, and are sure, that thy kingdom will grow and prevail, and will endure for ever and ever. We pray that we, with all who have received thee in that new dispensation of divine truth in and by which thou art making thy Second Advent, may prefer Jerusalem above our chief joy. May we henceforth and for ever, as good citizens of the holy city, bear true allegiance to thee, our heavenly King, and thankfully acknowledge thee to be the sole source and proprietor of all our affections which are truly good, and of all our knowledges which are genuinely true. Cause us to regard ourselves as no longer our own, but as altogether thine; and help us to submit all our lower affections, desires, and delights to thy government, that they also may be made, by thy mighty operation, worthy of thy acceptance and possession; that so in thy church, whether it be considered individually or collectively, the wolf may lose his fierceness, and dwell peaceably with the lamb; and the leopard lie down with the kid; and the calf, and the young lion, and the fatling be together; and the whole be led by a little child;—that the cow and the bear may feed, and their young ones lie down together; and the lion, ceasing from prey, eat straw like the ox; that the sucking child may play, without hurt, on the hole of the asp; and the weaned child put his hand, without injury, on the cockatrice den. Then shall none hurt nor destroy in all thy holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters that cover the depths of the sea. For Jehovah shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her

desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. Hasten it, O Lord, in thy own time, for thy name and mercy's sake. Amen.

XXV.

O LORD JESUS CHRIST, thou art the King of kings and Lord of lords! Thine is the kingdom, O Prince of peace; and thy law is the truth. Thou desirest to rule over us not because thou lovest homage for its own sake, but because thou desirest the happiness of thy creatures, who can only find peace and felicity in becoming thy true and faithful subjects. It is only within the boundary of thy spiritual kingdom that true peace can be experienced, for beyond that boundary there is confusion, desolation, and sorrow, envying, strife, tumult, and every evil work. While we honour thee as our King, we bless thee as our only deliverer from evil, our only Saviour from sin, for truly, O Lord, in commanding our allegiance, thou desirest only to save us from destruction. We adore thee likewise, as the sole author and giver of good, spiritual and natural. We gratefully acknowledge, that unto thee we are indebted for all things; for our real comforts, our present peace, and a joyful anticipation of everlasting purity and blessedness. It is because thou art the good Shepherd, and carest for thy sheep, that they want not any good; for thou makest them to lie down in green pastures, and leadest them beside the still waters. It is thou who restorest our souls to tranquility and joy, and leadest us in the paths of righteousness, for thy name's sake. When we are called to suffer temptations, for our purification, and in

order to our becoming rooted and grounded in love; and when, in order to arrive at the mount of life and light, we are called to pass through the valley of the shadow of death; even then will we fear no evil, for thy rod and thy staff,—the pure truths of thy Word,—are our strength and consolation. And when surrounded by our spiritual enemies, who, taking possession of the wilderness of our yet disordered minds and unpurified hearts, threaten us with desolation and destruction, thy mercy prepares for our refreshment a heavenly banquet; the interiors of our souls are replenished with the heavenly influences of thy love, and our thoughts are filled to overflowing with the excellences of thy truth. Blest with a continued experience of thy unfailing goodness, we gratefully exclaim in the language of thy Word, “Surely goodness and mercy shall follow us all the days of our lives, and we shall dwell in the house of the Lord for ever!” Surely we shall enjoy the bounteous blessings vouchsafed to thy church below, until we are prepared for a happy removal to thy better kingdom above!

[We confess, Almighty Lord, that we owe thee unbounded love, gratitude, and obedience, both as our Father, and our King. The government is on thy shoulder, O Lord Jesus Christ, and thou art the universal king, the sole possessor of power in heaven and on earth. The kingdom of heaven is thine; the church upon earth is thine; and all the kingdoms of this world, whether consistent with thy spiritual kingdom or not, are subject to thy supreme controul and overruling providence. It is the presence of thy Love and Wisdom in thy kingdom above, which constitutes the very essence of heaven; thou art the all in all therein; and from thee the blessed myriads of angels derive their affections and perceptions, their goodness and truth, their love and

wisdom, and all their power, and all their peace. Not a movement of holy love, not an activity of enlightened thought, takes place in that better world, but what originates in thy love and wisdom divine, as their sacred source. Neither doth there proceed a single word or action from any angel of heaven but what is caused by thine all-perfect, and all-pervading operation. O what a blessed state of existence, where every power of the soul is willingly submitted and presented to the impulse and direction of the all-wise and most holy Lord! O when shall the kingdoms of this world become the kingdom of our Lord! It is not for man to know the times and the seasons; the kingdom is thine; and thou only knowest the best means of its advancement, and the most suitable period for its full manifestation. While we desire to thank thee that we enjoy the privilege of working together with thee for its extension; and while we pray thee to increase our ability and zeal for this good work; we implore that we may not be discouraged by the apparently slow progress of truth in overcoming the opposition which is raised against it, whether it arise from an honest but mistaken zeal, or the darkness of ignorance, error, and prejudice, and the prevailing influence of selfish and worldly affections. Knowing that the kingdom is thine, let us encourage ourselves with the cheering consideration, that all thine infinite love, wisdom, and power, are unremittingly engaged in its advancement, but always in harmony with thy own laws of order for the government of rational and free agents. Thou hast given a banner to them that fear thee, that it may be displayed, because of the truth, that the nations of them which are saved may come unto it. We beseech thee to give unto thy servants who are engaged in raising it, thy Holy Spirit of love and wisdom. Enable them to

combine the prudence of the serpent with the harmlessness of the dove, that by well-doing, they may put to silence the ignorance of the foolish. May they be gentle unto all; apt to teach, forbearing, in meekness instructing those that oppose themselves; in the hope that thou wilt give them repentance, to the acknowledgment of the truth. May their conduct and demeanour be such as comports with the charity, meekness, gentleness, disinterestedness, purity, sincerity, and singleness of heart, which pre-eminently distinguish thine everlasting gospel. We pray for the peace of Jerusalem;—for that peace which only succeeds the victorious march of Divine Truth. We pray for the spiritual prosperity of all that love her;—of all that love the truth, and manifest its power in their lives and conversation. Let all those that seek thee, rejoice and be glad in thee; let such as love thy salvation say continually, the Lord be magnified. Let them shout for joy and be glad that favour thy righteous cause; yea, let them say continually, let Jehovah be magnified, who hath pleasure in the prosperity of his servants! So we thy people, and sheep of thy pasture, will give thee thanks for ever; we will shew forth thy praise to all generations; and we humbly pray, that we may ever be numbered with thy true disciples; walking before thee with a perfect heart; enduring faithful unto the end; that finally we may receive the crown of everlasting life.] Amen.



XXVI.

O LORD, our Lord, how excellent is thy name in all the earth; thou hast set thy glory above the heavens. When we consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, in the

view of thine adorable majesty, we exclaim, "What is man, that thou art mindful of him? or the son of man that thou visitest him? and yet hast thou crowned him with glory and honour, and hast made him to have dominion over the works of thy hands." [Nevertheless power belongeth unto thee alone, O Lord God Omnipotent, and thou reignest over all; and all the power of man is derived from thee, and is possessed and exercised entirely in dependence upon thee. It is thou who hast made us, and not we ourselves; for thou didst create all things by the breath of thy mouth, and by thy Word were all things made which were made. From thee, the author and sustainer of our life, we derive our voluntary and intellectual powers;—the power to discern truth, and to embrace it; the power to love goodness, and to practise it; the power to perceive, to know, to reason, and to remember; to detect, and refute error; and to communicate, confirm, defend, and illustrate, the truths of thy church, as deduced from thy Word. Thou art also the author and giver of that celestial power,—a power which thy regenerate children possess only in a less degree than angels, and which is an express image of thy own omnipotence;—a power which is of love by wisdom, and which is of wisdom from love; a power for good, and against evil; a power which thou givest only to those who join goodness with truth, charity with faith, and obedience with knowledge.] And how inestimably precious, O Heavenly Father, are the high privileges of those who become partakers of thy nature through regeneration, and whom thou hast graciously called "the sons of God!" And while we rejoice in the high dignity thus bestowed upon thy regenerate children, we thankfully confess, that thou givest unto all thy creatures power to become such, provided they believe

in thy name, and approach unto thee, O Lord Jesus Christ, as their only God and Saviour : for unto them thou givest the light of sanctifying truth ; the saving help of thy regenerating spirit ; and finally, all the blessings of salvation. We pray that we, who enjoy these privileges, may not be found slothful, but diligent and faithful servants, fervent in spirit, earnest in every duty and labour of love, and thankfully acknowledging that all our power originates in thy Spirit, which alone worketh in us a disposition to will, and a power to do, according to thy own good pleasure. May it be our constant aim, and the supreme object of our desire, to become like thee in all things. May the conviction continually be present, that he who sincerely entertaineth the hope of becoming like thee, purifieth himself, even as thou art pure. Blessed be thy divine goodness, thou hast not only called us to the honour of being thy servants, with the promise of an everlasting reward ; but thou hast also called us to the still higher dignity of becoming thy spiritual children, heirs to the unspeakable blessings which are annexed to that nearest relationship to thee. But when with a just exultation we exclaim, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God," let our feelings be tempered by the consideration, that whosoever is really born of God doth not commit sin ; and that whosoever is of the truth, loveth his brother, not only in word, but in deed, and in truth. May we, then, diligently shun all evils as sins against thee.

[We greatly rejoice that we have experienced the power of thy Holy Word in restraining us from sin, and in conducting us to righteousness ; and that we can truly declare, that thy Gospel is the power of God unto sal-

vation. We thankfully acknowledge, that while thy Providence mercifully preserves to us our mental powers, the appeals which are addressed to them in thy Holy Word, are the best calculated to lead them freely and harmoniously to co-operate with thee, in the great work of our regeneration. For in thy Word thou dost condescend, not only to appeal to our higher affections which resemble thine own Love, but also to our lower desires, presenting unto us all-sufficient inducements to obedience, exciting our natural desire for happiness by the hope of obtaining heavenly felicity, and the fear of incurring everlasting woe. Thus, O Lord, hast thou wisely and graciously provided, that thy Word shall act upon our whole nature, and draw our whole mind into a state of conformity with thy will, and conjunction with thyself. And in all the changes of state incidental to our regeneration, we have ever found thee present with us, aiding our weakness by thy Spirit, and counselling us by the wisdom of thy Word, so that we each can say, "I love the Lord, because he hath heard my voice and my supplications; because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death encompassed me, and the pains of hell gat hold upon me; I found trouble and sorrow: then I called upon the name of the Lord,—O Lord, I beseech thee, deliver my soul! Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple; I was brought low, and he helped me. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee!" In all thy dealings with our souls, O mighty Redeemer and Saviour, thou art wonderful in operation; and whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord! May we therefore delight

in tracing, so far as it is possible or allowable, thy wonder-working hand, while thou art performing thy promise in our souls, "I will sprinkle clean water upon you, and ye shall be clean : from all your filthiness and from all your idols will I cleanse you; a new heart, also, will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." O may we thus acquaint ourselves with thee, and be at peace!] May we cast away all our transgressions whereby we have transgressed, and make ourselves a new heart, and a new spirit, by working together with thee to this end, even as thou hast commanded. May we sanctify ourselves wholly to thy service, and through thy grace go on from strength to strength, until we arrive at last in thy holy and happy kingdom above. Amen.

 XXVII.

BLESSED be thou, O Lord God of Israel, our Father, for ever and ever. [Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty; for all that is in the heavens, and in the earth, is thine; thine is the kingdom, O Lord; and thou art exalted as Head above all. Both riches and honour come of thee, and thou reignest over all; and in thy hand is power and might, and in thy hand it is to make great, and to give strength unto all. Now therefore, O Lord, we thank thee, and praise thy glorious name; for thou Jehovah art our Redeemer, and besides thee there is no Saviour. In thee

alone have we trusted, O Lord Jesus Christ, since we heard the good Word of truth, now proclaimed anew,—the good tidings of thy Divine power unto salvation, unto every one that believeth, through the union of Divinity with Humanity in thy glorious Person. Greatly do we rejoice, that unto all who thus believe on thy name, thou givest power to become sons of God.] Thou hast created us for the noblest purpose that Infinite Goodness and Wisdom could devise; and to the end that we may realize thy gracious designs, thou hast endowed us with the noblest powers of mind which Omnipotence can bestow upon finite creatures. All these distinguished powers thy adorable Providence continually protects from harm; and at the same time thy Spirit operates to sanctify them to thyself, and to render them instruments, in thy hand, of blessedness to ourselves and others, both here and hereafter.

[We thankfully confess, that thou art also the continual giver and sustainer of our bodily, as well as our mental powers; and from thee are all those instrumental means of action which the things of this world supply, and which may become, under thy direction, an effectual means of doing good, spiritually and naturally, both to ourselves and to others. All these powers do we derive from thee, and we confess them still to be thine, and earnestly desire and pray, that we may hold them of thee as stewards who must one day give an account of their stewardship; and may we so faithfully apply them, under the guidance of thy Word, to the glory of thy name, who art at once their almighty Source, and their only proper End, as finally to receive thy divine approbation.] O let us not degrade our mental or bodily powers, by rendering them subservient to merely worldly ends; neither let us abuse them,

by applying them exclusively to the fulfilment of the desires of the flesh. Suffer us not to dishonour the noble functions of our bodies, by yielding up the members thereof as instruments of unrighteousness. Let our whole minds be given up to thee, as becometh those whom thou hast called from death unto life; and let all our members become instruments of righteousness to thy glory. And while we beseech thee, that we may withhold nothing from thee, and that all our activities, mental and bodily, may be regulated by thy precepts, we also pray, that we may be guarded from ascribing the least degree of power or merit to ourselves. Help us, in all humility and thankfulness, to take up the language of thy Word, and say, "Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth thee, that thou art the Lord who exercisest loving-kindness, judgment, and righteousness in the earth, for in these things thou delightest," as manifestations in thy true children, of their relationship to thee. May we be ever disposed to recollect that word of thine, in all our undertakings, and more especially when they refer to the things of thy kingdom, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." We desire to be deeply sensible that we are weak and frail creatures. We are not sufficient of ourselves to think any good thought, or to form any righteous purpose; our sufficiency is altogether of thee; for without thee, we can do nothing. But blessed be thy holy name! we can do all things which thou hast commanded, through thee strengthening us; for thou givest power to the faint, and to them that feel that they have no might, thou increasest strength. [In all our trials,

enable us willingly, and if possible, cheerfully, to resign ourselves without reserve to thy disposal. Give us to see that thy almighty government, thy all-wise Providence, and the beneficent activity of thy love and goodness, are one. Give unto us, O Lord Jesus Christ, to rejoice in the sacred truth, that even as to thy Humanity thou art omniscient, omnipotent, and omnipresent; for thou knowest what is in man; thou hast all power in heaven and in earth; and thou hast promised to be present with thy faithful followers even unto the end; yea, thou searchest the hearts and reins of all men, and wilt give unto every one according to his works. Out of the riches of thy Divine Human glory, strengthen us with might by thy Spirit in our inner man, and so dwell in our hearts by faith, that being rooted and grounded in love, and our souls being filled with the fulness of God, we may comprehend somewhat of the breadth, length, height, and depth of thy Love Divine, which passeth all knowledge. Thou, and thou only, art our almighty Defender, and our all-bounteous Benefactor. They that wait on thee shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint. When we feel our hands withered and powerless, at thy command we will stretch them out towards thee, trusting in thy renovating power.] Let us ever wait upon thee, and be of good courage, knowing that thou wilt strengthen our hearts; yea, let us wait steadfastly upon thee. And when we are ready to halt under appalling difficulties, and hear thy voice commanding us to "go forward," let us trust in thee, and dismiss our fears; knowing that the Lord Almighty will go before us, and the God of Israel will be our rearward. Amen.

XXVIII.

ALMIGHTY LORD GOD, thou art the Creator and Governor of all things. All creatures are thine; and thou doest whatsoever thou willest in heaven and in earth. We thank thee that we are enabled to perceive, that that which thou willest is not the mere dictate of unbounded arbitrary power, but the righteous decision of infinite goodness and wisdom; a decision which is always conducive, in the greatest possible degree, to the good and happiness of thy creatures. [And even as to things evil which thou permittest to be done, and all painful occurrences which thou permittest to take place,—contrary to thy unchanging desire for and judgment concerning man's immediate good,—all these thou permittest solely with a view to that great end which thou willest, even the salvation of man, to which thou wilt eventually cause all things to minister as far as possible, according to the laws of thine own divine order. Thus do we thankfully recognise thy power as the benign, omnipotent activity of Divine Wisdom derived from Divine Love; while with unspeakable delight we perceive, that all the acts of thine omnipotence proceed in exact conformity with those eternal and immutable laws, which are one with the unerring dictates of thine Infinite wisdom and goodness. Agreeably to those laws, thou hast made the earth by thy power, established the world by thy wisdom, and stretched out the heavens by thine understanding. Thou didst make man in thine own image, and all his powers are from thee, and are thine alone. While then we thus confess, in all sincerity, that thou, O Lord, art the sole possessor of power, we beseech thee that we may not, under any circumstances, attribute any thing thereof to ourselves, by

thinking highly of ourselves on account of our supposed superior knowledge, seeing that if a man thinketh he knoweth any thing, he knoweth nothing yet as he ought to know. Neither let us be lifted up on account of the intellectual power which we conceive ourselves to possess, or on account of the respect to which we imagine ourselves, or our opinions, to be entitled; lest, becoming wise in our own conceit, we should forget thee, and say in our hearts, “My power, and the might of my hand, hath gotten me this wealth.”] O let us then remember thee, the Lord our God; for it is thou who givest unto us power to get wealth,—the imperishable wealth of thy heavenly kingdom; for it is thou only who canst enrich thy creatures in all utterance, and in all knowledge. From thee alone are all our intellectual and moral powers and attainments derived; and unto thee we thankfully ascribe the merit and the praise thereof. Deeply impress upon our minds this all-important lesson, that the power of knowledge, truth, and faith, is not a power of blessing and salvation, but of condemnation and destruction, until it be exercised under the influence of an humble spirit of obedience, goodness, and charity. Give unto us, therefore, while we desire the gifts of the understanding, not to desire them merely for their own sake, but for the sake of their use, and give unto us, above all things, to follow after charity. May we so faithfully use and apply all our powers, mental and bodily, spiritual and natural, voluntary and intellectual, according to the instructions of thy Word, as to grow in goodness, and in a desire to do good. To this end alone may we be diligent in seeking knowledges of every kind; and so far as they are possessed, may they be rendered subservient to use, and through thy grace be a means of enlarging our ability to promote

the interests of thy kingdom. Not only protect our energies from the dominion of evil, but give them also a right and a wise direction. Whatsoever good thing our hand findeth to do, may we do it with all our might. Suffer us not to be slothful in business, nor negligent in fulfilling our engagements, whether they relate to the affairs of this life, or to those of thy church and kingdom, and especially those engagements which are voluntary and gratuitous, as well as those which are undertaken for the sake of recompense or gain. In the application of our powers to the furtherance of beneficent purposes, we have thine own adorable example, as well as thy express command; for in all thy works of creation, we behold in constant union, the glorious manifestation of thy power and goodness. [Thou hast wisely and graciously adapted all things to our use, comfort, and well-being; intimately connecting them also, by thy Providence, with our immortal interests. And as the Redeemer of mankind, we still behold thy goodness, as well as thine omnipotence. Thou didst make bare thy holy arm, that the ends of the earth might see the salvation of their God; when thy judgments were in the earth, it was that the inhabitants thereof might learn righteousness; and when, by thine almighty power, thou didst cast out devils, and spoil the powers of darkness of their usurped dominion, it was to vindicate the oppressed, and to save the meek upon earth. The wicked were snared in the work of their own hands, to the end that the righteous might escape their toils. Thou art known even by the judgment which thou executest, as the merciful God; yea, even in the midst of thy judgments, unto thee, O Lord, belongeth mercy, for according to thine ever merciful laws of divine order, thou rewardest every one according to his work. And now again thou hast

manifested thy redeeming love, by executing the last judgment; thou hast again subdued and put to flight the spiritual enemies of thy Church; and thou hast taken to thyself thy great power, and reignest King of kings and Lord of lords.] Therefore do we rejoice greatly, and unite with the angelic host, and say, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Hallelujah, hallelujah, for the Lord God omnipotent reigneth." Amen.

XXIX.

GREAT and glorious Lord, before whom all nations are as nothing, and in whose sight they are accounted as less than nothing, and vanity; we approach thee under a deep sense of our proneness to err and to sin; our ignorance, blindness, and manifold infirmities; and humbly confessing our unfitness for that heavenly inheritance to which we are called. [Every day has made us acquainted more fully with our evils and our defects; or has presented them to our observation under some new, and more humiliating aspect. Yet do we desire to attribute all our self-abasing discoveries to thy mercy, and to the gracious dispensation of that light of divine truth, which alone can make manifest our real state, both by nature and practice.

We confess also with thankfulness, that in thus making us acquainted with ourselves, thou desirest to afford us an opportunity of turning our eyes from beholding vanity, that thou mayest quicken us in thy way;—that abandoning all vain confidence in our own sufficiency and strength, we may be led to direct our view towards the habitation of thy glory. O may our mental vision, being thus healed

and strengthened by thee, be enabled so to contemplate thy divine perfections, that our hearts may be emptied of all pride and self-complacency, and be filled with a deep and interior reverence and adoration of thy holy nature and character! May these thy gracious intentions be accomplished in us, and by us! May we ever regard thee as our Supreme Good! May our affections be weaned from the things of time and sense, and become fixed on the realities of heaven! And while we remember that even at the longest, we must soon pass through the dark valley and the iron gate of death, let us even now penetrate beyond it by the devout contemplation, and practical improvement of those cheering words of thine, "Blessed are the dead which die in the Lord, for they rest from their labours, and their works do follow with them." May we learn habitually to think of future blessedness only as the glorious fruits of those good works which on earth are wrought in thee. May we seek a blessed immortality, and entertain a hope of entering into rest, by a patient continuance in well doing, and by labouring diligently and faithfully in thy vineyard. While we are endeavouring zealously to promote the interests of thy true church, let us not be unmindful of the necessity of eradicating the noxious weeds that infest the heavenly plants within us, knowing that every plant which our heavenly Father hath not planted, must be rooted up. Animate us to this good, although frequently painful work, by the blessed hope of drinking of the spiritual wine of divine truth in thy heavenly kingdom.] O may we regard ourselves as strangers and pilgrims upon earth, anxious only to pass onward to that celestial city whose foundations are eternal, and whose Builder and Maker is God. Amidst all the uncertainties of life; of human friendships, advantages, hopes, and joys; under so

many liabilities to sickness, pain, sorrow, and death, teach us to fix our hopes and our desires on thyself, the all-sufficient and unchangeable good. Whatever changes may overtake us, thou changest not. The design of thy Providence, under all events, is ever the same; for by means of all our changes, thou desirest to purify us, and to fit us for everlasting bliss! Let us not be deceived or overwhelmed by appearances. Let thy work, and thy gracious designs therein, appear to thy servants. Reveal to us thy glory, the beautiful manifestation of thy goodness, wisdom, and power. Of old thou didst proclaim thy name, and manifest thy glory; shew it unto us, however veiled by outward things, that we may heartily confess that thy true name is,—“the Lord, merciful and gracious, long-suffering, and abundant in goodness and truth;” that thy glory is manifested in the salvation and everlasting happiness of thy creatures; and that herein thou art the Lord glorious in holiness, to be venerated in praises, doing wonders. And as it is thy peculiar glory to be the Giver and Doer of all good, so is it our glory meekly to receive of thee, and gratefully to acknowledge that without thee, we can do nothing; for thou art the Vine, and we are the branches.

Adorable Lord Jesus Christ, there is no God beside thee. All glory is thine; and thine alone. Thou wilt not, thou canst not give thy eternal, incommunicable glory to another. The noblest glories of created beings, are but so many rays reflected from thee. Manifest thy true glory more and more to thy servants, the glory of thy goodness, thy tender love, thy unutterable mercy. Prepare our hearts and minds to be profitably affected by the view. Let thy glory also be manifested in us, in our conduct and conversation; and let all who worship thee

according to thine everlasting Gospel, in like manner glorify thy name. Now is thy glory risen upon the earth, and now hast thou begun to dispel the gross darkness that covereth the people. May all the earth arise at thy reviving beams, and open their bosoms to receive them with gratitude and joy. May the wilderness and solitary place be glad for them; and the desert rejoice, and blossom as the rose! O let the nations see the glory of the Lord, and the excellency of our God; that all hearts may exclaim, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things: and blessed be his glorious name for ever and ever, and let the whole earth be filled with his glory." Amen.

XXX.

O LORD our Father and our Saviour, again do we desire to hold communion with thee, and to humble ourselves at thy footstool. [We adore thy great goodness in permitting us, while we bow down before thee in spirit, to attain to some perception, however faint, of the glories of thy love, thy wisdom, thy holiness, and thy power. How great are the blessings which thou delightest to bestow by means of humble and earnest prayer! Thou givest unto thy servants who worship thee in spirit and in truth, an internal intuition of those spiritual things which are the objects of prayer, by opening the interiors of their minds towards thyself; and in proportion as their prayer is imbued with the love of things celestial, thou dost vouchsafe a revelation of thyself, manifested in holy affection, hope, consolation, and internal joy. While we thus look up to thee, admiring the excellency of thy adorable nature, we

are impelled to exclaim, surely there are none of thy works, glorious manifestations as they are of the majesty of their Creator, which can for a moment be compared with thee their Divine Original! And yet how often are we drawn away from thee by meaner things than thy glorious works; and are allured and fascinated even by things opposed to thy adorable perfections! We confess that our thoughts and our affections, our hopes and our fears, are so exclusively engaged by the riches, the honours, and the pleasures of this life, that the riches, the honours, and the pleasures of heaven might never have been offered to us, or were accounted unworthy of our acceptance! Thou knowest, also, how apt we are to suffer the necessities of this life to absorb all our attention, to the neglect of the one thing needful,—our dutiful waiting upon thee. O when shall we be able truly to declare, that neither height of outward joy, nor depth of outward affliction, nor anything created, shall separate us from thee, or interrupt the free circulation of thy love in our souls! Awaken us, O Lord, to a conviction, and keep us continually sensible of the vanity of all things below, except so far as they stand in connection with eternity, and are consecrated by a regard and reference to eternal ends. Let us bear in mind the shortness of our stay upon earth; and incline us to regard ourselves as strangers and sojourners, having no abiding city here, and as wanderers through the wilderness of trial and privation, to the heavenly Canaan above,—that good and abundant land of pleasantness, rest, and peace. Lord, make us to know the measure of our days, that we may bear in remembrance how frail we are. We are like the grass which in the morning flourisheth, but in the evening is cut down, dried up, and withered. We spend our years like a fleeting tale; our days are as a hand-

breadth, and our age is as nothing in respect of thee. Verily every man, at his best state, is altogether vanity. Every man walketh in a vain show, and disquieteth himself in vain ; he heapeth up riches, forgetful how soon he must leave them, and knoweth not who shall gather them. And is it for these transitory vanities, O Lord, that we so anxiously wait? Forbid it, we entreat thee, and let our hope be only in thee. Lift up our eyes toward thy dwelling place ; fix them on eternity ; that we may see all things as seen by thee ; yea, let us see them in thy light, thou eternal and unchangeable Father. And not only assist us to form a just estimate of all earthly goods, but enable us also to penetrate the veil of the dark clouds of calamity and affliction, and to contemplate the all-merciful end which thou dost propose therein, and to anticipate a blessed accomplishment of thy purpose. Let us follow thee, O Lord Jesus Christ, with patience and firmness, through all the path which thou hast trod before us. Help us to triumph and overcome like thee, that we may spiritually be made partakers of thy throne, and may receive from thee the promised crown of everlasting life. Enable us continually to remember thy command to take up our cross and follow thee ; and may we be assured, that there is no other way to obtain that crown of eternal life, which thou hast promised to those only who are faithful unto death. [And as thy Humanity was made perfect through suffering and temptation, may we also be willing patiently to endure a like process, knowing that if we suffer with thee, we shall also be glorified with thee, being made like unto thy Glorified Body.

Notwithstanding every obstacle which our spiritual adversaries, or our misguided fellow-creatures, or our own evils and infirmities, may place in our path, still may our

eyes be immoveably fixed on thyself, the great end and crown of our immortal hopes ; and may we in all things consult thy glory, by imitating thy deeds ; and shew forth the glory of thy love and wisdom, by a life originating in charity and faith. May our glory thus be the reflection of thine, bearing thine own blessed image and likeness, and leading those who behold it, to glorify their Father in heaven. Preserve in us that state of mind which alone is suitable to prepare us for the manifestaton of thy glory in our lives, by causing us to maintain an habitual temper of humility. Preserve us from all vain desire for the knowledge which puffeth up, by inspiring us with supreme regard to the charity which buildeth up, and which cementeth together the living stones of divine truth, of which thy spiritual temple is constituted. Suffer us not to rejoice in a vainglorious ascription of any thing to ourselves, knowing that all such rejoicing is evil. Warn us against the unhallowed fires of self-glory, and self-derived intelligence, by those solemn words of thine, "Behold, all ye that kindle a fire, that compass yourselves about with sparks ! —walk in the light of your fire, and in the sparks that ye have kindled ! This shall ye have of my hand ;—ye shall lie down in sorrow !" As becometh our frail and sinful condition, enable us to maintain a distrust of ourselves, grounded in a deep and settled conviction, that our iniquities are before thee, and our secret sins in the light of thy countenance ; that we are all as an unclean thing, and that our self-derived righteousness is as filthy rags ; that we all do fade as a leaf ; and that our iniquities, like the wind, have taken us away. Let us not pursue a false glory, by cleansing outwardly the cup and platter,—by giving exclusive attention to our outward habits, and manners, or to the mere external form which the activities

of our understandings and wills assume ; but let us regard thy glory in our intentions and motives, that thou mayest inwardly form us to thy praise ; for thou art our Father, and we are all the work of thy hand. May we then become, by submitting ourselves to thy forming hand, vessels of honour, fitted to manifest the glory of thy goodness ; and so far as we are enabled to learn wisdom, love goodness, or perform uses, may we unreservedly yield to thee, as the one Source and Giver of all good, whether that good pertain to the will, to the understanding, or to the outward life, the glory, the merit, and the praise thereof, for ever and ever.] Amen.



XXXI.

WITH grateful hearts, O merciful Father, we acknowledge thy goodness, in having protected us from day to day, and kept us in a disposition to depend upon, desire, and supplicate, thy continued guidance and blessing. It is of thy mercy that we are sensible of thy past and present goodness, and that we are able and willing, with humble confidence, to commit the future to thy all-wise disposal. Enable us, in all our intercourse with the world, to walk in the path of thy commandments ; and encourage us to go forward therein with steadiness and fidelity, by an inward experience of present peace, and a well grounded hope and prospect of eternal felicity. Under all difficulties may we remember, and thankfully avail ourselves of thy promise, " I will instruct thee ; I will teach thee in the way which thou shalt go ; mine eye shall be upon thee." Guard us against our besetting sins, and the assaults of our spiritual enemies. Enable us to maintain a close com-

munion with angels, by heavenly-mindedness and purity. Give us diligence and integrity in the performance of our duties, and animate our hearts with charity towards all our fellow-creatures, that in all things we may do unto them, as we would ourselves desire that they should do unto us. Enable us to set thee alway before us; to act as in thy sight; and to shun all evil because it is sin against thee. May our faith in thee be a sincere and entire acceptance of thee, in every relation in which thou art revealed to us, as our Teacher, Lawgiver, and King, our Saviour and our Judge; and let our acceptance of thee be not in part only, but total and unreserved,—not that of the understanding and memory only, but also of the will and affections, and thus of our whole united powers of willing, feeling, enjoying, and acting. Suffer us not to love any object or thing whatever in preference to thyself. Enable us to regard the precepts of thy love and wisdom above all things, and to cause every desire and thought to bow down, and to be submissive, to the voice of thy Word. Suffer us not to fall into any degree of self-worship, by cherishing an inordinate affection for any outward object, or selfish purpose; or by indulging self-estimation on account of any contrivance or discovery of our own; or by thinking, even for a moment, that any thing in our minds or lives, which is really true or good, is self-derived, or procured by our own proper power. Enable us to adore thee as the giver of all good, and to acknowledge that merit and praise are thine alone. [Inspire us with a deep reverence for thy Holy Word; suffer us not to think or speak lightly or irreverently of any thing that is contained therein, or to use any of its language or expressions in common or idle discourse. Enable us to remember, that thy Word is the habitation of thine infinite wisdom, and the appointed medium whereby

thou art present with angels and men, uniting them in holy and heavenly communion, and at the same time admitting them to a blessed conjunction with thyself. Give us diligence in drawing divine knowledge from this inexhaustible fountain, and from every other stream which is replenished and fed by those living waters that go forth from thine eternal throne. Enable us to watch, and to try all our thoughts and conduct by the standard of divine truth. Give us a truly devout spirit, and incline us to an earnest, and a continual lifting up of the heart unto thee. Let such thoughts as thou art present in, and such as flow in from heaven, and refer to thy kingdom, be ever sweet and delightful to us; and may we discover by watchfulness, and reject by thy grace, all such as enter from hell. Enable us to fight against the adversaries of our souls, and to reject all their deceitful influences upon our minds, and to give thee all the glory of our victory, together with all the merit of those good dispositions, and all the praise of that inward peace, which are the fruits of the Christian conquest. Power belongeth unto thee, O Lord, alone, and from thee alone do thy children continually receive it, through the influences of thy Holy Spirit. Thou art the Father of all good within us. May we honour thee in that relation with filial duty and affection. May we likewise reverence all those divine truths which constitute thy church, and by which spiritual children are born of thee into thy heavenly kingdom. May we diligently endeavour to advance the interests of thy kingdom in the world, both in promoting goodness in our fellow-creatures by our own pure and upright example, and in propagating the knowledge of thy truth by every judicious and effectual means in our power.] So may we be useful, and prove a blessing in our day, to thy glory, and our own everlasting good.

Grant our imperfect prayers, O Lord Jesus Christ, for thine own name and mercy's sake. Amen.

XXXII.

O LORD, our bounteous Benefactor, we desire most gratefully to confess, that new mercies continually demand a renewal of our praise, and the expression of our increasing obligations to thy unbounded goodness. Thou hast been gracious to thy servants, thou has supplied all our wants, thou has guarded us against all dangers, thou hast caused thine angels to encompass us, and hast preserved us from the malice of infernal spirits. We pray that as our knowledge of thy goodness increases, our love to thee may increase likewise; and that we may shew forth our thankfulness, not only in words, but in the actions of our lives. We pray that we may be found increasingly diligent in making a suitable return to thy love, by co-operating with thee for the accomplishment of its design, even that gracious design which thou hadst in view in giving unto us righteous laws, the preparation of our souls, by the due observance of them, for the kingdom of heaven. Pardon, O Lord, that which thou hast seen amiss in our conduct, in time past. Shew us our errors and our evils, that we may turn from them with abhorrence, and shun them with diligence, that no obstacle may exist to our future communion and conjunction with thee. Let us henceforth be as obedient children, not fashioning ourselves according to the low desires that appertained to our former state of ignorance. Let us never forget the gracious offer of thy covenant when thou saidst, "If ye keep my commandments, ye shall abide in my love." And O that we

may so faithfully observe thy covenant as to enter into life, and abide in thy love, for ever and ever. Guard us against all those hindrances to our reception of thy love which arise from the evils opposite to charity. Preserve us from all approaches to anger, hatred, revenge, contempt, envy, evil-speaking, particularly in respect to those who have offended, or still desire to injure us. Enable us to watch against every feeling of aversion, coldness, or indifference, to the genuine principles of goodness and truth; lest becoming regardless of them, we should neglect the life that they require, and pass over to that which is opposite,—the life of evil and the false. [Preserve us from all unholy desires and thoughts pertaining to the flesh. Let us not witness any infractions of what is pure and decent without feelings of indignation, tempered with sorrow and pity. Let no corrupt communication proceed out of our mouth; but that which is good, and which tends to the use of edifying, that it may minister grace unto the hearer. Let us not defile the sacred truths of our religion by holding them in unrighteousness, or by connecting them with low and selfish affections, as the love of power, influence, or praise. O let us not be found amongst those who say unto thee “Lord, Lord,” but do not the things which thou sayest. Dispose us to render unto all their due, whether of worldly benefit or consideration, or of affection and respect on account of their virtues or talents. Give us a spirit of liberality and candour towards those who differ with us in sentiment, and of compassion towards those who differ from us in conduct; and enable us to regard them as we have reason to believe they are regarded by thee, and with sentiments corresponding with thy unbounded love and unerring wisdom. Let us be unwilling to pass judgment upon any one, knowing that to his own

master he standeth or falleth. Grant that we may ever maintain sincerity and disinterestedness in all our dealings, and in all our connections with our fellow-men; and regard our neighbour's prosperity and well-being as our own, so far as consists with prudence and just judgment. Keep our tongues from evil, and our lips from speaking guile. Help us to depart from evil, and to do good; to seek peace, and to pursue it. Incline us to be tender towards our neighbour's character; and never to speak to his disadvantage except from conscientious considerations, and never but under a reasonable and well-grounded conviction of the truth of our testimony. Suffer us not to bear false witness against the purity of our religious faith, and the heavenly tendency of the doctrines of our church, by any words or deeds unbecoming our profession, or calculated to detract from the honour that is due to the goods and truths of heaven, of which thy living church is constituted. Teach us to abstain from all acts that even in appearance only are evil, lest our good should be evil spoken of, to the injury of thy holy cause. Let our moderation be known unto all men, that thy name may be glorified. Grant unto us a right understanding of the laws and dictates of charity; and let our every desire and thought be brought into subjection to them. Make us contented with such things as we have, and grateful to thee the Giver. Let us not desire inordinately any thing which is for the gratification of the love of self and of the world, but be jealous of every desire that is not immediately produced by, or clearly under the government of, the love of thyself, and of our neighbour.] May we abstain from evils of all kinds, because they are sins; love what is good and true for its own sake; and improve all opportunities of doing good. May we thus prove that

we are thy true disciples, bearing thine image and likeness, and giving unto thee the glory thereof. Guard us, we beseech thee, from harm, by day and by night ; and every day that our existence is prolonged in this world, may we become more diligent and faithful servants of thine than we have been in the days which are past. May we so live unto thee, that when the period shall arrive for our removal into eternity, we may find peace in death, and experience a joyful hope of everlasting life. Amen.



XXXIII.

Most blessed and adorable Lord God our Saviour, who in glorious majesty unspeakable dwellest above the heavens ; before whom all nations are as a drop of a bucket, and are counted as the small dust of the balance, and even the great universe itself is as nothing ! we bow down before thee, and thankfully acknowledge thy loving kindness and tender mercy, in having permitted, and even commanded us, who are but as dust and ashes before thee, to address thee as Our Father. Pour into our hearts and minds, O Lord, such a portion of thy Holy Spirit, as may enable us to see, and to feel, that thou art indeed our Heavenly Father. Recall to our minds thy great and wondrous mercies, as our Creator, Redeemer, and Regenerator. Enliven our cold affections by the remembrance of thy tender love, and enable us, as thy grateful children, to love thee as our heavenly and all-merciful Father. Let love and charity, derived from thy love divine, be the governing principle of our minds, and the spring of all our thoughts, our words, and our actions. Then shall we render unto thee acceptable worship, and hallow and adore thy holy

name, not only with our lips, but in our hearts and lives. [And, O heavenly Father! fill us more especially with love and gratitude, in the contemplation of that endearing name by which we are permitted to address thee in thy glorified Humanity,—the name of Jesus Christ; a name which presents thee to our view as at once our Saviour and our King;—a name whose wondrous import, whose immortal glories, can never be exhausted, but in eternally increasing brightness, will be revealed more and more fully to those whose hearts are prepared by heavenly love, for the reception of heavenly wisdom. O Lord God of hosts, thou art indeed our heavenly King; the rightful Sovereign of our hearts, our understandings, and all our powers of action. May we ever yield unto thee the homage of a devoted and a sincere heart. May our religion be pure and undefiled before thee, our God and Father—a religion which delights to minister to the afflicted and the helpless, and which keeps unspotted from the world. Through thy Spirit may we purify our souls in obeying the truth, unto unfeigned love, loving one another with a pure heart fervently. Having obeyed thy command to “cease to do evil,” let us further obey thy command to “learn to do well.” Guide us to a right knowledge of what is moral, in our relation to man; and what is good, in our relation to thee. Let our moral studies be animated by a sense of duty, and be crowned with ever increasing improvement and delight; that having effectually learned to do well, we may become examples of well-doing. In the spirit of love to thee, and of charity towards all mankind as brethren,—as children of one common Father,—may we constantly endeavour to learn thy will, and to become acquainted with the laws of thy kingdom. May we find an increasing delight in learning

those laws in thy Word of Truth; may we seek to know them for no other end than to obey them, and to become good subjects of thy kingdom on earth, and hereafter, in the heavens.] Give unto us the wisdom that cometh from above,—the wisdom that is pure, peaceable, gentle, accessible, full of mercy and good fruits, impartial, and without guile. Enlighten our minds rightly to understand thy Word. Open our eyes to behold wondrous things out of thy law. Enable us also to remember, that if we know the things relating to thy mind and will, we can only enter into the true blessedness of knowing them, in proportion as we do them, by ceasing to do our own wills, and to seek our own pleasure; and by receiving with gratitude, and obeying with humility, the revelation of thy will and wisdom. But let us not be content, O Lord, to obey thy laws from the merely external motives of hope and fear,—because heaven is the promised reward of goodness, and hell the punishment of evil. Much less would we be actuated in our moral conduct by a selfish regard to worldly profit or reputation. Enable us, most blessed Saviour, to act from the heavenly principle of charity, from a pure love to thyself, and thy divine perfections, thine essential love and essential wisdom; and from a regard to that divine order, which, for the happiness of thy creatures, thy love and wisdom has established. O may we account it our highest privilege to resemble thee, by being serviceable one to another. And that we may give up our own wills in entire subjection to thy will, enable us to see our own nothingness and vanity, that ceasing from all dependance on ourselves, we may place our whole trust and confidence in thee. So shall we be replenished with thy Spirit, and be led onward from state to state, until we are rendered fully meet for thy presence in heaven. Amen.

XXXIV.

O LORD JESUS CHRIST, thou art our heavenly Father; our all-merciful, and all-wise preserver; our all-sufficient, and almighty Saviour: thou art the Life and the Truth; thou art the Bread of life that cometh down from heaven. [Thou alone knowest our necessities, both natural and spiritual, and we thankfully acknowledge, that thou bestowest upon us bountifully those things which are desirable to the body, so far as thou seest to be consistent with our advancement in the heavenly life. Enable us to regulate our desires according to thy gracious intentions for our good, and to cast ourselves unreservedly upon thy providential care. And if thy wisdom should see good to permit us to be afflicted; if it be needful in order to our regeneration, that our bodies should suffer pain, or our affairs become unprosperous; enable us to bow down before thee with resignation; and may it be our anxious endeavour to improve thy blessed example, in learning obedience by the things which we suffer. Give unto us a deep conviction, that thy mercy is over all thy works, and is the moving cause of all thy providences.] We earnestly beseech thee continually to bestow upon us that divine sustenance which thou hast provided for our souls, and without which we must eternally perish. Feed us with the goods of thy divine love, and the truths of thy divine wisdom. Enlighten our understandings into all useful knowledge, that we may be able to perform wisely and prudently our spiritual, moral, domestic, social, and civil duties. And in all our doings let us not confide in our own prudence or integrity, but humbly look to thy Divine wisdom for guidance, and to the blessed influence of thy Divine love, in controlling and rectifying our wills. Un-

der all the fluctuations of our affairs, and in every change in the state of our minds, be pleased to be present with us, and bring us into that state which is the end designed in all thy dispensations,—a state of deep humiliation and self-abasement; a state of yielding gentleness, and child-like dependance upon thee. Let us feel that thy chastening is for our profit; intended to make us partakers of thy holiness, and to bring to us in the end, the peaceable fruits of righteousness. Increase in us, O Lord, an earnest desire for the spiritual supports and blessings for which we pray; and give us to feel our need of them, by the remembrance of our manifold sins and infirmities. We acknowledge that, of ourselves, we are altogether evil: we are prone to all manner of sin; and we have followed too frequently the devices and desires of our own evil hearts, and have knowingly transgressed against thy holy laws. But merciful Saviour, we have hope in thy promised mercy, and would gratefully accept the terms of thy salvation. Thou hast promised to remove the evils of our hearts if we inwardly shun them, and abstain from doing them because they are sins against thee. Help us, O Lord, so to do, and in all things to be faithful to thy covenant. Help us to search into the depths of our hearts, by a faithful self-examination. Help us so to watch, that the foes of our own household prevail not against us. Deliver us from self-love and the love of the world, in all their infernal forms. Deliver us from every approach to simulation, hypocrisy, and deceit; from pride and self-intelligence; from uncharitableness, censoriousness, revenge, and malice; from an inordinate love of worldly pleasure, profit, or reputation; from all distrust of thy good Providence, and needless anxiety for the future; and from all impurity of affection and thought. [But we know from thy divine

Word, and also by our own painful experience, that we can only be delivered from the evils of our hearts by enduring temptations. We know that infernal spirits can only be dispossessed of their strong holds in our corrupt nature, by being permitted to assault our good affections, that in thy strength they may be resisted and overcome; and by thy power be removed and cast down. Help us then, O Lord, to endure temptations as the indispensable means of our purification; and when the fearful trial is upon us, may we be able to bear it patiently; to be well-minded to our accusers; to be of good courage, and to put our trust in thee. And having through thy strength prevailed, and by thy almighty arm obtained deliverance from evil, may we give thee all the glory; for thou only, O Lord our God and Saviour, art able to redeem thy creatures from all iniquity, and to save thy people from their sins.] From thee alone is all the good of love, and all the truth of wisdom, and all the ability and power thereto belonging. Thou art the only source of life, of purity, and of blessedness; and to thee alone be ascribed all glory, honour, might, majesty, and dominion, for ever and ever. Amen.



XXXV.

MERCIFUL Lord God, thou hast made man for thyself; and thou hast so wonderfully formed and constituted his mind, that he can never be acquainted with true peace until thou art become his satisfying portion, and the primary source of his happiness. It is only in thee that our souls can find true and lasting repose. It is only under thy gracious influence and direction, that our conflicting

desires can be harmonized, and our labouring souls be made to experience the blessings of heavenly rest. [All thy gracious commands laid upon us in thy Holy Word are laws of love and mercy. They are holy, just, and good. Of every one of them thou mayest truly declare, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." Truly all our best joys are vanity and emptiness until they are filled with thy joy, even a supreme delight in goodness, mercy, and purity. And yet how prone we are, even when possessed of this salutary knowledge, to think and act as if the world were our supreme good, and as if it were able to satisfy our immortal appetites, and to yield us unfading gratification. How often have we forsaken thee, the Fountain of living waters, to hew to ourselves broken cisterns that can hold no water! We have disquieted ourselves in vain, by foolishly seeking the precious treasure of peace and happiness even where we knew that it could not be found. O when shall we be admonished by the bitter fruit of our vain devices, no longer to seek our portion in this life! When shall our awakened souls cry out under the experience of their disappointed expectations, "And now Lord what wait I for,—my hope is in thee." Forgive us, O Lord, our wilful blindness, and the coldness of our love to thee, and to the good which is from thee. Moderate our desires for inferior goods, so that we may covet earnestly the best gifts, and esteem godliness with contentment our greatest gain. Teach us to account all things as refuse in comparison with thee; so that thou mayest be the strength of our hearts, and our portion for ever. Shew us so much of the excellences of thy nature, and the glory of the things which shall be revealed in thy presence, that our affections may become relatively dead to

mere worldly ends and objects. May we remember, that unless we take up our cross and follow thee, we are not worthy of thee; and may we therefore regard the world as crucified to us, and ourselves as crucified to the world. Give unto us a deep sense of thy holy example upon earth. Encourage us to gird up the loins of our mind, and earnestly to pursue the course which thou hast marked out for us, looking unto thee, the Author and Finisher of our faith, our hope, and our salvation, who for the joy that was set before thee,—the joy of emancipating mankind from infernal thralldom,—endured the cross, despising the shame. Raise our affections to their only worthy objects. Let us not debase our exalted faculties, by immersing them in the dust of selfish and worldly objects, pursuits, and gratifications. Let us be more anxious to use this world than selfishly to enjoy it; and so to use it, that in the largest degree we may promote thy glory, by promoting the real happiness of our fellow-creatures.] Thou knowest all our frailties and infirmities, our evil propensities, and that particular evil which doth most frequently assail us; and thou art our strength and our defence under all our temptations, yea, our God is the rock of our refuge. If thou uphold us, we are safe, and we shall have respect to thy statutes continually. As the events of life in which we are concerned fluctuate, guide us accordingly, we pray thee, with the eye of thy divine wisdom. As true followers of thee, may we know how to be brought low, and how to be exalted; how to abound, and how to suffer need. Help us to meet all occurrences in a becoming temper, and to regard them with becoming views, knowing that we can do all things, O Lord Jesus Christ, through thee strengthening us. Although thou hast made our mountain to stand strong, let us not say “I shall never

be moved," lest self-confidence should deprive us of our strength in the day of the stormy wind and tempest, when the waterfloods threaten to overflow us. Take away the snare of worldly prosperity, by inspiring us with a prevailing love of usefulness, that we may love no worldly goods for their own sake, but love the uses of them for thy sake. O let us guard against having our portion in this life; and let us not pursue any outward good as an end, seeing thou dost intend that all temporal things should be regarded merely as instrumental means to a higher, even to an eternal end. May we contemplate with salutary fear that state of infatuation which exists when, through the abuse of outward abundance, leanness entereth into the soul. May this world's goods be reconciled with those of the world to come, by the latter always maintaining the chief place in our regard. Should outward adversity befall us, enable us to cast all our care upon thee, trusting that thou wilt bless the labour of our hands; and give unto us for our encouragement, a double portion of the bread of life. Let not murmuring, and above all despair, overtake us, lest with the loss of this world's goods, we should also incur the loss of our spiritual liberty, and hide from ourselves the light of thy countenance. May all events, and all changes of state, work together to bind our souls more closely to thee, in bands which shall never be broken, for ever and ever. Amen.

XXXVI.

GRACIOUS and merciful Lord God, our only Redeemer and Saviour, when we reflect on thy dealings with us, we perceive that thou hast fulfilled in us thy promise, to

bring the blind by a way which they knew not, to lead them in paths they have not known, and to make darkness light before them. Thou hast indeed brought us from thick darkness into thy marvellous light. Thou hast translated us from the power of Satan into thine own blessed kingdom, over which thou rulest as the prince of peace, in thy Divine Humanity. In the days of our spiritual blindness, we thought that we were rich, and increased with goods, and had need of nothing; but thy mercy revealed to us our true condition, and gave unto us to see that by nature, we are miserable, and wretched, and poor, and blind, and naked. At thy gracious invitation we came unto thee, and thou hast been our all-sufficient Redeemer and Saviour, so that we are enabled thankfully to exclaim, Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation. Of a truth, our God is the God of salvation, and unto God the Lord belong the issues from death. We were ignorant, and yet confident; we were vile, and yet arrogant; erring and frail, and yet unmerciful! Thou hast taught us to learn of thee. May we become so truly thy disciples, as continually to improve from thy example, by advancing in meekness and lowliness of heart. Strengthen, O Lord, the work which thou hast wrought in us, and bring thy merciful designs to a full and blessed accomplishment. [Though our sins be as scarlet, thou canst make them white as snow; though they be red like crimson, thou canst make them as wool. Though we have lain amongst the seething vessels of the altar, thou canst make us as the wings of a dove, covered with silver, and her feathers with yellow gold. When we remember what great things thou hast done for us, our hearts are filled with joy; but when we also remember how little improvement we have made of thy mercies, our

joy is succeeded by mourning. But even then thou hast provided consolation for us by saying, "Blessed are they that mourn, for they shall be comforted." May we so mourn for our sins—by utterly forsaking them,—that thou mayest abundantly bestow upon us the joys of thy salvation. All that thou hast done for us, is but a pledge of that of which thou art still willing to do. When we remember that thou our Creator, in order to become our Redeemer, didst assume our nature by actual incarnation; that the Father was brought forth to view as the Son, and thus the Son of God was manifested to destroy the works of the devil; when we remember, that having finally vanquished the powers of darkness in thy last temptation and victory on the cross, thou didst rise again as to thy Humanity, fully glorified; when we remember, that thou didst ascend on high, after thou hadst led captivity captive, and hadst received into thy Humanity the fulness of the Godhead, that the same might be dispensed to mankind by thy proceeding Spirit, in gifts of wisdom, righteousness, sanctification, and redemption, to the end that the Lord God might dwell among them; when we remember these things, our minds are filled with astonishment at thy adorable mercy and condescension, and our hearts are moved to exclaim with lively gratitude, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people; and blessed be his holy name for ever and ever!" We approach thy Divine Humanity, by which alone we can approach the in-dwelling Father, and say, O Lord Jesus Christ, thou hast the keys of hell and of death; thou didst bear our griefs and carry our sorrows; thou hast wrought eternal redemption for us. When thou lookedst down from the height of thy sanctuary, thou sawest that among the children of men there was none that

did good, no not one; thou sawest that in the flesh of man, there dwelt not any good thing, therefore didst thou thyself take part of the same by actual incarnation, and wast in all things made like unto thy fallen creatures, that as the Word made flesh, thou mightest condemn the motions of sin in the flesh, and destroy the tyranny of the devil, who through hereditary evil therein, had usurped the power of inflicting spiritual death. Thou wast tempted in all points as we are; and by overcoming in temptation, thou didst perfect and glorify thy Humanity, thus restoring, in thine own Person, the lowest part of our nature to a state of agreement and reconciliation, with the perfections of thy Supreme Divinity. Therefore shall our eyes be ever unto thee, and unto thee only, O Lord our life, our strength, and our Redeemer. Thou hast all power in heaven and on earth. O that we may know thee by partaking of thy sufferings and temptations, for thus only can we experience the power of thy resurrection.] Raise us out of the grave of our fallen nature; and help us to walk with thee in newness of life. Be thou exalted within us, O Lord, and there reign until all thine enemies fall under thy feet. So shall we patiently wait our appointed time until our change come, knowing that, although our earthly house be dissolved, we have within us a building of God, a house not made with hands, eternal in the heavens. Thou also wilt be with us during the remainder of our stay upon earth, in an inward consciousness of heavenly hope, peace, and joy. Though we walk in the midst of trouble, thou wilt revive us; against the wrath of our enemies thou wilt stretch forth thy hand, and thy right hand will save us. Thou wilt perform all things for us; thou wilt perfect that which concerneth us; thy mercy endureth for ever; thou wilt not forsake the work

of thine own hands. No place can be desolate were thou art present ; no afflictions can overwhelm, while thou art our Comforter. O Lord, our God and Saviour, whom have we in heaven but thee? and there is none upon earth that we desire beside thee. O what love is this, that our souls should be the habitation of the King of glory ; and even our bodies, the temple of thy Holy Spirit ! May the grand designs of thy love be so fulfilled in us, that we may abide in thy immediate presence in heaven, for ever and ever. Amen.

XXXVII.

O LORD, thou hast made us, and fashioned us ; thou holdest our souls in life ; and givest unto us every good, both spiritual and temporal, by which our lives are rendered a blessing and a comfort to us, both for time, and for eternity. [Thou hast formed us for thyself, that we should live to thy glory, assisted by thy all-sufficient grace, and encouraged by thy inexhaustible bounty. But although thou art never unmindful of us, how prone are we to forget thee ! Thou weariest not in doing good to thy creatures, but how soon do we become weary of thy service, neglecting thy work, disobeying thy Word, and wandering after our own foolish and hurtful desires, even in such ways as thy holy laws, and our own consciences, entirely disallow and condemn. Nevertheless, O Lord, thou knowest that the desire of our souls is to thy name, and to the remembrance of thee. Thou knowest that the spirit is willing although the flesh is weak. Our eyes are toward thee, and all our expectation is from thee ; and still we wait, in humble dependance upon thee, until thou

have mercy upon us! Have mercy upon us, O Lord, according to thine unerring knowledge of our necessities, the inexhaustible riches of thy grace, and the multitude of thy mercies. Thou hast abundantly replenished our minds with the true principle of thy doctrine; let us not be contented to abide in these first elements of our religion, but urge us to go on to perfection. And as we proceed on our way, deeply impress us with our obligation to follow thee, and to hold fast our profession without wavering. Remind us that he who looketh back after he has put his hand to the gospel plough, is not fit for the kingdom of God. And while we pray to be interiorly enlightened; to be permitted to taste of the heavenly gift bestowed upon thy true children; to be made partakers of thy Holy Spirit by regeneration; to taste the interior sweetness of thy Holy Word; and to experience the powers of the world to come;—while we supplicate to be thus highly advanced in the spiritual life, do thou, O Lord, solemnly admonish us, that it is impossible to renew those unto repentance who fall away after attaining to such exalted privileges, because they have made void all the means of salvation, and have spiritually crucified the Lord afresh, and put him to open shame. Draw out our hearts towards thee, and fix them entirely upon thee. For thou, O Lord, art the most high and mighty, the only wise, and holy, just and good. Thou art, thou wast, and for ever wilt be, unspeakably blessed and glorious, above all that we are able to express or conceive. Thou dost not need the services of men or angels; nor could the adoration of all on earth and in the heavens, make the least addition to thy glory or thy bliss. It is in kindness and tender love that thou art pleased to lay thy commands upon us, to wait upon thee in the services of

worship. Although thou art so high, thou humblest thyself to behold the things that are in heaven and upon the earth.] How wonderful is thy condescension to thy frail and sinful creatures! Thou canst not at all need us, nor any thing of ours, but thou knowest we stand in need of thee. Thou knowest that we need thy mercy and forgiveness; thy grace and guidance; thy help and blessing. Thou knowest that, without thee, we cannot escape misery in this life, nor everlasting woe in that which is to come. Therefore hast thou invited us to come unto thee. We come, O Lord, at thy gracious invitation. We come that we may escape the snares of death which thy Word has laid open to our view; we come that we may have life, and that we may have it more abundantly. O let us not set up our rest on earth, nor regard this world as our home. Let us not flatter ourselves with the sure enjoyment of outward things which perish even in the using. Teach us to live in the expectation of our great change, and in the daily serious preparation for it, by cultivating the growth of those graces, and diligently practising those duties, which in life, and in death, shall make us entirely thine. O that it may be our life—our constant desire and endeavour,—to live *in* thee, and *to* thee, and *from* thee. Then shall it be our immortal gain to die in thee, for blessed are the dead that die in the Lord! Let us in all things break our covenant with death, and disannul our agreement with hell. Graciously form our hearts to the true fear and love of thee, and establish our goings in thy holy ways. Bring all such serious considerations home to us as thou knowest will most effectually prevail with us, to bend us to thy will, guard us from iniquity, and keep us within the bounds of duty. Sanctify us by means of all circumstances, and in all thy dealing with

us, in all our changes of state, whether of light or darkness, of depression or elevation, until thou seest we are meet for thy kingdom of glory. Be with us to guide us, and to bless us, in all our undertakings, conditions, enjoyments, and relations. Keep us humble in prosperity; and content in thee, even in adversity. May the trials of our faith increase our patience; and may patience have its perfect work in us, that our Christian character may be entire, wanting nothing. In all states and circumstances, preserve in us, and help us to cherish and maintain, a supreme regard to our eternal interests, and to follow after those things only at the present moment which shall bring us peace and comfort at the last! We commit ourselves to thy gracious guidance and government, beseeching thee continually to lead us with thy counsel, and afterwards to receive us into glory. Amen.

XXXVIII.

O LORD Jesus Christ, thou art the Light of the world! Thou art the inexhaustible source of spiritual love, and genuine righteousness. Thou art glorious in holiness, to be venerated in praises, doing wonders of mercy, long-suffering, and tender pity. Thou hast provided all things abundantly for our growth in heavenly affection, and our final attainment of life and blessedness everlasting. But when we look up to thee, the great and wise, the just and holy; when we look at thy perfect law, which in every page proclaims, "Be ye perfect, as your Father in heaven is perfect;" "Be ye merciful, as your Father in heaven is merciful;" when we see what we ought to be, and what manner of persons we might be; and when we reflect on

the state of our hearts and lives, and perceive what we are; how much we are wanting in our duty, and how much our conduct is at variance with thy precepts: when, also, we remember our covenant with thee, and that we ought, in agreement with it, to keep our hearts diligently, and order our conversation continually, according to thy holy laws; we are humbled in our own sight, and are driven to thy feet to take refuge in thy unbounded mercy, and unfailing compassion. [How much of our precious time have we lost in trifling occupations and worthless activities! although we knew that our time was given unto us only for our use, in preparing ourselves for eternity. How many are the opportunities of improvement we have neglected, and how great are the mercies we have abused! We have disregarded the warnings of thy Spirit, the calls of thy Providence, and the offers and invitations of thy Word. How little awe have we felt for thy adorable majesty, but how much have we stood in fear of men, bowing down ourselves to the decrees of worldly pride, fashion, and custom, and fearing to offend our poor fellow-creatures more than to offend thee, the sole proprietor of heaven and earth! And yet how forcible are the warnings in thy Word, in which thou hast appealed to our reason and conscience against the folly of neglecting our means of improvement, and hast mercifully set forth the unhappy consequences of not applying our talents to their intended use. How earnestly hast thou called us to the heavenly marriage! but we have made light of thy gracious invitation, either suffering the world's business or pleasures to engage all our attentions and exertions, or else preferring the easier growth of that natural goodness and knowledge which gain favour with man, to the laborious cultivation of that genuine spiritual goodness and truth, which alone

can be accepted of thee! Help us, O Lord, so to accuse, judge, and condemn ourselves, that our present humiliation may lead us to effectual repentance, and future amendment, so that the convictions of our consciences, the truths received into our understandings, and the many mercies recorded in our memories, may not rise up as witnesses against us at the last, justly condemning our unfaithfulness, rebellion, and ingratitude.] O guard us in future, both against sins of omission and of commission; sins of weakness and of wilfulness; sins of ignorance and of presumptuous transgression against light and knowledge. Set our past sins in order before us; make us to know our transgressions; give us to feel the plague of our own hearts; and may we so faithfully search and try our ways, that we may turn unto thee with sincere contrition, and bring forth fruits meet for repentance. Let us not only forsake our sins in the outward commission of them, but also in our inward affections; not allowing ourselves to indulge in any desires, feelings, or imaginations, which are evil in thy sight, and destructive to our eternal interests. May we cleanse ourselves from all filthiness, both of flesh and spirit,—of action and of disposition,—endeavouring to perfect holiness in the fear of the Lord. In all the future circumstances of our lives, may our whole dependence be fixed upon thee, and our earnest hope be ever towards thee; and although thou shouldst feed us with the bread of adversity, and the water of affliction, let us never doubt thy fatherly intentions towards us. Bring to our remembrance past deliverances under past distresses, and as thou hast hitherto been unto us a present help in trouble, may we feel an assurance, that under no circumstances thou wilt leave us or forsake us. [We pray thee either to turn aside the ills which threaten us, or to pre-

pare us to meet them with patience and resignation. Support us under all our trials, and bring them to a happy and profitable termination. Sustain us, O Lord, that we sink not under our sorrows, but find eventually through their instrumentality, abundant spiritual improvement. Let our light affliction which is but for a moment, work out for us a far more exceeding and eternal weight of glory. We would also sincerely supplicate thee, in thy truest mercy, to withhold from us those external goods of this world, which, if granted, would prove detrimental to our eternal well-being. O that thy continual kindness and mercy may draw us unto thee, and encourage us the more faithfully and cheerfully to serve thee. Give us hearts deeply sensible of thy goodness, and steadfastly purposing, in thy strength, to live to thy glory. Help us to be mindful of our vows to observe thy covenant, and to keep it whole and undefiled.] Let our thankfulness for thy benefits be shewn in our obedience to thy precepts; that we may be found prepared to serve thee, and thank thee, and bless thee, in thy heavenly kingdom, for ever. Amen.

 XXXIX.

GREAT and gracious Lord God, all things are thine! and while with all reverence we make this confession, we rejoice that thou desirest that every child of man should become thine,—thine by a peculiar possession, by living unto thee. O that we may thus become thine—not only by enjoying existence from thee,—but by living spiritually from thee, by virtue of thine image and likeness being impressed upon our souls. O that we may diligently prepare our wills and our understandings to receive the

communications of thy love and wisdom, by continually expelling thence, through thy gracious assistance, every thing that is evil, and every thing that is false! Help us to remember, that we are indebted to thee for all things which we are, that are in accordance with thy will; and for all things which we possess, that are real blessings to us, or that are capable of being made such, under the guidance of thy Word, and by the operation of thy Spirit. Thou givest unto us our time, our talents, and our opportunities, to be employed in thy service, and in promoting thy purposes, and especially in preparing our souls for that better world to which we are every day drawing nearer. Help us to remember, that our great business here is to prepare ourselves, under thy instructions, and to be prepared by thy sanctifying power, for thy heavenly kingdom. [O that thy coming to reckon with us concerning the talents entrusted to our care, may not come upon us as a day unlooked for! Pardon, O Lord, our past negligence in thy service. Help us to redeem the time that we have lost. Help us to improve our present enjoyments by moderation and thankfulness, so as to make them conducive, as far as possible, to our eternal advantage. Save us from being too much engrossed by the business, and the cares of this life; and especially guard us against the seductions of worldly distinctions and pleasures. Let not our anxieties for the future so add to the evils of the present, that through our ungrateful distrust of thy good Providence, the weight of our burden shall be rendered greater than the aid which thou hast proportioned to our day. When we are tempted to yield to anxious forebodings, forgetful of thy ceaseless love and superintending care, let thy gentle remonstrance be heard in our consciences, "O thou of little faith, wherefore didst thou doubt?" Let us not be

so little contented with the portion of worldly good which thy Providence allots to us, as to suffer our imaginations to be inflated with extravagant hopes, or to indulge in vain anticipations concerning the future, which may never be realized. Not only warn us of the folly of building upon so unstable a foundation as the ever changing and uncertain events of this life, but give us also a solemn sense that the future, both as to its evil and its good, is altogether thine; and that, beyond exercising a lawful and prudent provision for it, all our concern for the morrow, whether about its good or its evil, is sinful. Sufficient unto the day is the evil thereof, and equally sufficient is the good thereof, which thy fatherly bounty never faileth to bestow upon us. Let our anxiety be to avoid thy disapprobation, and the eternal loss annexed to it; and to secure thy favour, for in thy favour is life, even life everlasting.] O may thy Spirit of wisdom from above clearly shew unto us, the vast disproportion between the shortness of mortal life, and the endless duration of immortality; between the pleasures of sense which are but for a season, and the pleasures of the soul which are at thy right hand for evermore. Seeing that all our earthly estate must soon be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for, and hastening to the coming of the day of the Lord? O that when thou comest to reckon with us, we may be found among those who love thy appearing; who have fought the good fight, and have finished their course, and have kept the faith, for whom there is laid up a crown of righteousness, which thou, the righteous Judge, wilt give them at that day. [May we, therefore, be diligent and circumspect, walking in thy light, and relying on thy strength. And do thou, O Lord, under all the changes of life, assist our judgment

to determine what is best, and clearly to discern that which makes for our true happiness, and give us faithfulness to adopt it, and resolution to pursue it. Help us to perceive, and also to hold in remembrance, all those powerful inducements presented in thy Word, which may serve to incite us to a greater concern for our eternal well being; and to prevent us from being careful and troubled about many things, to the neglect of the one thing needful. Thou hast called us to everlasting life. Thou hast elected us to be members of thy church, in order to our being therein prepared by its doctrine and discipline, for thy presence in heaven. O that we may use diligence in making our calling and election sure!] May we earnestly endeavour to enter in at the strait gate; and carefully watch against every allurements to enter the broad way that leadeth to destruction. Let us wisely consider, that our state in eternity depends upon the present moment, and not upon any indefinite time to come; and help us to remember that *now* is the time appointed for improvement, and that *now* is the day of salvation. Let us never trifle with the weighty and all important interests of our immortal spirits. While the worldly-minded are devoting all their zeal, and applying all their energies, to obtain the perishing riches of time, let us so far profit by their example as to imitate their diligence; let us become fervent in spirit, not however in pursuing those riches which make themselves wings and fly away, and which, at the best, must be left behind by death, but in pursuing those riches which are imperishable and eternal. [Guard us, O Lord, from being included in thy just, yet tender censure, that the children of this world are wiser in their generation than the children of light. But while we desire that our souls should be deeply interested about eternal things, we

supplicate thee to guard our minds from being unduly, or too anxiously concerned about the externals of thy church, and the increase of its members, knowing that thou wilt add all such as thou seest fit, and order all things for the best in the end. Keep us also from too earnest a solicitude about doctrinal or intellectual questions. Let our chief regard and attention be directed to the vital and substantial business of religion, and to the great and unquestionable duties and qualifications, which are indispensable to our fitness for thy presence. Let us seek in the first place thy kingdom and thy righteousness, by searching out in ourselves all things that offend; and by cherishing an abhorrence of, and shunning all evils because they are sins against thee; that so the great work of our regeneration may go forward unimpeded, until thou shalt call us to partake of the inheritance of the saints in light; and to adore thee, and serve thee, in thy heavenly kingdom, for ever and ever.] Amen.

XL.

GREAT and holy Lord God, who in thy Divine Humanity art named Jesus Christ, we approach unto thee to worship thee, and to adore thy great and holy name. Every day's experience leads to the devout acknowledgment, that in all we purpose, think, or do, we perceive our need of thee, as our Preserver, Redeemer, and Saviour. Thou only canst preserve our lives, and all our faculties, mental and bodily; thou only canst redeem us from the bondage of hell; thou only canst save us from our sins, and all those evil affections and false persuasions, by which we are continually assaulted. Thou art our life and our strength, our health and our joy, our light and our glory. Raise us,

we beseech thee, out of ourselves, out of our natural selfhood, and let us ever be found in thee. Help us to remember thy command to abide in thee, even as thou dost abide in us; and as thou dwellest in us by thy Spirit as our life, and our power, so may we abide in thee, by living from thee, and to thee. May we ever abide within the protecting sphere of thy proceeding Spirit; and ever move onward to our eternal home in the stream of thy superintending Providence. [And as thou, O Lord, art our life, so may we ever look up to thee as its only supporter. Feed us with the fruit of the tree of life; and let its never dying leaves be effectual for the healing of our souls. Let thy love and thy truth have free course in us, in fitting us for thine everlasting abode, by casting out all things that offend, and all things that are opposed to thy kingdom, and thy righteousness. Thou art almighty to redeem and to save. Thou givest power to the faint, and increasest strength to them that have no might. Without thee, we can do nothing. But although without thee, we can neither will, nor think, nor do any thing good, nor keep ourselves from any thing that is evil; with thee, and by the help of thy all sufficient grace, we can yield up ourselves unto thee a willing sacrifice, and walk in all thy commandments blameless. Our help standeth in the name of the Lord who hath made heaven and earth. Thou art able, O Lord our Saviour, to keep us from falling, and to make us perfect in every good work, according to thy will, working in us that which is well pleasing to thee, through the medium of thy Divine Humanity. But O merciful Lord, we feel, and humbly confess, that we are greatly deficient in improving the grace thus abundantly bestowed. But thou hast encouraged us to come unto thee with filial confidence, that

we may obtain mercy, and find grace to help in every time of need. We come unto thee, trusting in thy gracious promises, thine almighty power, thine infinite goodness. Pardon our sins, and in all time to come, let thy good Spirit help our infirmities, and strengthen us with might in the inner man, that we may be strong in the Lord and the power of his might, and do all things as we ought through thee strengthening us. Help us to remember thy presence, O thou all-seeing God ! and may we so keep a conscience void of offence towards God and man, as above all things to desire thy presence in us, and with us. May we so remember thee, and order our ways before thee, that it may be no ground of apprehension to us, that thou wilt bring every word into judgment, and every secret thing, whether it be good, or whether it be evil. We confess that heretofore we have not been so mindful as we ought to have been of thy presence. We have forgotten that the eyes of the Lord are in every place ; and that all things are naked and open before thee. We have dealt treacherously with thee, blinding our eyes to the truth, and inwardly saying, "thou, God, seest not!" although thy Word has appealed to our conscience and reason by asking us, "He that teacheth man knowledge shall not he know?" Pardon us, O Lord, and make our hearts right with thee. May they be sound in thy statutes, and without guile in thy sight. Thou only hast wisdom ; and thy understanding is infinite.] O let thine all-seeing eye, and not the eye of changeful and erring man, be our guiding star, by which we steer our course through the ocean of life to our eternal home. May our life and our delight be found in thy favour, and not in the countenance of sinful man. O let us not love the world, neither the things that are in the world, for all that is in the world passeth

away, and the lust thereof,—the lust of the flesh, and the lust of the eyes, and the pride of life ; but he that doeth the will of God abideth for ever ! Let it be our study and our delight to please thee, and to walk before thee in uprightness of heart, obeying from the heart the words of sound doctrine we have received, and all the holy precepts delivered to us in thy Word of truth. Let us not be anxious to be highly esteemed for religion and virtue by man ; but chiefly solicitous to find favour in thy sight. Let us be jealous over our own hearts, and conscientious in all our thoughts, words, and ways, desiring to stand not in the praise of man but in the favour of God. And whenever the demands of our fellow-creatures are incompatible with the requirements of thy Word, let us not hesitate to obey God rather than man ; that our faith may stand not in the wisdom of man, but in the power of God. May we so prove our own work as to have rejoicing in ourselves, a rejoicing in hope of the glory of God ; a rejoicing in the testimony of a good conscience ; a rejoicing that notwithstanding our numerous errors and sins, we are still thy faithful and obedient servants, thy dutiful and affectionate children, who shall finally be called to do thy will, and experience thy joy, in the realms of purity and delight for ever and ever. Amen.

XLI.

ALMIGHTY and all-merciful Lord, thou art the great Sovereign of the universe ; the Maker and Governor of all things. But although thou art so high, yet hast thou respect to the lowly ; but the proud thou knowest afar off. Thou delightest to establish thy throne in the hearts of

the humble and the contrite. Thou art present by thy Spirit in every principle of our souls, to order thy kingdom within us in righteousness, in proportion as we freely submit ourselves to thy peaceful dominion. Thou, O Lord Jesus Christ, baptizest with the Holy Spirit of truth, and with the fire of divine love. In the furnace of temptation, thou dost purify thy faithful followers, who continually come unto thee to receive life, even the true heavenly life of love and wisdom. Thy Spirit alone enlighteneth to a right understanding of thy Word, and bringeth to our remembrance those things which thou hast said therein, for our admonition, consolation, and encouragement, and which, through thy grace, we have learned, understood, and received into our memories. Thou only canst guard our souls from every dangerous course, and lead us safely in the paths of righteousness. [Not only have we precepts in thy Holy Word, and thine own blessed example in the world, of the fulfilment of them; but we have also the helps afforded by the example of the excellent of the earth. With such aids to our salvation, may we lay aside those earthly incumbrances which press like a weight upon our immortal energies, and guarding against the sin that doth most easily beset us, may we run with patience the race that is set before us. O let us not be conformed to the world, nor follow the multitude to do evil; but let us be followers of those who, through faith and patience, have inherited the promises of life and blessedness everlasting. May we so live the life of the righteous, that we may die the death of the righteous! May we be lovers and imitators of the virtues of the truly good, of every name, and of every opinion; honouring them that fear thee; and esteeming those very highly for their work's sake, who zealously and wisely disseminate the truths of

thy Holy Word. May we strive to resemble them in preserving our integrity under every temptation ; in keeping ourselves unspotted from the world ; in endeavouring to do good in our generation ; and in converting others to righteousness, both by precept and example, so far as we have opportunity. But since, in the business of the world, we must needs be associated also with those whose example is pernicious, we beseech thee, O Lord, to be our guide and our guard, and to enable us so firmly to fix our eye upon thee, that no evil may be able to seduce us from the path of righteousness. Turn away our eyes from beholding vanity, and quicken us in thy way. Order our steps in thy Word, and let not any iniquity have dominion over us. May we so truly love thy law, as to hate and abhor all that is opposed to it. Grant us to prefer the sincere friend who is faithful to reprove, to the insidious flatterer, whose words are softer than oil, and yet are as drawn swords. Let our minds be open to conviction ; let us be able to bear reproof with meekness ; and let no man be accounted our enemy because he tells us the truth. Open our ears to receive wholesome counsel ; but close them against the seductive influences of praise. When honour is conferred upon us, remind us to transfer it to thee, to whom alone, all honour is due. O that we may continually experience the evidences of the promised operation of thy Holy Spirit. May we be convinced of sin, of righteousness, and of judgment. May we be shewn things to come. May our understandings be so elevated above our natural wills, that states of holiness to come may be revealed to our perception, and thus presented for our future attainment. May every thing in us that receives thee not, and resists thy authority, be successively brought to our view, in order to its being utterly cast down ; and

may the righteous principle which is opposed thereto, be manifested to our interior perception as a blessed state to come, a state to be realized through thy effectual grace, because thou hast united Divinity with Humanity in thine own Person. May the contemplation of the sin to be rejected, and the righteousness to be received, be ever associated in our minds with the solemn remembrance of a judgment to come, when thou wilt bring to light the hidden things of darkness, and make manifest the secret counsels of the heart; and when the righteous shall eat of the fruit of their doings; and the wicked shall receive the reward of their own hands. May thy judgment and condemnation of our evils and sins as they are all displayed before thee, be followed by the judgment and condemnation of them by our own consciences. We thankfully acknowledge that our ability to condemn and reject our inherent evils, is the blessed consequence of thy great work of redemption, when, by thy mighty power, the prince of this world was judged and cast down, and when, by overcoming the powers of darkness, thou didst make thyself unto us, both the Prince of peace, and the Saviour from sin. May the true signs of our faith in thee be manifested in our character and conduct. In thy name may we cast out devils—from a love to all that constitutes thy holy nature, may we resist and reject all our evil propensities; may we abstain from every act to which they tend, and which thou hast forbidden to be done, that so the kingdom and power of Satan may be utterly destroyed within us.] May thy constant guardianship and guidance be so effectual, that in the end our renewed spirits may be found prepared to meet thee as our Judge, having an humble confidence, that as thou hast saved us from our sins upon earth, so thou wilt admit us to serve thee, and adore thee,

in thy immediate presence in heaven. May we ever look unto thee to quicken by thy Spirit of love, the truths which we have embraced in faith, that faith may work in us by love, and purify our hearts, and enlighten our understandings; and knowing that whatsoever is not of faith is sin, may we reject every temper, disposition, and action, which thy truth exposes and condemns. Let us be careful not to indulge in any thought or act, which we know will be followed by the reproach of a wounded conscience. May we walk in love, as thou hast loved us; doing thy will from the heart; abhorring that which is evil, and cleaving to that which is good. Let all our conduct, in our intercourse with our brethren in the truth, be such as becometh thy Gospel. Let us not provoke one another; and if any one be overtaken in a fault, may we be willing to restore him in the spirit of meekness, remembering our own infirmities, and thus proving that we are indeed spiritual. O that thou mayest dwell in our hearts by faith, as well as in our understandings by knowledge, that being rooted and grounded in love, and being filled therewith out of thy fulness, we may know by experience the greatness of thy love to us. Now unto thee, O Lord, who art able to do exceeding abundantly above all that we can ask or think, according to the power of thy Spirit which worketh in us, be glory in thy church in heaven and upon earth, for ever and ever. Amen.

XLII.

ALMIGHTY and infinite Lord God, thou dwellest in the light which no man can approach unto, and from thy glorious throne above the heavens, thou lookest down upon

all the inhabitants of the earth ; yea, before thee all nations are as nothing, and are counted in thy sight as less than nothing, and vanity ! But although thou art the high and lofty One who inhabitest eternity, whose name is Holy, and dwellest in the high and holy place, thou humblest thyself to behold the things that are in heaven, and in the earth ! Thou deignest also to dwell with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite. Thou holdest the righteous in everlasting remembrance. Thou rememberest thy covenant for ever. [We rejoice to be enabled to approach unto thee in thy Divine Humanity, as thou art visible to the eye of faith, as our Only Lord, our Saviour, and our King. While we lift up our souls in adoration of thee, help us to bow down our wills and understandings in sincere humiliation, because of their natural vileness, and actual sinfulness. Ever keep us humble ; and suffer us not to be inflated at any time, with the conceit of our own worth or excellence. We have need to abase ourselves, because we have been lifted up in our own esteem, and have thought more highly of ourselves than we ought to think. In our pride, we have desired to make an appearance before men, and to receive and appropriate that honour to ourselves which is due to thee only. O save us from vain-glory, and help us to bear in mind, that thy Spirit is altogether opposed to the disposition and conduct of the proud, while It giveth grace to the humble, because It accords with the state of their intentions, thoughts, activities, and delights. Help us fully to discern, that all within us that is good is thine, so that by contrast therewith, we may as clearly perceive, that all that is our own, and which constitutes our selfhood, is most vile and mean, in thy sight. O that we may ever

be numbered by thee with those humble and contrite ones to whom thou wilt look, and with whom thou wilt dwell. Make us more anxious to obtain thy favour, than to receive estimation from man; and while our supreme delight is in the performance of our duty, let our ears be closed against the praise of it. Let us not seek honour of men, but the honour that cometh from thee only, knowing that, in such case, we shall likewise obtain the favour of those who are lovers of that which is good. For all wherein thou hast made us to differ from others, let us give all thanks and glory to thee. Let us walk humbly with thee, remembering that pride is the forerunner of spiritual destruction. Let us so humble ourselves under thy mighty hand, that thou mayest exalt us in due time, by elevating us to the high dignity of bearing thine image and likeness, and of becoming finite partakers of thy divine nature. To this end, keep us at all times under a solemn sense of thy universal presence; and under the salutary influence of an assurance, that thou art mercifully concerned for every creature, and that no action of ours is indifferent in thy sight.] O may we set thee, O Lord, continually before us, and remember thee in all our ways, for with our ways thou art thoroughly acquainted, yea, thou understandest our thoughts afar off. O let us not forget thee, the Lord who hath made us, and who art our life, the life of every thing that lives, and the upholder of all existence. O let us never live without thee in the world, while we know that in thee we live, and move, and are. Let us not be unmindful of thee, who hast watched over us for our good all our days, who art doing so now, and who wilt do so even for evermore. Let us have a sense of thine eye being upon us while we are alone, and while we are in company,

at all times, and in all places, and in all our actions. Let us fear thee more than any thing besides. Let us love thee above all things; and serve thee, and thee only. Let us trust only in thee, as our only refuge and defence, our only Redeemer and Saviour. May we be jealous over our own hearts, and watchful over our own thoughts. May we continually fear to offend thee, by resisting thy Spirit, or by forgetting thy Word; and may we ever be anxious to please thee, and to maintain our covenant and conjunction with thee unbroken and undefiled. May we keep our hearts with all diligence, lest, in any wise, they should be hardened through the deceitfulness of sin; and do thou, O Lord, by thy warning voice and guiding counsel, keep us at a distance from all outward scenes, and inward imaginations, which might become an occasion of our falling, or prove injurious to our souls, by undermining or assaulting, our purity of heart. Guard us against the earliest approaches of evil, and the most subtle operations of our spiritual enemies. Let the senses of our spirits be quickened; let our consciences be under thy keeping, and be tender as the apple of the eye. May we have such a sense of our sins, and such a clear and constant perception of our evil propensities, as shall lead us to hold them in subjection while we are here; that so we may see and feel them no more hereafter, but instead of their bitterness and burden, may have an eternal sense and perception of what is good, and wise, and pure, and peaceful, and blessed, and happy! [And if, on any occasion, through the suddenness or strength of allurements, or the want of watchfulness and circumspection, we should fall into sin, may our consciences be immediately awakened, and be so tender and obedient to thy gracious calls to repentance, as effectually to smite and correct us, and bring us humbly to thy foot-

stool: and do thou, O Lord, give unto us that humble and contrite heart, and broken spirit, which is ever acceptable in thy sight, and which bringeth the restoration of thy favour, and a sense of peace and reconciliation with thee. O let us so fear thee as to depart from evil, because it is sin against thee. Let us not dishonour thy name, nor injure thy sacred cause, by openly rebelling against thy Word; neither let us rest satisfied with yielding thee any thing short of that which thou requirest at our hands, either for the promotion of thy kingdom within us, or in furtherance of the general interests of thy church. May the true fear of thee not only guard us from weightier offences, but also keep us from all sins whatever, and from every,—even the least transgression of thy known will and commandment. Let thy whole will be revered, and let thy whole work be done by us; that so we may go on continually in perfecting holiness in the fear of the Lord. And while we know that perfect love casteth out all slavish fear, let us remember, that true love is always united with reverential fear; and let us so fear thy Word, that we may not forget it; so fear thy Goodness, that we may not abuse it; so fear thine Omniscience, that we may hold secret sins in abhorrence; and so fear thine Omnipotence, as never to rebel against our King, or presume to strive with our Maker! Then, O Lord our Sanctifier, thou wilt continually fit us to abide with thee, and to become instrumental to thy purposes, for ever and ever.] Amen.

 XLIII.

Most Holy Lord God our Father, thou art our King, and our Master and Teacher in heaven; thou callest us,

as true disciples, to learn of thee; thou callest us, as faithful subjects, to bear thee true allegiance, and to obey the laws of thy kingdom; and thou callest us, as dear children to love thee, and trust in thee, and observe all thy fatherly counsels. [But how have we answered to these merciful and gracious calls? Well may thy Word be applied to us where it exclaims,—“A son honoureth his father, and a servant his master; if then I be a father, where is mine honour? and if I be a master, where is my fear?” We desire, O Lord, with deep contrition, to repent of our past sins, to humble ourselves on account of our transgressions, and to depart from all our iniquities. Perfect our humiliation; fully accomplish our reformation; and restore unto us the joys of thy salvation. We know that thou canst not remit our sins consistently with thy immutable Word, except upon our actual repentance by forsaking them; we know that thou canst not so forgive us as to receive us fully and effectually to the blessed experience of thy love, unless we are deeply sensible of our rebellion against thee, and meekly submit ourselves to thy authority, and take thy easy yoke upon us, and bear it with cheerfulness and fidelity. Give unto us that godly sorrow for sin, which worketh repentance unto salvation. Give unto us repentance and remission of sins. Help us so to repent, and do thou so convert our souls unto thee, that our sins may be blotted out, when the times of refreshment and renewal shall come, from the presence of the Lord. Turn thou us, O Lord God of our salvation, and so shall we be turned. Let us not only see and confess our evils, but let us loathe them for their own hatefulness, and because they dishonour thee, our adorable Benefactor, and turn aside, and defeat the purposes of thy creating, and redeeming love. Bring into powerful con-

trast before us thine infinite holiness, and the propensities to evil in our fallen nature; and while we perceive thy unbounded goodness, let us be reminded of the ungrateful return which we have made to it. Thus let the remembrance of thy goodness lead us to repentance; while thy threatenings operate as friendly warnings addressed to our reason, judgment, and our natural regard to our happiness and good. May we give up ourselves wholly to thee, because we are thine;—thine by creation, for thou didst create us for thyself; and thine by redemption, for thou didst purchase us at an inestimable price. O that we may become fully and actually thine by individual salvation. And since we are thine, save us from ourselves, and from sin, that we may no longer be our own. Let us no longer, by sin, withhold ourselves from thee,—either as to our souls, or our bodies,—seeing that thou gavest thyself for us, and that we are altogether thy rightful and purchased possession. Let us not rob thee of thy just right to possess, and rule us, at the same time depriving ourselves of the true dignity, and the noblest privileges of our nature, our present peace, and our eternal happiness; all of which can only be secured by a life of devotedness to thy service.] May we remember thy counsels; and lay thy commandments to heart; lest a curse should come upon our blessings. Suffer us not to deceive ourselves, but give us rightly to discern, whether we are given up to thee, according to thy covenant; or whether we are still our own, and in a state of alienation from thee. Shew us that while we give ourselves unto thee, we must also give ourselves to others by thy will, and for thy sake. Impress this truth upon us, that to be thine, is to have heaven within us; but to be our own, is to have hell within us; that to be thine, is to be children of light, walking in

truth, in piety, in patience, in self-denial, in brotherly love, in kindness, in usefulness, in purity, and humility; but to be our own, is to regard this world's goods for their own sake, to trust in human prudence, and forget that the Lord reigneth by his Providence over all things; it is to receive adversity in the spirit of rebellion, and prosperity, in the spirit of ingratitude and selfishness. O Lord, accept us, and let us no longer be our own, lest we should bring upon ourselves in eternity the fruits of our ruined condition. Let us become altogether thine, that we may abide with thee for ever and ever. Let us become thine by receiving from thee our faith and love with continual increase of purity and power. Let us thus become eternally conjoined with thee, as blessed partakers of thy holy nature, and inheritors of thy satisfying joy. Let us be so ruled by thee, and sanctified in this life, that we may be saved from all our sins, and be glorified with thee in the life to come. Let us have a blessed and well-grounded assurance that we are thine, because we seek thy precepts, and delight greatly in thy commandments. Let our faith be a well-grounded belief of the truth, and a cordial acceptance of it as the great law of life, supreme and without reserve. Let us not merely assent to the truths of faith, but cordially consent to the gracious and righteous conditions of our salvation, as presented to us in thy gospel. May we have that effectual and living faith which worketh by the living impulse of love; which overcometh the world; purifieth the heart; enligneth the mind; trusteth only in thee, the Lord God the Saviour; and calmly repositeth upon thy unfailing promises. May we believe with the heart unto righteousness; exhibit in our lives the obedience of faith; and receive into our hearts that righteousness which is of thee

by faith : may our faith be the faith of truth, unfeigned, lively, active, holy, and confiding : may it exercise such a guiding influence upon our whole lives, as to enable us constantly to live above the world, and to have our conversation in heaven. [Let us earnestly look, and patiently wait with joyful expectation, for the great and glorious things of a better world;—those unseen things which are eternal, and which, although to us unseen, are incomparably more real, substantial, and satisfying, than all that earth can produce or bestow. May we finally be received into the mansions of heaven, and find an eternal home amongst the glorious and happy company of the spirits of the just made perfect.] Amen.

 XLIV.

O LORD JESUS CHRIST, thou art the Eternal Jehovah, manifested in a Divine-Human form ; thou art the same yesterday, to-day, and for ever ; thou art the Only wise God, our Saviour ; thou art the eternal, uncreated life and light, God over all, blessed for evermore. [But although thou art unchangeable in thy nature, thou art variously seen by thy creatures, according as they are related to thee by likeness, or alienated from thee by sin. With the merciful, thou wilt shew thyself merciful ; with the upright, thou wilt shew thyself upright ; and with the pure, thou wilt shew thyself pure ;—but, with the froward, thou wilt show thyself froward. Give unto us to see thee as thou art. Manifest thyself unto us, O Lord, in the glory of thy true character, and may we ever be enabled to contemplate thee from the ground of a purified heart, as well as of an enlightened understanding. Thou hast not left

thyself without witnesses to testify concerning thee. We have thy Word and thy works before us; we have thy Spirit in our consciences; and all around us we behold the marks of thy presence, thy power, thy wisdom, and thy goodness. And yet how little have we improved in the knowledge of thee, compared with the light which thou hast caused to shine upon us, and the means of instruction which thou hast bountifully afforded to us. We come unto thee now to ask wisdom of thee, for thou givest liberally to all, and upbraidest not; we ask wisdom to amend our conduct, and to improve our character; we desire to see thee in such a clear light as shall lead us to follow thee, and in all things to make thee our pattern. We cannot see thee, or know thee, but by the beams of thine own light.] O that in thy light we may see light. Arise, O Sun of Righteousness, upon us! Let us experience the healing power of thy rays. Scatter the clouds of folly and ignorance, error and prejudice. Open our understandings to understand the Scriptures. Enlighten our darkness, O Lord, that we may not remain in ignorance of any thing which it is needful for us to know, in order to our present peaceful discharge of our duties, and our due preparation for eternal purity and happiness. And when thou seest that we are otherwise minded than we ought to be, be pleased to reveal to us, and let us be inwardly taught of thee, and not be unwise, but understand what the will of the Lord is. May we incline our ears to wisdom, and apply our hearts to understanding; that we may follow on to know the Lord, and increase in the knowledge of our God. Shew us thy ways, O Lord, and teach us thy paths; lead us in thy truth, and teach us, for thou art the God of our salvation. Give us understanding in the ways of righteousness. Grant unto us to know by experience, that godli-

ness is profitable unto all things, having the promise of thy blessing in this life, as well as in the life to come. Give unto us a spiritual discernment of the things of thy Spirit; and of the great truths that relate to thy Nature, thy Person, and thy works, as revealed in thy Word, for thy Word is able to make us wise unto salvation. Let not our knowledge of thee be grounded in man's wisdom, but in the Spirit of wisdom and revelation. Enlighten the eyes of our understanding, that we may see what is the hope whereunto we are called; what the riches of thine inheritance; and what the mighty power of thy Spirit which worketh in them that believe in thy Name, O Lord our strength and our Redeemer. Put thy law in our inward parts, and write it in our hearts. Not only let us see the divinity of thy Word in the right exposition of it, but let us feel it in the heavenly power of its effectual working upon our hearts and lives. [And when we look around upon the glorious scenes of creation, give unto us to perceive, that the invisible things of thy eternal power and Godhead are therein to be spiritually seen, being understood by the things which are made. Let natural things be unto us a mirror in which spiritual things are reflected. Give unto us to discern in creation the image of its Creator, and of all the glorious things derived from thee, and which adorn the true members of thy church, and make the beauty of the Lord their God to be upon them.] May all things remind us of thy presence. In every place wheresoever we go, may we perceive that thou art there. Above all, let us powerfully experience thy presence in our consciences, by thy Holy Spirit of grace and truth. Conduct us, O Lord, and lead us continually; protect us, and save us from all dangers. Let thy blessing follow us, and continually rest upon us. Pre-

serve us in our going out, and in our coming in; and after the wanderings of our earthly pilgrimage shall have terminated, bring us safe to thy holy hill, and to thy heavenly rest; the blessed end of our faith, our hope, our labours, and our temptations;—the everlasting salvation of our souls.

[And O gracious Lord, look with pity upon the universal church which is called by thy name. Wash away the filth of the daughters of Zion; and purge the blood of Jerusalem from the midst thereof, by the spirit of judgment, and the spirit of burning. Create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and a smoke by day; and the shining of a flaming fire by night; and let there be a tabernacle for a shadow in the day-time from the heat; and for a place of refuge, and for a covert from storm, and from rain. Blessed be thy name, O Lord, for the gracious promise, that thou wilt assuredly do these great things for thy people; and may we, notwithstanding our unworthiness, be amongst the number of those who experience the fulfilment of it.]
Amen.



XLV.

SING, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy on his afflicted! Thus, O gracious Redeemer and Saviour, in the language of thy Holy Word, would we call upon all things of our internal, and all things of our external man, to bless and magnify thy holy Name. Glorious things thou hast done for us; and glorious things thou hast promised to us; thy

people shall not hunger nor thirst ; neither shall the heat nor the sun smite them ; for thou, who hast mercy on them, wilt lead them, and by the springs of waters wilt thou guide them. O Lord, we confess that all we have or hope for, we owe entirely to the perfect righteousness of thy Divine Humanity. According to thy divine power, procured to thyself by our redemption and the glorification of thy Humanity, thou hast given unto us all things that pertain unto life and godliness, and through the knowledge of thyself as our only Redeemer and Saviour, hast called us to glory and virtue. Thou hast given unto us exceeding great and precious promises, that by the fulfilment thereof, we may become partakers of the divine nature, in proportion as we escape the corruption that is in the world through lust. O then, gracious Lord, help us to give all diligence, that we may add to our faith constancy, and to constancy knowledge, and to knowledge temperance, and to temperance patience, and to patience piety, and to piety brotherly kindness, and to brotherly kindness charity. Thus may we ascend thy holy hill of wisdom and purity ; and daily advance, according to this divine progression, to the attainment of thy perfect image and likeness. May all these things be found in us, that we may not prove barren or unfruitful in the blessed knowledge which thou hast graciously revealed. Convince us, that if we lack these things, we are still spiritually blind, and the true light hath not as yet shined in our hearts, to give the light of the knowledge of thee in thy Divine Humanity. Thou art not willing that any should perish ; thou hast provided thy Word to be the all-sufficient medium of our purification ; and all things therein, we thankfully confess, were written for our learning, that through patience under the needful trials of our Faith, and the comfort of the Scrip-

tures, we may have hope. Yea, all things recorded therein by inspiration from thee, are profitable unto us for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfected, being thoroughly furnished for the performance of all good works. [We rejoice that thy Word is the sword of thy Spirit, by which thou wilt slay, in the hearts of thy true followers, the power of evil. Thou hast sent this sword into the earth, to put an end to the false peace of the natural and sensual mind. May we thy servants be willing to receive from it the death unto sin, that we may experience a spiritual resurrection to newness of life. Suffer us not to settle down upon the lees of our fallen nature; make us willing to be emptied from vessel to vessel, in order to our purification from the dregs of selfish and worldly love. Suffer us not to immerse ourselves in the gross delights of the senses, or to become the slaves of the appetites and passions of the external man, knowing that they who thus depart from thee shall be written in the earth,—shall have their individual character and quality from the disordered affections of the merely natural and earthly mind,—because they have forsaken thee, the fountain of living waters! O that we may not be numbered amongst those who shall have their portion in the lake which burneth with fire and brimstone, and which is the second death, even amongst those who eternally burn with the fire of evil concupiscences, from which cometh the torment of hell. Purify us, O Lord, by thy truth, even although our purification be effected in the fires of trial and temptation. Sustain us therein, O thou Refiner, and Sanctifier, and purge away our dross, and take away all our impurity. And when, through the power of the tempter, the floods of evil and falsehood seem ready to overwhelm us, so that the delights

of spiritual life are entirely veiled and suspended;—when we hunger for the bread of life, and instead thereof receive gall for our meat; when we thirst for the wine of the kingdom, and they give us vinegar to drink; when we thus, to our own consciousness, become as strangers to our brethren and as aliens to our mother's children, even to the good and true things of thy church; when self-reproach, and the accusation of the accuser, have broken our hearts, and we are full of heaviness; when we look for some to take pity, and there is none, and for comforters, and find them not; Be thou, O Lord Jesus Christ, our Comforter, and our deliverer, according to thy promise. Through all our conflict, be thou our strength and our defence. Give unto us faith and love for our breast-plate, and the hope of salvation as a helmet for our head. Crown us, O thou Almighty conqueror, with spiritual victory; and finally bring us through that dark valley of the shadow of death, which thou, as a man of sorrows and acquainted with grief, didst pass before us, thereby rendering our passage through it safe and effectual, under thine all-sufficient leading and protection.] To thy gracious care do we confidently commit ourselves, for no one of thy true followers ever trusted in thee in vain. Make us, and keep us ever thine, for thine own name and mercy sake. Amen.



XLVI.

HOLY Lord God our Saviour, we desire to approach unto thee in the spirit of acceptable worship; and beseech thee to remove to a distance from our thoughts every thing unclean arising from our yet unregenerate natural affections, and every thing which is unsuitable to be offered

unto thee in the sacrifices of worship. [By thy Spirit of love concentrate, animate, and enkindle all within us that we have received from thee, that from the hallowed affections of innocence, charity, and obedience, we may offer unto thee the clean sacrifice of righteousness. And now that we are come before thee, we desire to remember, that thou art our Judge! and we supplicate thee, O Lord, to help us to condemn, abhor, and put away all our sins while we are here; that so we may not be condemned at thy judgment-seat. We thankfully rejoice in the assurance, that if we confess our sins, thou art faithful and just to forgive us our sins; and if we walk in the light, as thou art in the light, thou wilt cleanse us from all unrighteousness. We rejoice in the power which thou hast taken to thyself of dispensing thy Holy Spirit from thy glorified Humanity, by suffering and overcoming in temptation, and by dying upon the cross. Help us, O Lord, not only to confess the evils discovered to us by the light of thy truth, but incline us also to put them entirely away by doing the truth, and by ceasing to do evil, and learning to do well. Help us to remember, that there is no reward of eternal salvation promised except to the righteous, and that he only that doeth righteousness, is righteous.] Help us to discern the first risings of sinful emotion. Put us, and keep us at all times on our guard against our spiritual adversaries, who go about as a roaring lion seeking whom they may devour. Turn our feet to thy testimonies, and fill our hearts with reverence for thy great and holy Name. Thou hast been our refuge in the day of trouble; and thou only art our strength and our defence, both now and for ever. Help us to fear thee, to love thee, to serve thee, to put our trust in thee, to delight only in thy favour, and to rejoice in the light of thy countenance. Impress our minds with

serious devotion and constancy in the discharge of all the duties of piety and charity; and deeply affect us with a sincere veneration and affection for the holy things of truth and righteousness. Help us, also, rightly to discharge our relative duties, and graciously remind us of those in which we are most liable to fail, especially those which we owe to persons inferior to us in worldly condition, or in any way dependant upon us, or who, being under our immediate influence, may most readily be benefited by our guidance. In all our dealings and intercourse with the world, grant that we may never forget to behave as becometh thy true disciples, and faithful followers. Guard us from giving just offence to any; and may we adorn our holy profession, and attract others by our example, to the reception and love of thy truth. Make us peaceable and patient, merciful and kind; willing, and earnestly desirous to promote the good of all, so far as we have opportunity. Make us pure in heart, chaste in imagination, word, and deed; sober and modest in speech and demeanour; and temperate in the use of outward enjoyments. [May we be given to reflection, self-examination, study, and all the exercises of piety that tend to mortify self-love, and to hold the flesh in subjection to the spirit; and thus may we become prepared for the performance of spiritual and natural uses, so as to be a blessing unto all who are connected with us. Make us faithful in the unrighteous mammon, content with our portion, industrious in our calling, and upright and sincere in all our dealings. In the administration of that measure of this world's goods which we possess, lead us, and guide us, to do good, and to perform, and promote uses, knowing that it is for this end especially that thou blessest with worldly increase. Guard us against the abuse of our property, by making it entirely,

or even chiefly subservient to merely natural indulgence, or to the gratification and nourishment of pride; but still more preserve us from rendering it a means of injury, or oppression to any, especially the feeble and the poor. Thus guard us, O Lord, from the lust of the flesh, the lust of the eye, and the pride of life; and let us not forget, that the world passeth away, and the lust thereof, but that he that doeth the will of God abideth for ever. Help us, O righteous Lord, to act sincerely on all occasions; to love thy holy truth, and to confess, maintain, promote, and propagate it, in the spirit of gentleness and charity. Teach us candidly and fairly to interpret the sayings and doings of others; not desiring or delighting in their shame or humiliation, but being as tender of their reputation, as we desire that they should be of ours. O help us to resist the beginnings of every evil and covetous desire, and to keep our hearts with all diligence, knowing that out of the heart are the issues of life, and the goings forth, both of blessing and destruction. Let us not harbour, and still less cherish or indulge, any covetous or unclean desires. Let not our minds be chiefly intent upon earthly things, knowing that to be carnally-minded is death, but to be spiritually-minded is life and peace. Continually admonish us, that if any man love the world, and cherish the affections which are of the world, the love of the Father is not in him. Incline our hearts to meditate upon, to delight in, to love, and to keep, thy most holy and righteous laws. O let us not be content to speculate about doctrine, or merely to think and purpose to live soberly, righteously, and godly in the world, but do thou graciously animate and assist us to bring our purposes into actions; our actions into habits; and our habits into a holy, loving, and lasting persever-

ance.] Lead us, O Lord, through the heavenly ways of thy holy commandments, to the purities and joys of thy heavenly kingdom. Renew us daily in the spirit of our minds. Not only shew us what is good, but incline and encourage us to pursue it. Help our infirmities; quicken our apprehensions; prepare us for thy purposes, both here and hereafter; and draw us continually to thyself by thy Spirit, thy Word, and thy Providence. What we have not that is good for us, do thou give us; and what we are not that we ought to be, do thou make us; and so bring us into the experience of thy joy while here, that hereafter we may enter into it in fulness, for ever and ever. Amen.



XLVII.

O LORD, who art the Author, Sustainer, and Preserver of our life; with thankfulness do we lift up our eyes to thy dwelling place, from whence cometh our help. Thou, who hast made heaven and earth, wilt not suffer our feet to be moved; thou, who art our constant Guardian, wilt neither slumber nor sleep. [Thou art our shade upon our right hand; the sun shall not smite us by day, nor the moon by night; thou wilt preserve us from all evil; yea, thou wilt guard our going out, and our coming in, from this time forth and for ever. In mercy to our souls, thou givest unto us a further allowance of time in this world, to supply what is wanting in our spiritual state, and to afford us an opportunity of making a better preparation for thy heavenly kingdom. Help us to see clearly, and constantly to bear in mind, that the prolongation of our existence here is valuable and desirable, only on account of its connection with eternity. Help us to feel

how precious our time is, because it affords us space for repentance, and the opportunity of correcting the many errors of our past life, and of obtaining a greater fitness to meet thee, the Divine Bridegroom, and to go in with thee to the marriage feast, in thy heavenly kingdom. While we live, may we remember not only that we must die, but that after death cometh judgment. May our thoughts of death be rendered pleasant, as well as profitable, by a firm reliance on thy merciful promises, and a good hope, through thy unfailing grace, that we may patiently endure to the end, and finally receive the crown of everlasting life. O let thy statutes be our songs in the house of our pilgrimage. Let our trust and our hope be only in thee. In every trial, let the remembrance of thy past goodness be our support, encouragement, and consolation. Because thou hast been our help; therefore in the shadow of thy wings will we rejoice. Thou hast been a shelter for us; a strong tower from the enemies of our salvation; therefore will we abide in thy tabernacle for ever; we will trust in the covert of thy wings. For wherever thou, as the King of kings and Lord of lords, dost reign in righteousness, and rule in judgment, there will thy Divine Humanity be found as a hiding place from the wind; as a covert from the tempest; as a river of water in a dry place; and as the protecting shadow of a great rock in a weary land. O that our souls may follow hard after thee, for then will thy right hand uphold us. May our mental eyes so look unto thee, that when our bodily sight shall close upon the present changeful scene, they may open to the view of the unchanging glories of heaven, and be permitted to behold the King in his beauty. May we depart full of peace, hoping to enter upon that better state of being, where we shall enjoy goods more durable and satisfying than any that are

to be found on earth. O that while we are upon earth, we may so behold thy face in righteousness, that when we awake up in eternity, we may be satisfied with thy likeness. O that we may be upright before thee, and so keep ourselves from iniquity, that thou mayest recompense us according to our righteousness, and according to the cleanness of our hands in thy sight. May all the events of our lives be conducive to a blessed conclusion of them, and may we ever be foud watchful and faithful to improve them to their destined purpose.] Thou, O Lord, hast hitherto been our Help, and thou wilt never leave us, nor forsake us, O God of our salvation! In all that we have to do, may we be taught of thee; and may we ever feel that our sufficiency is of thee only. Work in us both to will and to do according to thine own good pleasure. O that our ways may be directed to keep thy statutes! O let us not wander from thy commandments! May we ever walk in the light of thy countenance! In thy name may we rejoice all the day; and in thy righteousness may we be exalted; for thou art the glory of our strength, thou art our defence, and our King. Leave us not to our own counsels, but guide us in the way that we should go; and so lead us continually, that discretion may preserve us, and understanding may keep us. In all affairs of difficulty, bring all needful things to our remembrance. Let us go forth in thy name and strength, and prosper by thy grace and blessing. Magnify thy power in all seasons of our weakness. Grant us all necessary self-possession and presence of mind, and that measure of capability which is suitable for the performance of all that is required of us. Let thy good Providence be our defence and security. Let thy Spirit be our guide, and thy testimonies our delight and our counsellors. Through thy grace, may we wisely

choose, rightly proceed, and successfully accomplish, and in all our acts pursue thy merciful will respecting us. And O let us remember, whenever our purposes are crossed by impediments or disappointments, that however opposite to our wills the events of life may be, the activity of thy holy Will and good Providence, cannot possibly intermit, or fail. O let us keep eternal ends steadfastly in view. Let us design and pursue thy glory, by having respect to thy commandments at all times, whether it make for our present gain or our present loss, in respect to the affairs of this life. Make us content under thy fatherly conduct and care. Preserve us from the evils into which we are prone to fall; and quicken us to procure the good for which, through indolence or corrupt repugnance, we are naturally averse to labour. Without thy leading, we shall run into error; and without thy keeping, we shall fall into danger; but do thou hold us up, and we shall be safe. Let us experience thy power, and thy presence with us; and let all thy goodness pass before us; and may we so pursue the path of life, even to the end, that in reflecting upon the past we may have peace of conscience, giving to thy great name the merit and the praise, and looking forward to our future rest with joy unspeakable and full of glory. Amen.

 XLVIII.

O LORD, thou hast been pleased to call thyself "the Word," and by this title we reverently acknowledge thee as the Essential Divine Wisdom, the only fountain of spiritual light. We rejoice that for our salvation, "the Word was made flesh;" and that the flesh which the Word was

made, was glorified by the glory of the Father, even the Essential Divine Love. We rejoice that in thy glorified Humanity dwelleth all the fulness of the Godhead bodily, and that therein are contained for the use of thy children, all the infinite and inexhaustible treasures of wisdom and knowledge. Thou hast made thy Humanity unto us wisdom and righteousness, accommodated to our low states of life, and thou hast given us faculties suitable for the reception of the same, through the operation of thy Spirit, and the medium of thy Word. By the power of thy Spirit to sanctify us, and to redeem us from all iniquity, thy Humanity is effectually made unto us both sanctification and redemption. Thou seest how we are surrounded by conflicting sentiments on these great subjects of Christian knowledge; grant unto us, O Lord, to take heed how we hear; and suffer no man to deceive us concerning the true interpretation of the oracles of Divine Wisdom. Teach us how to prove all things, and incline us ever to hold fast that which is good. Give unto us the spirit of power, of love, and of a sound mind. Convince us that we can only receive truth in our affections, by obeying it in our lives. Shew us that we can only be effectually guarded from the delusion of mistaking falsehood for truth, by receiving and holding the truth in pure love, and actual righteousness. Let us be assured, that none can really believe who find pleasure in unrighteousness; and that the only way to avoid making shipwreck of our faith, is by holding it in a pure conscience towards God and man. [Help us to bear in mind the solemn admonition, that if those who have escaped the pollutions of the world through the knowledge of their Lord and Saviour, are again entangled therein and overcome, their latter end shall be worse than their beginning; and that it is better not to know the way of righteousness,

than, after knowing it, to turn away from thy holy commandments which we have professed to receive with grateful sincerity. We know that thy truth is at first received in much infirmity, for thou hast called the riches of thy truth, while connected with man's selfish affections, the "mammon of unrighteousness;" but we desire to exercise patience while the truth shines in our benighted minds like a light that shineth in a dark place, waiting until the day shall dawn, and the morning-star shall arise upon our hearts. Guard us from all hindrances to our advancement in saving knowledge, either from worldly influences, indolence, indifference, or infirmity. Give us to discriminate ideas clearly, and teach us to avoid an unprofitable strife about words. In all our social intercourse, let us strive to edify one another. Help us effectually to warn the unruly, to comfort the feeble minded, to support the weak, and to be kind and patient towards all. Let no root of bitterness spring up and trouble us through our forgetfulness of the laws of charity or courtesy. If our feelings suffer hurt from any one, let us not render evil for evil, but faithfully pursue our way as followers of that which is good. Let us never use flattering words to cover selfish designs, or strive principally to please men, but to please thee, O Lord, who trieth the heart. Let us on all occasions walk worthy of thee, who hast called us to thy kingdom of glory. May we lead a quiet and humble life in all godliness and honesty.] Make us to increase and abound in love one towards another, and towards all mankind. Assist us with thy grace and guidance in all our work of faith, and labour of love; and in all our exercise of the patience of hope, may we confidently trust in the omnipotence of thy Divine Humanity. By opening our eyes to the discernment of genuine doctrine, thou hast

chosen us to eternal salvation, through sanctification of the spirit, and belief of the truth; thou hast also given us everlasting consolation, and a good hope through thy grace; continue, O Lord, to comfort us with the assurance of thy goodness. Keep us from all evil, and establish our heart in every good word and work. And as thou hast chosen us to receive spiritual life by regeneration, on condition of our yielding to thee the obedience of faith, so may we continually choose thee to be our Saviour from sin, by keeping thy commandments. May we thus abide in thy love on earth, and finally be found amongst those whom thou hast chosen to the enjoyment of the pleasures at thy right hand for evermore, because they have done evil to no man, but have done good to all, as far as possible, for thy sake. [Let us walk as children of the light and of the day; and not as the children of darkness and of the night. May we so love righteousness, and hate iniquity, that in our finite measure, we may be anointed with the oil of gladness—even with thy love divine, the only, and inexhaustible spring of everlasting joy. May we thus become thy regenerate children, fitted for thy purposes of heavenly use, both in time and in eternity. May we so continually purify ourselves from evil concupiscences, as to become vessels of honour, sanctified and meet for our Master's use, and prepared to every good work. Grant unto us the knowledge of thy will, in all spiritual wisdom and understanding; that we may walk in a manner worthy of thee, and so as to please thee in all things, being fruitful in every good work, and increasing in the knowledge which is of thee. May we be strengthened with all might, according to thy glorious power, and especially unto all patience and endurance, even with joyfulness; giving thanks to thee, our heavenly Father, who by making us perfect through sufferings, art fitting us to become par-

takers of the inheritance of the saints in light. Blessed be thy holy name, O Lord our Saviour, all things are now made possible unto us, through the operation of thy Divine Humanity! Having through death destroyed the power of hell, thou didst rise again, that we might be made righteous, and that thou mightest be, even as to thy Humanity, the Lord of the dead, and the living. It was not possible that thy Humanity, born of and glorified by thy Divinity, should be holden of death, lie bound in the grave, or become the prey of corruption. We rejoice that, being raised up, and exalted to the right hand of Power, thy Humanity hath received the promise of thy Eternal Deity, and hath shed forth that Holy Spirit by which alone we can be meetened for thy presence. We rejoice that thy Humanity was raised up to give unto us repentance and remission of sins; and to bless us, in turning us from our iniquities; and to make us righteous in all those things in which thy creatures could not be perfected, under the law of the Old Testament. O may we find thee a Prince and a Saviour indeed, through the imitation of thy blessed example; for when thou wast in the world, thou didst go about doing good, and healing all that were oppressed of the devil. It is indeed a faithful saying, that unless we die with thee, by dying unto sin, we shall never live with thee; and unless we suffer temptation with thee, we shall never reign with thee! But, O Lord, if we are called to receive thy word in much affliction, let it be also in much joy in thy Holy Spirit. Thou hast said, because I live ye shall live also; and thy word is able to build us up, so that thou mayest give unto us an inheritance amongst them that are sanctified. May thy gracious designs be accomplished to thy glory, and to our everlasting peace.] Amen.

XLIX.

Most blessed and glorious Lord GOD our Saviour, mercifully look down from heaven, the habitation of thy holiness, and the throne of thy glory, and behold with pity thy feeble servants now before thee. [Harassed with our spiritual warfare; wearied and burdened in our earthly pilgrimage; we come unto thee, seeking rest unto our souls. Hear our voice, O Lord, whilst we complain. Preserve our life from the fear of the enemy. Hide us from the secret counsel of the wicked; from the insurrection of the workers of iniquity. Bless unto us the consolatory assurance, that the righteous shall be glad in the Lord, and shall trust in him, and that all the upright in heart shall glory. It is good for thy creatures to draw nigh unto thee, their God and Father, for in thy service consists their highest honour, and their truest bliss. O let our hearts rejoice in seeking thee, and with lively affection, and cheerful alacrity, go forth to meet thee,—in the ways of truth and righteousness; in acts of worship; in the study of thy Word; and in the admiration of thy works of Creation and Providence, Redemption and Salvation. For thou, O Lord, wilt meet him that rejoiceth in thee, and worketh righteousness, and that remembereth thee, in walking in thy ways; yea, thou wilt meet him with blessings not perceived by the ear, nor seen with the eye, even the joys thou hast prepared for them that wait for thee, in the way of thy commandments.] We bless thee that thou hast given unto us an understanding to know thee; a will to be receptive of thy love; an immortal nature fitted to receive thy glorious image, and capable of waiting upon thee here, and of enjoying the brightness of thy immediate presence hereafter. We bless thee also for all facilities and

opportunities to serve thee, and to work out our salvation ; and for all the advantages and privileges which, as thy true disciples and faithful followers, we derive from our Christian character and profession. We bless thee for thy Holy Word, and beseech thee to give unto us an estimation of it above all the wealth of the world, and a relish and enjoyment of its blessed contents above all outward pleasures. May we feed upon it, and grow by its heavenly nourishment unto a perfect man, unto the measure of the stature of thy fulness. May we receive thy truth, not only in the light of it, but also in the love of it, that we may be saved from our sins by its sanctifying power. Give unto us a heart to fear thee, and to love thee, and to keep thy commandments always, that it may be well with us, both now and for ever. O that thy Word may be so truly the rule of our conduct, that it may likewise be the just and immovable ground of our hopes. Let our lives be such a transcript of thy Gospel, that we may not only hearken to what it teaches, but actually attain that holy character which it describes and commands. [May we receive such an abundant influx of life from thee as shall enable us to live to thee ; and may we know that thou abidest in us, by the fruits of thy Spirit which thou hast given us. Thou preparest for us a table in the wilderness through which we are passing, for thou art mindful of our necessities, and provident for our support and refreshment in due season. Prepare us to receive thy heavenly provisions ; and give unto us spiritual appetite, as well as spiritual sustenance. As the hart panteth after streams of water, so let our souls thirst for thee, O God. Unto whom should we go but unto thee, our life, our strength, and our Redeemer. Thou alone hast the words of eternal life. Thou art the Bread of life ; he that cometh to thee shall never hunger, and he

that believeth in thee shall never thirst. Be pleased, O Lord, to break unto us this bread of life, in proportion as we hunger and thirst after righteousness, and evermore give us this bread. Sustain our wills with divine good, and our understandings with divine truth, from thy Divine Humanity. Let us ever be found in thee, as living branches of the Spiritual Vine. Keep us in remembrance, that all who are far from thee shall perish, as branches cut off from the living root that alone can sustain them with spiritual life and sustenance. Help us entirely to surrender and devote ourselves to thee, who art the blessed Author of our Being, and the Fountain of our joy, so that we may realize the end for which we were created, by attaining the happiness of which thou hast made us capable. We have no sufficiency or ability of our own ; but all good we may receive from thee, through the conjunction of our souls with thee. Therefore do we yield ourselves unto thee without reserve, and by our own free choice and voluntary act. Break all the ties, O mighty Redeemer, by which we are detained from thee, or are weakened in our devotedness to thy service. Take us for thy own, and keep us continually in thy faith, fear, and love, until thou seest fit to take us to thyself for ever.] Give us to bear the marks of our adoption in the interiors of our souls, in the continual turning of all our affections and powers towards goodness, heaven, and thee, and in our desire being only toward those delights which thou delightest to impart. Deeply inscribe on our understanding and memory, our will and affection, our reason and conscience, "Holiness to the Lord!" Melt down our stubborn wills into compliance with thy pleasure. Let the mountains flow down at thy presence. Teach us to love, and to hate, to think, and to act, as thou dost. Let all our faculties and

powers be under thy conduct, and be employed to thy glory. Let all that we are, and have, be thine,—in very deed, and in truth. Help us sincerely to deny ourselves, that we may own no Lord and ruler but thee, who art our only Lord and sole proprietor. May our eyes be ever towards thee, and our whole dependance be upon thee ; and may thy kingdom and righteousness so engage our regard through all our time of labour and trial upon earth, that at the close of our mortal existence, thou mayest call us to the enjoyment of an eternal sabbath in thy presence in heaven. Amen.

L.

O LORD, thou great and glorious God, who fillest heaven and earth with thy presence, we rejoice that thou art nigh unto all that call upon thee in truth, and that thine ears are always open to the prayers of thy people. [Without respect of persons, thou fashionest the hearts of all men alike, as far as possible, to thy gracious purposes. Thou knowest perfectly the states of thy creatures, both of their established principles and ruling affections, and also those states of mind which arise from passing circumstances, and from transient and temporary causes. We desire to feel our entire dependance upon thee ; and we beseech thee to prepare our hearts to come suitably, profitably, and acceptably, into thy presence. We humbly beg thy gracious acceptance of our sincere returns of praise and thanksgiving for all thy blessings and favours, both spiritual and temporal, which thou hast so bountifully conferred upon us, and so long preserved and continued to us. Truly thou hast dealt graciously with thy servants, and

hast been good and kind unto us above all that we are able to express, yea, infinitely beyond our power to conceive, for all thy dealings are infinite manifestations of thine own infinite nature, thine infinite love, and thine infinite wisdom. We thank thee for the comforts and conveniences of this life; but, above all, we bless thee that thy Word of life and salvation, as now opened in its internal sense, hath sounded gloriously in our ears. Blessed, indeed, are the people that know the joyful sound; for they shall walk, O Lord, in the light of thy countenance! O that we may not receive thy grace in vain! O that thy mercies may not be lost upon us! Help us to make suitable returns for thy care and kindness, by receiving with thankfulness, and improving with diligence, thy distinguished favours, and thy wise and bountiful dealings with us, so that thine accustomed goodness may be continued unto us, and even with an increase of heavenly illumination, grace, and blessing, so far as we are able to receive it. When we consider what frail, erring, and sinful creatures we are, we are amazed that Divine Wisdom and Power should condescend to our low condition, and that Divine Love should unceasingly rejoice over us to do us good, so far as, by faith and obedience, we prepare ourselves for the reception of divine mercies! Pardon, O Lord, all that thou seest amiss in our thoughts, desires, expressions, and actions. Open our eyes to discern our neglect of doing well, and our guilt in doing ill. Suffer us not to overlook, excuse, or pardon, our ungrateful returns for thy unbounded goodness and fatherly kindness. Surely it were better for us never to have experienced thy mercy, than to be insensible to thy goodness, or to make thee an ungrateful return for it.] O may thy mercies be rendered efficacious to the preparation of our souls for

heaven, that they may not hereafter rise up in judgment against us, and bring down upon us the awful doom of unprofitable servants. Write thy laws in our hearts by thy Spirit, and cause them to accomplish in our souls the purposes of thy love, and to shine forth in our lives, to thy glory. O that nothing in our corrupt wills, or perverted understandings, may prevent our becoming such as thou, in thy love and mercy, wouldst have us to become, both for time, and for eternity! And O that eternity,—an eternity of celestial purity and uses,—may become to us the blessed centre of our desires, the crown of our joys, the all-attractive end and object of our whole religion. May the hope of immortality sustain us in all our labours, and cast a cheering gleam upon all our troubles and afflictions. Here our cares are needful to provide for the wants and comforts of the body, but suffer them not, O Lord, to become excessive or overwhelming. Although our utmost energies be called forth to provide for our natural wants, suffer us not to forget our eternal home, but rather let the hope of it be as our guiding-star in all the affairs of life, that we may keep clear of those rocks of temptation, upon which so many have suffered shipwreck. Let the hope of salvation be as a helmet, to guard our heads in the day of battle against our spiritual enemies. Daily prepare us by spiritual victories to meet thee at thy coming to judgment; and O that we may then be found to be like thee, that so we may dwell for ever with thee! Nothing shall then abate the fulness of our joy, or hinder the perfection of our bliss. All the disturbing influences of self-love will then have ceased for ever! All the dark clouds of unregenerate nature will then have been dispelled, and we shall behold the Lord in his glory, and in his beauty! We shall meet there with no society but the spirits of the just

made perfect, whose looks will be love, and whose words will be wisdom. Glorious is the heavenly palace of the Most High, where all things are adapted to call forth, engage, and fill every faculty and power of the soul, with joy unspeakable, and glory inconceivable! No tongue of flesh can utter what eyes and ears of flesh have never seen or heard! 'Tis enough to know, that heaven is rendered delightful by Divine Goodness Itself; that its felicity will never end, nor ever be clouded with the fear of termination, change, or interruption. May we, by a life of purity on earth, be fully prepared to enter into those abodes of bliss, into which nothing impure can enter. Amen.

LI.

HOLY, blessed, and glorious Lord God, thou art the God of our salvation, and the hope of the ends of the earth; the eyes of all wait upon thee, and thou givest them their meat in due season. Upon thee only do we continually depend for all that we have that is good, and for all that our best affections hope for. Thou givest, with the daily renewal of our lives, a gracious renewal of thy mercies. Every morning affords a fresh occasion for thankfulness and praise. Well may we rejoice in the conviction, that if we commit our affairs unto thee, and acknowledge thee in all our ways, thou wilt establish our hearts, and direct our feet, in every good path. O teach us to know thee; give us hearts to fear thee, to love thee, to trust, and delight in thee, and to cleave unto thee with all sincerity and faithfulness. Let no deceitful pleasures allure us from thee, nor heavy tribulations drive us from our hope and confidence in thy fatherly goodness. Let all

thy dispensations and dealings with us be as messengers of thy love to our souls, to bring us nearer to thee, and to fit us for thy heavenly kingdom. In all our intercourse with others, may we be ready—not only to do good, but patiently to suffer evil, from just considerations of what is best; and in all cases help us to suppress resentment, and to forbear revenge. May we be just and kind, merciful and meek, peaceable and patient, sober-minded and temperate, humble and self-denying, inoffensive and useful in the world. Keep us under a solemn sense of thy holy presence. Help us to remember that thou art the Omniscient Searcher of all hearts; and let all our ways be ordered as in thy sight. [Encourage us inwardly by thy Spirit with the tokens of thy love and approbation. In the season of spiritual trial, when the proud are risen against us, and the assemblies of the violent seek after our soul to destroy it, let us find in thee a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth. Shew us a token for good, that they which hate us may see it, and be ashamed, because thou, Lord, hast been our helper, and our comforter. Be thou, O Lord, also our strength and our defence; and when we think we stand, let us take heed lest we fall. Rebuke our dependance upon ourselves, by the remembrance of our many transgressions and follies; and quicken our dependance upon thee, by the remembrance of thy past mercies and deliverances. And when we pray unto thee toward thy holy temple, making humble confession of our sins, hear us from heaven, thy dwelling place, and when thou hearest, forgive. May the time past of our lives suffice us, for living to ourselves, and for serving our own pleasure. Fill our hearts with that deep contrition for our past offences against thy majesty and goodness, which shall

lead to the hatred and abandonment of every thing that is evil.] Save us from our sins; turn us from all our iniquities; and give us grace to repent and amend our lives, according to thy Holy Word. To this end be pleased to enlighten our understandings with the beams of thy saving truth. Make us wise to understand, and quick to perceive, what the will of the Lord is; and in all matters that come before our conscience, grant us a just judgment. Incline our wills to a ready and cheerful compliance with thine, as testified by the leadings of thy Spirit, and the teaching of thy Word. Regulate our unruly passions. Purify our corrupt affections. Convert all the faculties of our souls to thyself, and render them instrumental to thy glory, and make even our bodies fit to become the temples of thy Holy Spirit. Yea, sanctify us wholly, that so we may sanctify thy name by an unperverted reception, and a faithful application, of thy Spirit of love and wisdom. Quicken us, O Lord, to hear thy voice while it is called "to-day." Let us not delay, but make haste, to keep thy commandments, knowing that the time is short, and that the night cometh, when no man can work. [Let us be fervent in spirit, labouring in thy service with all our might, knowing, and deriving encouragement from the consideration, that a rest remaineth for the people of God, and that when we have entered into that rest, we shall cease from our work of spiritual labour and combat, even as thou didst, O Lord our Redeemer, when thou hadst overcome the hells by the power of thy Humanity, and hadst become invested even as to thy Humanity, with the Eternal Glory of Essential Love,—the Father's own self. O may we overcome as thou didst overcome, that we may sit down with thee on thy throne, as thou art sat down with the Father on his throne. May we labour, and

strive to enter into thy rest, being warned by the example of those who have not entered into it, through unbelief, or unfaithfulness. May we cease from our own works,—the works of our self-hood,—the service of the loves of self and the world,—and diligently perform the work of an evangelist in our own souls. Animate us with the assurance, that thy grace is sufficient for us ; and that he that endureth to the end, the same shall be saved. Thou hast pleasure in the prosperity of thy true servants, who find their highest pleasure, and their supreme delight, in thy service. Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. O let us trust in thee for ever, for in thee, O Lord, is everlasting strength. Accept, for thy mercy's sake, our humble endeavours. Supply all that is wanting in our purposes, motives, and views. Correct and reform in us whatsoever thou seest to be wrong ; and so perfect that which concerneth us, that our hearts and lives may be acceptable before thee, and obtain for us thy promised peace while here, and thy heavenly glory hereafter. Remove from us all such confidence of our final acceptance, as thou seest to be presumptuous ; and all such apprehension, as thou seest to be distrustful ; and say unto our souls, " I am thy salvation." Let our only care be this,—so to glorify thy name on earth, by finishing the work which thou hast given us to do, that we may finally enter into thy joy. O let thy grace follow us all the days of our life. Be thou our guide, even unto death. And in death, be thou our comfort, and after death, our portion and happiness everlasting.] Amen.

LII.

O LORD God our heavenly Father, who in thy Divine Humanity art named Jesus Christ, we worship thee as our Creator, Redeemer, and Saviour; and we desire most earnestly to thank thee for all the goodness and mercy which have followed us all the days of our lives, and for the blessed hope, that the same goodness and mercy will still follow us, and that when we shall have finished our earthly pilgrimage, we shall dwell in the house of the Lord for ever. [How wonderful are thy patience and long suffering! how unwearied thy kindness and thy care! and how unquenchable thy love! Blessed be thy name, O most merciful Redeemer and Saviour, that thou hast defended us from so many dangers, and delivered us from so many troubles! Surely the deep waters of affliction would have overwhelmed us, if thou hadst not been on our side; and if thou hadst not been nigh to us, and done great things for us, our souls had long since dwelt in silence. Many and powerful are our spiritual enemies, but since thou art our light and our salvation, whom shall we fear? Since thou art the strength of our life, of whom shall we be afraid? In the time of trouble thou wilt hide us in the secret place of thy tabernacle; thou wilt lift up our heads above our enemies round about us; therefore will we offer in thy tabernacle the sacrifices of joy, and will sing praises to thy great and adorable name. Many are the mercies which thou hast bestowed upon us, both spiritual and temporal, mental and bodily. We bless thee for health and plenty; for peace and liberty; for the use of our reason, our senses, and all our bodily powers and functions; for the kindness and counsel of our friends, and for the refreshments and advantages of social inter-

course. But, above all, we desire to bless thee for the mercies of redemption and salvation, and for the good hope, through thy grace continually assisting us and leading us, of everlasting peace and rest in thy heavenly kingdom. We thank thee for the teachings and leadings, the warnings and strivings, the aids and consolations of thy Spirit; we thank thee for the light and direction of thy Word, for the faithful exposition thereof, for the outward means of grace, and for all helps to spiritual improvement. We thank thee for all that thy grace hath wrought in us, and all that thy goodness hath bestowed upon us; for all the discoveries of divine truth with which we have been favoured, and for all the delightful contemplations we have enjoyed concerning thy Nature, thy Person, thy works, and thy heavenly kingdom. For all these things let our hearts be filled with thy love, let our voices be lifted up in thy praise, and let our souls ever be devoted to thy honour and service. Never can our frail nature, and limited capacity, make an adequate return for thy amazing goodness! We can only acknowledge the vast debt we owe, and our utter inability to pay it. We cannot praise thee according to the riches of thy grace, and the multitude of thy mercies; but we desire to bless and praise thee with all the capacity and ability wherewith thou hast blessed us. Help us, O Lord, to glorify thy Name, not only by speaking to thy praise, but by entirely devoting ourselves to do thy will, by shunning all evils as sins against heaven and in thy sight, and by desiring to be thine without reservation, and in all faithfulness and sincerity of heart, even to our lives' end.] Blessed be thy Holy Name, thou hast done all things well; and so far as we thy servants have done well in time past, be thine the praise; and so far as we have done ill, unto us

be the shame: for thou gavest unto us full power to serve thee as we ought, through thy abundant grace and mercy. While we humble ourselves for our carelessness in thy service, our neglect of known duties, and our transgression of thy known will and commandments, we would earnestly beseech thee to enable us to cleanse our way for the future, by taking heed according to thy Word. O let us hide thy Word in our hearts, that we may not sin against thee. May it be unto us as a strong tower against the face of our enemies; a rock and a fortress whereunto we may continually resort when assaulted by temptations. May we find it as a treasure hidden within us, from which we may derive supplies in every time of need. May it be our guide to lead us to do justly, and love mercy, and walk humbly with our God; a messenger unto us in the name of the Lord,—a preacher of righteousness in our consciences, calling upon us to walk before thee with a perfect heart, and to do that which is good in thy sight. And whenever thou dost tenderly chide our wanderings, saying, “seek ye my face,” may our hearts readily respond, “thy face, Lord, will I seek.” May we be so obedient to thy precepts as to experience the fulfilment of thy promises, both of grace to help in every time of need, and of seasons of refreshment from the presence of the Lord. May we be encouraged also by the glorious promise of eternal happiness, and the blessed and soul-reviving hope of attaining it, which thou hast given us in thy Holy Word. It is indeed a good hope, O Father of mercies! that through thy grace, we shall overcome the world by faith; that by thy Spirit we shall be continually sanctified, and finally be matured for thy presence; it is a good hope, that a final end will then be put to our sins and infirmities, our troubles and temptations, and all our pains both of body and mind.

Then shall we no longer strive, nor experience the inward conflicts between good and evil, and right and wrong judgment. Our hearts shall then be full of holiness and love; our understandings shall be replenished with ever-increasing supplies of wisdom and knowledge; our powers of action shall always be under the unerring impulse and direction of Divine love and Divine wisdom; our souls shall be filled with imperishable joy, and our mouths with the everlasting praises of our God. May this hope sustain us under all our needful sorrows, and purifying trials; and may it finally be realized by us in the eternal mansions of heaven. Amen.

LIII.

O LORD our Saviour, thou art the Most High, and Most Mighty God! Thy righteousness is very high; and thy judgments are a great deep. Thou hast done great things. O Lord, who is like unto thee? Many are thy wonderful works which thou hast done. Infinitely many and precious are thy thoughts towards us. No one can be compared unto thee. It is because thou art God and not man that thou rewardest not evil for evil; it is because thy goodness is unchangeable, that the sons of men are not consumed; it is because thy love is impartial and unbounded; thy compassion unwearied, and thy merey un-failing; that the sons of men can place all their trust and confidence in the shadow of thy wings. It is because the highest angel is not perfect in goodness, nor infinite in righteousness, nor wise as thou art, that no created being can bear a comparison with thee; for herein, can none be like thee. What abundant cause hast thou given unto

us for rejoicing in the conviction, that thy Power is not only infinite, but is continually exercised for the happiness of thy creatures, in infinite righteousness, and unerring judgment! O may it be our first care, and our most anxious desire, so truly to fear thee, and to work righteousness, as to be accepted of thee, and become the subjects of thy gracious protection. [Then shall we experience under all the changing circumstances of our lives, that the eyes of the Lord are upon the righteous, and his ears are open to their cry. It is a just ground for confidence to thy creatures, that by thine Omnipresent Spirit thou art always present in the obedient and humble mind, ordering its affections and thoughts, so far as possible, in heavenly order; depressing all that is proud, and exalting all that is humble. We rejoice that thou lookest with pity upon the wilderness state of thy degenerate creatures, and that thy voice is heard in the consciences of those who regard it, proclaiming the joyful intelligence, that every valley shall be exalted, and every mountain and hill shall be brought low; and the crooked ways shall be made straight, and the rough places plain. Just and equitable are all thy dealings with us, O Lord, in all thine operations upon our minds. Truly God is the Judge; he putteth down one, and setteth up another. May we ever be willing that all shall be put down which thou dost condemn; and only that be raised up which thou dost approve. May we thus make straight in the desert a highway for our God, rejoicing greatly in the glad tidings, that the kingdom of God is at hand. Give unto us truly to repent, as well as faithfully to believe the Gospel. May our thoughts be turned inward to mark the dictates of thy Word and Spirit, that every admonitory truth awakened within us may be regarded with grateful and reverential attention; and may

we devoutly exclaim in spirit, in reference to every perception sent forth from thee, "Blessed is he that cometh in the name of the Lord!" Especially do we need to listen to thy voice, and to suffer thy Spirit to arrange our disordered and troubled thoughts, whenever we have to deal with those who regard not thine own pure laws of justice and charity. Teach us, O Lord, when we are suffering under a sense of injury, to refer to thee our cause, and retiring into the interiors of our minds, to spread before thee the accusation of the accuser. Let us sincerely and meekly content ourselves with saying, whenever our erring fellow-creatures bring a railing accusation against us, speaking evil of the things which they know not, "The Lord rebuke thee!" "my witness is in heaven, and my record is on high!" So shall we resemble the angels, who although greater in power and might, bring not before the Lord a railing accusation against evil spirits, taking no heed of the insane efforts of the self-hood, because they know that thou wilt certainly vindicate thine own cause, in justice, mercy, and judgment. Let us content ourselves with the assurance, that thou, Lord, knowest how to deliver the godly out of temptations; and how best to deal with those who deal unjustly with thy servants. Give unto us charity to discern whether any, and what use is likely to arise from an endeavour to vindicate ourselves; and if there should appear to be none, grant unto us to forego resentment; and make us willing to perceive, that the best thing to be done under such circumstances, is to exercise patience and forbearance, seeing that it is commendable in thy sight if a man for conscience toward thee, endure grief, suffering wrongfully. Not only, therefore, enable us when we are rebuked for our faults, to take it patiently, instead of excusing them, or receiving merited reproof with feelings and

expressions of displeasure, (as, to our shame, is too frequently the case with us) but help us, also, when we do well, and suffer for it, to take it patiently, because this is good and acceptable to thee, and agreeable to the example which thou didst set us upon earth: for when thou didst suffer for us, thou didst leave us an example that we should follow thy steps.] And O that thy Spirit may keep us, and thy Word direct us, in all our intercourse with our fellow-men. Help us, O Saviour, to remember thy patience, thy resignation, and also thy forbearance, love, and pity, towards thy cruel persecutors! When we are reviled, let us not revile again; when we suffer, let us not threaten; but let us unreservedly commit ourselves and our cause to thee, who always judgest righteously. Let us so truly love thy holy law that nothing shall offend us. Let us not, by the indulgence of anger, permit the evils of others to pass into our minds, and like an inundation from the dark world, interrupt the peaceful activity of the affections of goodness and truth. Suffer us not to make those who have injured us the occasion of doing us a still greater injury, through allowing them to excite our evils by means of their own. And should our selfhood be suddenly aroused to resentment, when the enemy cometh in like a flood, let thy Spirit, O Lord, lift up a standard against him. Let us not by our own rash condemnation of others, become ourselves condemned by Divine Truth. O give unto us to see, that unless we love our enemies even as thou lovest thine, we cannot be merciful as our Father in heaven is merciful; neither can we have any good ground for rejoicing, that our names are written in heaven; that our spirits are associated with angels; or that our ruling quality is the love of goodness in the internal man, which thence descending, becomes

inscribed even upon the natural affections of the external. May we therefore be earnestly solicitous to grow in that good of charity and mercy which originates with thee, and is the only medium of our permanent conjunction with thee, that so we may become rooted and grounded in love, and thus be fully prepared to dwell with thee in the heavenly mansions of love for ever and ever. Amen.

LIV.

O LORD our Saviour, thou art the Infinite God! thou wast before all; thou art above all; and thou wilt unchangeably be the same for ever and ever. Thou hast heaven for thy throne, and earth for thy footstool, and all existences, in all worlds, are ever present to thy sight, and are entirely at thy disposal. Thou art the Omniscient Searcher of all hearts; thou art the Omnipresent Overseer of our whole lives; thou art the Omnipotent Protector of thy people, in all seasons of danger, spiritual and temporal. [Thou encompassest our path, and our lying down; and thou art acquainted with all our ways. Thou art able to keep us from falling, and to make every gift to abound towards us, that having always all-sufficiency in all things, we may abound to every good work. With these encouraging considerations present to our minds, we desire, O Lord, to seek thy face, and to wait upon thee in the duties of worship, entreating thy favour with our whole heart. It is thou, O Gracious Saviour, who suppliest spiritual seed to the sower, and givest to the hungry, the bread of life; thou only canst multiply the seed sown within us, and increase unto us the fruits of righteousness. Blessed be thy Holy Name, thou hast dispersed abroad thy spiritual gifts;

thou hast given to the spiritually poor; thy righteousness endureth for ever. O let our desire be continually to the one thing needful; for this let us earnestly seek;—even that we may dwell in the house of the Lord all the days of our life, to behold the beauty of the Lord, and to inquire in his temple. Unto whom should we go but unto thee, the Father of lights, and the Giver of every good and perfect gift? May thy beams, O Sun of righteousness, descend powerfully upon us, and make our mental desert to rejoice and blossom as the rose, and our wilderness to become as the garden of the Lord.] Without thee we can do nothing. Thou art the Giver of life, and of strength, of grace, and of goodness; and by thee we are enabled to do all things appertaining to thy service, and through thy grace to experience that all things are possible to him that believeth, because, with thee, O Lord our God, all things are possible. O forgive our iniquities which hide thy face from us, and which separate between thee and our souls; which hinder the entrance of thy Word that alone giveth light, and thy Spirit that alone giveth understanding. Grant unto us that heavenly communion with thee of which thou hast made us capable; and let our hearts and our souls, and all that is within us, be supremely concerned to maintain a reverent, faithful, and affectionate attendance upon thee. Nor let us serve thee only from constraint, or even from self-compulsion, but willingly, and with all readiness and gladness, love and delight. Bless unto us the instruction afforded by thy Holy Word, to the further informing of our minds, the reformation of our lives, and the salvation of our souls, until we become all that thy Word requires, and all that thy love delights in. Increase our love and reverence to thy Word; help us to render our minds pliant and submissive.

to its influence and teaching, until all our sentiments are imbued with, and formed by it; all our affections animated and ruled by it; so that in all things we may become conformable to it, even so as actually to appropriate its goodness and truth, and, as it were, incorporate it, in our very hearts and lives. [O thou that hast the key of David, who openest, and no man shutteth, open our understandings to receive thy truth, without diminution or exception, without perversion or addition; and let us receive it in the love of it, as well as in the light of it. Let the good seed of the kingdom take deep root in our hearts, and let the fruits of it be abundantly seen in our lives. Let us not be forgetful hearers, but faithful doers of thy blessed Word. Hitherto, thou hast never been wanting to us; but, O Lord, we have been exceedingly wanting to thee, and in our duty towards thee. How transient is the effect of thy goodness upon our hearts! How little can it be known from our conduct, how good, and how kind, the Lord hath been to our souls! How often have we loved darkness rather than light, because we preferred to follow the suggestion of some foolish or hurtful desire of the natural mind, rather than to be guided entirely, and exclusively, by the rules of thine unerring Word! And yet we certainly knew, that in all thy requirements, thou hast no other design than to promote our present peace, and our everlasting bliss! How little have we improved the precious talents which thou hast placed in our hands! How often hast thou called, and we have refused to answer; yea, thou hast stretched forth thy hands to entreat us, and we have not regarded! It is owing only to thy unfailing mercy and compassion, that our iniquities have not been our utter ruin.] O that for the time to come we may better use and improve the gracious opportunities afforded to us, to the

glory of thy Holy Name, and the benefit of our immortal souls. As the rain descendeth from heaven, and returneth not thither, but watereth the earth, and maketh it fruitful, so let not thy Word return unto thee void, but let it accomplish thy good pleasure in our hearts, and prosper in that whereunto thou hast sent it. O make it instrumental and effectual to work the work of righteousness where it is not, and to increase it where it is, and to build us up in the right knowledge, and in the true fear and love of thee, O blessed Redeemer and Saviour, to thy praise and glory to all eternity. Amen.

LV.

O LORD Jesus Christ, thou art our God ; thine we are ; and thee only do we desire to serve, with all the endowments and abilities with which thou hast blessed us. May all the obligations of thy laws, and all the manifestations of thy love, incite us to faithfulness in thy covenant, and diligence in thy service. We confess that we are prone to live to ourselves more than to thee ; and to serve our own pleasure more than thy blessed will. But we trust in thee, O merciful Saviour, to forgive us all our sins, and to raise us out of ourselves, and to establish us in thee. We pray thee to put into our hearts such true principles of holiness, as will cause us to depart from all iniquity, and to hate every false way. Give unto us to remember thy express admonition, "Ye that love the Lord, hate evil." Give unto us to perceive, that we cannot really love thee, who art Goodness infinite, unless we hate all that evil which is utterly opposed to thee. Suffer us not to imagine, that our love can really be fixed upon

opposites at the same time, or that we can serve God and mammon. O that thy Spirit may so bind our hearts to thee, that it may be our meat—the meat that endureth unto everlasting life—to do thy will, and to finish thy work; and may it ever be our supreme delight, to run, with enlarged hearts, in the way of thy commandments. Make our services acceptable to thee while we live, that our souls may be ready for thy presence when we die. So long as we are in the world, do thou keep us from the evil of it, and guard us from the snares and dangers to which thou knowest we are exposed. Shew us the evils which beset us when we are alone, and when we are in society; the evils which assail our individual temperament, or attend our particular occupation; the evils which beset our engagements of business, or of intellectual exertion; the evils which lurk in social intercourse, and even in religious association; and when thou hast laid open these evils to our waiting minds, make us faithful to resist them, remembering the blessing pronounced upon righteousness, and the curse declared upon unrighteousness. Be with us according to thy promise, in all our passage through the changes, troubles, temptations, and various conditions of this mortal life, until we come to the unchanging glories and felicities of life everlasting. May we take nothing in hand but what is warranted by thy Word; and may the true fear of thee restrain us from all things that are hurtful to our souls. Let thy love abound in our hearts, and sweetly and powerfully constrain us to faithful and cheerful obedience. Help us to depend upon, and continually to look for, thy fatherly protection, guidance, and blessing. [May we find the joy of the Lord to be our strength, especially against the failings and sins to which we are most addicted; and may a filial regard to thy good

pleasure make us ready for every good work, and dispose us for all those uses and duties of justice, charity, and temperance, which we owe to thee as our lawgiver, and to our neighbour, as the object of thy paternal legislation. Help us to walk circumspectly, redeeming the time, and conscientiously improving the means of grace, and the opportunities afforded by thy all-wise Providence, for the good of our souls, and the benefit of all who are connected with us. Give unto us those things which thou seest to be needful and convenient for our earthly pilgrimage. Bless and sanctify to us all our enjoyments and avocations; and bring an eternal benefit to us by means of our crosses and afflictions. Teach us how to use this world so as not to abuse it; and so temperately and discreetly to enjoy the things of it, as that we may lose nothing of our portion in thy love, which is better than life. O that our delight in thy holy nature, and in all that is from thee, and all that leads to thee, may enter into our lower delights, and be to them as a living soul and a directing spirit, by which they may be animated, elevated, purified, and immensely increased, and also rendered permanent and satisfying by being connected, through the medium of spiritual ends, affections, and joys, with thy holy, happy, and unchangeable nature. Suffer us not to desire any thing except with thy permission, and under the influence of thy love and truth, that every thing may be sanctified to us by the Word of God, and by prayer and thanksgiving. Let the beauty of the Lord our God be upon us: let our souls be clothed with the graces of humility, charity, and purity; and let our lives adorn thy doctrine, O Lord God our Saviour, in all things. May we walk wisely toward those that are without the gates of the holy city; and affectionately, and with the tender forbearance of

brotherly love, towards those that are within ; not being justly offensive to any, but useful and beneficial to all. In whatever business we are outwardly engaged, may we still be found in the way of duty, fearing God, and working righteousness. And should our earthly hopes be clouded by disappointment, be thou, O Saviour, the strength of our hearts. Should we be called to endure temptation, so that our spirits are overwhelmed within us, and our hearts within us are desolate, give unto us to remember the days of old, and to be comforted, and while we meditate on the works of thy hands, and remember that thou knowest our path, let us find thee present, affording support and encouragement. Inspire us with hope, by recalling to our remembrance what thou hast done in times past, and also what thou hast promised to do for those who trust in thee, and who maintain, through every trial, their faithfulness in thy service. Help us to mark the hand of thy good Providence in all thy dealings with us. In all the works of thy hand, give us to see thy power, to own thy presence, to admire thy wisdom, and to love thy goodness ; and especially to rejoice in the manifestations of them all, in the high endowments, and glorious privileges, of thy favoured creature, man. Let our meditations of thee be sweet, as well as frequent ; and always with a reference to the imitation of thee in following thy blessed example.] Thus let us pass the time of our sojourning here in thy fear and favour, and in living to thy honour and glory ; that at the hour of death our spirits may find abundant consolation, and at thy judgment seat, a joyful acceptance. Amen.

LVI.

Most blessed Lord God, our Father and our Saviour, we present ourselves before the throne of thy Divine Majesty, to render unto thee that tribute of homage and service to which thou art justly entitled from all thy creatures, and which we humbly trust thou wilt render acceptable to thyself, and crown with thy divine blessing. May thy Spirit, proceeding from thy Divine Humanity, help our infirmities of feeling and perception; for thy Humanity is made unto us, by thy great work of glorification finished on the cross, wisdom and righteousness, and sanctification and redemption. O Lord, thou art infinitely great and infinitely good. Thy glory is above all our thoughts, and thy mercy is over all thy works. How could we, frail and unworthy creatures as we are, approach to contemplate thy glorious perfections, if thy love and mercy had not freely invited us! Thou art the Lord and Giver of our lives, our purest enjoyments, our comforts, and our hopes. Unto thee we owe ourselves, and every thing besides which we are capable of rendering to thee, or of ascribing to thy goodness. [By thee we were created, and have our being; by thy good Providence we have been preserved, sustained, and supplied with all things needful, during the whole of our lives; and from thee, O Lord our Saviour, cometh all our spiritual help, and on thee only do we repose our dearest hopes. Thou art the bountiful Giver of all the good our souls desire, and the merciful withholder of the evils our sins deserve. Thou hast enriched us even to all bountifulness; and in a thousand ways hast called upon us by thy goodness to thank thee for thine unspeakable gifts. But, O Lord, our hearts have not been right, neither have our spirits been steadfast with thee. We

have not kept the covenant of our God, but have refused to walk in thy law. We have forgotten thy works, and the wonders thou hast shewed us. We have not remembered thy hand, nor the day of our deliverance from the enemy. How little have we improved thy bounty! how greatly have we abused thy patience! Wo unto us, if we so receive thy mercies, as only to cause them to heighten our offences! Grant unto us to receive profitably, and thankfully, those abundant blessings which thou hast prepared for them that love thee. Glory be to thee, O God of our salvation, thou art ever mindful of us, and merciful to us. Great and marvellous things hast thou done for us, notwithstanding the many sins that we have committed against thee. Thou hast not delivered our strength into captivity, nor our glory into the hands of the enemy. Thou hast fed us according to the integrity of thy heart; and thou hast guided us according to the skilfulness of thy hands. Teach us to know the meaning, so far as thou seest fit, of all thy dispensations towards us; and help us to improve by all thy dealings with us. May our hearts be turned to thee continually, and ever be open to receive thy gracious influences. May our lives be reformed according to thy holy pattern in the world, and agreeably to thy holy precepts. Perfect the work which thou hast begun in us. Do good in thy good pleasure to Zion; build thou the walls of Jerusalem, that we may see the good of it all the days of our life, and afterwards, for ever and ever. Render all events conducive to the great work of our spiritual and moral renovation. To this end, bless whatever thou art pleased to allot to us, and every thing that may befall us. Make all things to work together for our good, to build us up in thy grace, and to help us forward in our heavenly course, to thy glory. Suffer us not to oppose or

hinder the purposes of thy Providence ; but so far as we can clearly discern them, help us faithfully and earnestly to cooperate with thee for their accomplishment. Give unto us from thy Holy Word a right knowledge of our duty ; and by thy Spirit give us power from on high to make it the standard of our thoughts, and of our conduct. As children of the light, may we ever walk in the light, abhorring and shunning the unprofitable works of darkness. O let us not be almost, but altogether Christians ! altogether obedient to thy Word, entirely devoted to thy service, docile to receive thy instructions, zealous for thy government, confident in thy goodness, assured of thy power, and thy willingness to save, to provide, and to bless. Give unto us to trust in thee, not only for natural, but also for spiritual life ; not only for the bread of this world, but for the bread of life ; not only for raiment, but for the garments of salvation ; not only for shelter for our bodies, but for a house not made with hands eternal in the heavens ; not only for rest for our mortal frames, but rest for our immortal souls.] Blessed be thy name for all the goodness which we have so long, and so largely experienced ! May that offering of gratitude be rendered by us which thou alone desirest, even that which shall return back to us laden with the abundance of thy heavenly blessing ! May we henceforth be humble and teachable hearers of thy Holy Word. May we receive thy truth in meekness and love, and in that right spirit and disposition of the heart, which will lead us to improve and profit by it. Graciously remove all hindrances, both within us and without us, to our spiritual growth and improvement. In all things, and under all circumstances, may it be our supreme desire to suffer, and to do, thy righteous will. And O Word Incarnate, adorable Jehovah Jesus, let thy Word have free

course in us, and be glorified by us, in the spirit of our conduct, and in the purity of our lives. Let us go forth in thy strength, hoping for spiritual increase and prosperity only from thy grace and blessing upon our feeble, but sincere desires; our weak, but humble endeavours! And let us hold on our way, and by keeping clean hands, grow stronger and stronger, until, from serving thee under a deep sense of infirmity and imperfection upon earth, thou shalt see good to call us to glorify thee, and to enter into thy joy in heaven. There shall we adore thee and serve thee, in the perfection of unmingled holiness, so far as, by the washing of regeneration, we have been meetened under thy fatherly discipline, and in thy sacred service, to receive holiness from thee, while members of thy church upon earth. Amen.



LVII.

HOLY Lord God, our Saviour, thou art the Father of mercies, and thine essential nature is love and goodness Itself. While we thus adore thy perfections, and thank thee for all the bounteous gifts by which thy love and goodness are manifested, remind us, we pray thee, of our obligation to resemble thee in thy deeds, without which we can never realize the end of our creation, by becoming thine image and likeness. We know that to profess love to thee while we are wanting in love to our fellow-creatures, is to indulge in a vain pretence, and to mock thine all-seeing eye. Thou hast commanded us not merely to love our neighbour as ourselves, but also to love one another even as thou hast loved us. [Teach us that all those are spiritually our neighbours, who are spiritually near to us,

being spiritually related to us through our common participation of thy likeness. And not only incline us to love the good as our neighbours, but also to love the wicked as our enemies ; since no one can be an enemy to goodness without being an enemy to thee, and to all who are like thee. As thou lovest thine enemies, by desiring to make them thy friends, and to fit them to receive thy blessing, so give unto us herein to resemble thee. Fill our hearts with thy loving kindness towards all who are partakers of our common nature. Remind us, when we are inclined to be harsh towards sinners, that even they, as well as ourselves, are the subjects of thy fatherly sympathy, and unbounded love and care. Let us not despise any on account of their outward circumstances ; their deficiency of intellectual advantages ; their unattractive carriage ; nor even on account of their apparent contrariety to the beauty and the purity of charity. Teach us forbearance, and long-suffering, by the remembrance of thine own gracious and merciful dealing with us. Help us to be kindly affectioned towards all, according to a just and enlightened view of their state and capacity, and of their relative claims upon us. Let our dispositions be manifested to be such as thou dost approve, in our readiness to assist, and in our willingness to communicate, for with such sacrifices thou art well-pleased. Give unto us enlarged hearts, and with a due regard to the extent of our ability, a liberal hand. Incline us to do good to all as we have opportunity, and especially to those who are of the household of faith, as unto those who are most likely to profit thereby, and to become a blessing to society. Let us not only improve, but also love the opportunities of well-doing. But, O Lord, let us not propose, or engage in any work of use in the spirit of self-will, pursuing it as an object personally dear to us,

lest the desire to it should become a passion closely connected with our self-hood, and thus defiled with selfish affection, with all its intemperate, illiberal, and uncandid feelings, and blinding influences. Let us engage in promoting uses in singleness of mind, under the guidance of calm reason, and the pure dictates of an enlightened conscience; and let us always conduct ourselves therein with a primary reference to thy overruling Providence, and with a just deference to the judgment and wishes of others, as becometh those whose motives originate in genuine charity.] Let us remember, that we cannot be thy true disciples unless we have love one towards another, seeing that the proper evidence of our having passed from death unto life, is our love to our brethren. Assure us that we have no love to thee unless we love those who resemble thee, and likewise desire that those who resemble thee not, may be turned from the evil of their way. Help us to give proof of the sincerity of this desire, by doing all in our power to promote the reformation of those who come under our influence. And that our minds may be in a fit condition to bring an erring fellow-creature to a sense of his fault, make us patient under offences, knowing that it is true discretion to defer anger, and true glory to pass over a transgression, for the sake of the transgressor. Let us not deceive ourselves whenever thy spirit demands in our consciences, "Doest thou well to be angry?" by replying, either in thought, or in practice, "I do well to be angry." Shew unto us that anger may prove the inlet of much evil, but cannot be the occasion of any real good. Give unto us a peaceable disposition. Make us tender of the reputation of our neighbour. Let us not be eager in publishing the faults of others, or be too ready to take up a reproach against our neighbour. Shew us when to con-

ceal, and when to make known a transgression; and let our judgment be guided, and our conduct determined, by a regard to what is useful, and not by personal considerations. Guard us against a censorious temper; and keep us from a hasty, rash, and prejudiced judgment. Above all, keep us from that insidious enemy to peace and charity,—an evil eye. Let us take care that our perceptions of character and conduct are guided by pure motives, and our conclusions prompted by heavenly affections, lest, through the understanding being taken captive or ensnared by some evil of our self-hood, we should be led to pervert judgment, and to put good for evil, and evil for good. Let our eye be single through the union of goodness with truth, that our whole spiritual constitution may be full of light. [Give us a right understanding of that sacred rule which requires, that we should do unto others as we desire that they should do unto us; and give us firmness and faithfulness in acting according to it. And since goodness can only accomplish its designs by means of truth; and since wherever goodness is really loved, truth must needs be desired and sought, as affording the only means of doing good effectually and wisely, give unto us to see, that a state of indifference to divine truth, and to an increase of improvement in divine knowledge, is too sure an evidence of a corresponding indifference towards goodness, and thus towards thee, who art Goodness Infinite and unchangeable.] O that by doing thy will on earth, we may acquire an habitual delight therein, and thus become qualified to do thy will in heaven, to our unspeakable joy and felicity, for ever and ever. Amen.

LVIII.

GREAT and glorious Lord God, we desire to worship thee with lowly reverence as our Creator, Redeemer, and Saviour! We adore thy perfections, and devoutly confess, that the Lord our God is holy! that the righteous Lord loveth righteousness, and maketh his face to shine upon the upright; and that thou, O Lord our Saviour, art very pitiful, and of tender mercy! Him that cometh unto thee thou wilt in nowise cast out. Thou delightest to forgive, to save, and to bless. [He that cometh unto thee shall never hunger, and he that believeth in thee shall never thirst. May we, thy children, now before thee, rejoice with thankfulness in thy fatherly care, and under the nurture and admonition of thee, our Lord, daily grow in wisdom, and advance to the spiritual stature of a man. May we so feed on that divine food which thou hast prepared for us, that our delighted and grateful hearts may exclaim, "Evermore give us this bread!" Let us not feed on ashes for bread, nor mingle our drink with weeping, when thou hast so bountifully provided for our spiritual nourishment. Let all our springs be in thee, for thou art the Only Fountain of good! Let all our desires be from thee, that all our works may be wrought in thee. Let all our purposes be formed, and all our actions be done, with a reference to thy revealed will. Let the records of thy goodness and thy power have their due effect upon us, in causing us to set our hope only on thee, and not to forget thy works, but to keep thy commandments. Give unto us an increasing conviction, that without thee, we are nothing; and without thee, we can do nothing. It is only by thy grace that we are what we are.] In thee only have we righteousness and strength. Incline us

at all times to hate the evil, and to love the good; and give unto us such an appetite for, and grant unto us such abundant supplies of heavenly sustenance, and give unto us to be so delighted with the good things of heavenly love, that we may know how to refuse the evil, and to choose the good, and be effectually guarded against mistaking what is evil for what is good, and confounding what is true with what is false. Let us keep our minds always open to receive instruction, and in a state of readiness and willingness to admit evidence, and to be led by the hand of truth from opinions or practices proved to be erroneous, to those which are true and good; and let us be encouraged to cultivate this state of mind by the remembrance of the blessing which thou hast pronounced upon the meek. Give unto us to feel assured, that our truest adornment is that of a meek, and quiet, and teachable spirit. Let us not be wise in our own eyes, lest we should despise instruction, and cast thy words behind us, and in so doing, exclude the light of heaven from our minds. Let us not be desirous of vainglory, praise, or reputation, on account of our works or services, but let us desire by love to serve one another. Teach us, and enable us, to do good for its own sake, hoping for nothing again. Incline us to follow peace with all men, remembering thy gracious words, "Blessed are the peace-makers, for they shall be called the children of God." [Grant unto us, O Lord, thy peace, that holy peace which comes by the removal of the elements of discord from the heart, by the washing of regeneration. And in order to our finding, and continuing in peace with thee, help us to watch against all those sources of disagreement with our fellow-creatures, which our spiritual enemies are continually desirous of opening within us. Let a sincere and

constant endeavour to maintain peace with thee, by shunning all that is evil, be a sure ground for our maintaining peace one with another. Encourage us with thy gracious word, "Ye are my friends, if ye do whatsoever I command you." Help us to remember thy new and peculiar commandment, to love one another, even as thou hast loved us. Keep us in a friendly disposition to all healing designs; and incline us to hearken to peaceable counsels, whether offered to us by thy Word and Spirit in our consciences, or by those who seek peace and pursue it. Guard us against the spirit of party; and wherever animosity and strife exist within our influence, help us to cast upon the troubled waters the oil of gentleness and peace. Guard us from indulging in the expression of feelings that exasperate ourselves, while they irritate others. Guard us from unwise and intemperate words, which tend to excite distaste towards us, and to destroy, or diminish, our influence and usefulness. Help us also prudently to abstain from all remarks likely to strengthen animosity or to perpetuate prejudice. When we are called to suffer aggression, let us not avenge ourselves, but rather give place to the wrath of the aggressor, lest we increase wrath by an unwise opposition to it, and so become an occasion to sin, to a weak and erring fellow-creature.] Teach us habitually to suppress the rising of angry condemnation, by meeting it with the merciful spirit of pity, accompanied with an earnest prayer for the amendment of the offender. Help us to suppress the first movement of that pride whence cometh contention; and to put down every rebellious feeling which exalteth itself against peace and patience, gentleness and meekness. Help us to put away all bitterness and wrath and anger, and clamour and evil speaking, with all malice. Under

grievous provocations, enable us to possess our souls in patience. Help us to bear one another's burdens, and to forbear one another in love, remembering thy forbearance, patience, and long-suffering towards us. May we learn from thy example, by improving daily in meekness and lowliness of heart, that so we may find rest unto our souls. [Remove from our minds all bitter resentments. Let the law of kindness be in our tongues, and be inscribed upon all our conduct. May we be easy to be entreated, and hard to be provoked. In all our behaviour may we so truly be followers of thee, as to experience the privileges of thy children. O Prince of peace, we would yield ourselves up to thy government! May thy laws of peace be ever dear unto us. May they be effectual to guide us under all circumstances, in following thy blessed example. Let us not render evil for evil, nor railing for railing, but, contrariwise, blessing, considering thee, O Saviour, who didst patiently endure so great contradiction of sinners against thyself. When we remember who it was that was called a lover of wine; a deceiver of the people; and a servant of Beelzebub; and who it was that was derided, buffeted, scourged, spit upon, and crucified; help us, O Lord to bear with patience, and if possible with cheerfulness, our lighter tribulation. Should the language of insult wound us, or the hand of the wrongdoer oppress us, let us call to remembrance thy words to the persecutors and murderers of thy Humanity, and let us apply them to our own case, saying, "Thou couldest have no power at all against me, except it were given thee from above." Let us be content that the wicked should be unto us as thy sword, to slay in us the spirit of worldly ease, and of self-complacency, that our hopes and desires may be kindled anew towards that world of peace, where the

wicked cease from troubling, and the weary are at rest ! And since injuries are so hard to bear, guard us, O Lord, from giving provocation ; that if we suffer wrong, it may not be through our own fault, or as evil-doers, but as those who do well. Let us be always circumspect in our behaviour, remembering the woe pronounced upon the man by whom the offence cometh. Under all circumstances, help us to remember, that it is thy will that the just should live by his faith ; that the truth which we believe should be the guide of our lives ; and that thus conjunction should be effected and maintained with thee, by the reception of righteousness from thee. May we so walk with thee upon earth in faith, purity, meekness, love, and good works, that we may dwell eternally with thee in heaven, and enter into thy joy, by freely cooperating with, and ministering to the purposes of thine infinite Love and Wisdom, for ever and ever.] Amen.

LIX.

O LORD, we thankfully embrace the privilege of holding communion with thee ; and we beseech thee to help us to worship thee in spirit and in truth, that in thy presence we may experience some state of elevation above our ordinary desires and pursuits, and find refreshment and strength in the light of thy countenance, and while we supplicate thy mercy, enable us to trust in thee with our whole hearts. [Wearied with inward strife, and outward hostility, we are ready to exclaim, "Woe is me, that I sojourn in Mesech ; that I dwell in the tents of Kedar ; My soul hath long dwelt with him that hateth peace ! when I am for peace, they are for war." Those who love

thee not, speak evil of that which they understand not; contradicting and deriding thy holy truth, and persecuting with contempt and slanderous speeches, all who love thy name, O Lord Jesus Christ, and worship thee as the Only God of heaven and earth. Our earnest offers of the riches of divine truth are accounted an offence, but although for our love, they are our adversaries, we give ourselves unto prayer; not avenging ourselves, but humbly committing our cause unto thee. Help us, O Lord, when unjustly assailed by those who call themselves Christians, but who are not like-minded with thee, to take comfort in the reflection, that although our name be cast out as evil, the Lord knoweth them that are his. Let our desire for the favour of man be so subordinate to our desire for thy approbation, that unmerited disappointment shall not disturb our serenity. Let us patiently receive injuries from men, and temptations from evil spirits, as at thy hand, knowing that they are equally permitted for our good. Under all trials, temporal and spiritual, let us not despise thy chastening, by refusing to improve it; neither let us cast away our confidence, by murmuring or despondency. Let us not grow weary and faint in thy service. Let us not yield to feelings of consternation, as though our enemies were mightier than our Protector; or as if it were possible, that thy promise could utterly fail. Let us not permit our faith to become powerless by the destruction of our hope. Let us not, through unbelief, render ourselves unfit for thy purposes, and for employment in thy work. Let us rather, by resignation and patience, be in subjection to the Father of our spirits, and live. Let us remember, that blessed is the man that endureth temptation; and that he that overcometh shall inherit all things. Let us rely on thy gracious promises, when thou saidst "Fear

thou not ; for I am with thee ; be not dismayed ; for I am thy God : I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness." "I will hold thy hand and will keep thee." "I, Jehovah, will guide thee continually." "Is there any thing too hard for me, saith Jehovah?"] There is nothing, O Lord, too hard for thee. The things which are impossible to man in his weakness, are possible to thee in thine omnipotence. Yea, all things are possible to him that believeth. Thy grace is sufficient for us ; and thy promise cannot possibly fail. Help us, also, to remember without discouragement, that neither can thy assurance prove otherwise than true, that in the world, thy faithful disciples shall have tribulation. Let us be of good cheer ; —thou hast overcome the world ; and thou wilt enable us to do the same. And since among our various trials, we must needs pass through evil report as well as good report, help us to account it a small thing to be judged of man's judgment, provided that we have a good hope that we possess, in thy approbation, the honour which cometh from God only. Help us to bear with those who become our enemies wrongfully, by the encouraging consideration, that the Lord judgeth our right and our cause ; and the Lord careth for the righteous. Let us study to be quiet ; let us guard against those passions which lead to enmity, and whence come strife and contention. Let us examine our own selves, and prove our own selves, lest, in any matter, our hearts should be estranged from thee. Let us know by experience, that to be spiritually-minded is life and peace. When the events of time are adverse to our wishes, may they serve to render us the more anxious and diligent to lay up treasure in heaven. When we see that earthly good and enjoyments are so little to be counted on, and so little to be confided in, let

us the more earnestly place all our expectation, and all our confidence in thee. And especially, should sad experience remind us of thy words, "Cursed is the man that trusteth in man, and maketh flesh his arm," let us then be comforted by thy other declarations, which show the blessedness of those who trust only in thee, and make thee only the foundation of their hopes. If all else should fail us, thou wilt never fail us. Thou wilt be the strength of our hearts, and our portion for ever. All things are in thy hand; and thou dost not afflict willingly, nor grieve the children of men. Our trials are not of thy will, but of our necessity, insomuch that we could not otherwise be prepared for thy heavenly kingdom. Thou dost chasten us for our profit, to make us partakers of thy holiness. [Blessed is the man whom thou chastenest, and teachest out of thy law. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. When we are called to endure chastening, let us know that it is a proof that thou dealest with us as sons, for without chastisement, whereof all thy children are partakers, we should not be sons, but aliens, and strangers to the hope of eternal life. Let us not be envious when we behold the prosperity of the wicked. It is because they are not in trouble as other men, that pride encompasseth them, and violence covereth them; hence also they are corrupt, uttering words of oppression, and speaking loftily: it is because they have no changes, that they fear not God. By means of the furnace of trial and temptation, thou wilt purge away our dross. Thou wilt purify the sons of Levi, and purge them as gold and silver; that they may offer unto thee, the Lord their God, an offering of righteousness. Thus wilt thou make thy people spiritually kings and priests unto thyself, by enabling them to order their minds

in justice and judgment, and to offer unto thee the acceptable sacrifice of faith and love.] May we thy servants so improve the means of purification afforded by thy Spirit, thy Word, and thy Providence, that we may be found meet for the society of the spirits of the just made perfect; fit to enter into their pure engagements, and to partake of their holy delights, for ever and ever. Amen.

LX.

O LORD Jesus Christ, we adore thee as the great Jehovah manifested in Person. We acknowledge thy Divine Humanity to be unto us all that thou, as the invisible Jehovah, wast to the Israelitish church. We acknowledge that as to thy Humanity, as well as thy Divinity, thou art our Judge, our Lawgiver, our King, and our Saviour. And since thou canst not possibly fill these relations without possessing all the attributes of Deity, therefore do we also confess, that even as to thy Humanity, thou art Omniscient, Omnipotent, and Omnipresent. O give unto us to reverence thee, and to stand in awe of thee, as our Judge, that our souls may be incited to inquire what we must do to be saved, and how we may best prepare ourselves to meet thee in judgment; and how we may become of the number of those who are regenerated, and made righteous, by thy Word and Spirit. To this end, may we be led to receive thee as our Lawgiver, by receiving the laws of thy Holy Word, to be the sole guide of our faith and life. May we reverently accept thee, as our King, by obeying thy laws, and receiving thy kingdom of love, wisdom, and peace, into our souls. May we earnestly seek communion and conjunction with thee in all thy gra-

cious relations to us. [Then shall we be continually under thy kind protection, and thou wilt save us from the foes of our own household, from all the evil and false principles which inhere in our natural mind. Thou wilt save us from all our sins, and from all our spiritual enemies who are in alliance with them, and thou wilt give unto us rest and safety from all our enemies round about. Enable us to perceive, that in order to meet thee as our favourable Judge hereafter, we must look unto thee while we are here, that in thy light we may see light, and so judge ourselves with the strict judgment of heavenly truth, as to cast aside all disposition to favour, and excuse ourselves. But while we judge ourselves with severity, let us not so judge others ; but let our judgment of them be tempered with mercy and charity, that we may receive mercy at thy hand. While, however, we ask that our judgment of others may be the judgment of truth, softened by charity, we pray thee to guard us from judging under the influence of that spurious and merely natural affection which is too often confounded with charity, but which, being the result of natural timidity, or personal partiality, tends only to blind the judgment, and to render it careless, inactive, and undiscriminating. Shew us that the judgment of charity requires, that we should possess a full and clear view of the errors of our brethren, in order that we may be enabled to minister to them wisely for their good, by remonstrance, admonition, or counsel ; and that we ought to be as willing to become acquainted with their faults, in order to do them good, as are the malicious and the worldly, for the purpose of exposing them. We desire to perceive, that true charity can never be a blind charity, but must always be united with the penetrating judgment of genuine truth. We perceive that thy Gospel requires, that we should know no man after the

flesh, but only after the spirit ; that we should not judge from personal partiality, but from spiritual principles ; and that even thou, O Saviour, now that thou hast fully glorified thy Humanity, art not to be thought of according to the flesh, but art to be approached as infinite Love and Wisdom in a divine-human form. We perceive that he who by regeneration abides in thee, and draws his life from thee, even as the branch lives from the vine, is altogether a new creature ; that the old things of merely natural and personal feeling, and the judgment founded thereon, are passed away, and that all things are become new, inasmuch as all things in the renewed and purified mind, are of thee only. In all our dealings with our fellow-men, may we act under the leading of those new and spiritual principles which we derive from thee. Let no weakness of understanding, or impurity or blindness of affection, prevent our judging and acting at all times according to the dictates of a genuine conscience, formed by unadulterated goodness, and unperverted truth. Help us to resemble thee by uniting mercy with judgment in all our conduct and behaviour. Help us to act wisely, and to behave ourselves with uniform propriety, and to walk, in all our domestic and social relations, in integrity of heart. Give us wisdom in the choice of our associates. Let us set no wicked thing before our eyes. Let no unhallowed purpose allure us. Give unto us to hate and shun, the example of the wicked. Let it not cleave to our imagination. Let us cause those who are perverse in heart to depart from us ; and suffer us not to accept from choice, any wicked companion. He that slandereth his neighbour, let us cut off from our acquaintance ; and to him that hath a high look and a proud heart, let us yield no preference. Let us give no countenance to him that worketh deceit or speaketh

falsehood, by admitting him to our society. But let our eyes be upon the faithful of the earth, that they may associate with us ; and let us desire the friendship and service of those only who walk in the way of the upright.] Be with us, O Saviour, every where, and at all times ; in health and in sickness ; in prosperity and adversity ; and in all the changing events and circumstances of life. Thou canst sanctify all states of mind, and soften and sweeten all occurrences, by the presence of thy love and peace. Deign to accept the free-will offering of ourselves, our services, our thanks, and our praise. We have found that thy ways are ways of pleasantness, and that all thy paths are peace. We have experienced, that in keeping thy commandments, there is great reward. Truly the voice of rejoicing and salvation is in the dwellings of the righteous. It is they only who are enabled to use their powers of reason and understanding, so as to become by the right use of them, partakers of true happiness. It is they only who can truly say, "How precious is thy loving kindness, O God, therefore the children of men put their trust under the shadow of thy wings : we are abundantly satisfied with the fatness of thy house, and thou makest us to drink of the river of thy pleasures ; for with thee is the fountain of life, and in thy light do we see light." All the experience of thy children abounds with delightful inducements to purity, love, and faithfulness. May such be our experience, O merciful Father, and may it lead us to a patient continuance in well-doing ; animated and encouraged by a lively hope of eternal glory, and a blessed immortality. And O that we may so labour in thy vineyard as finally to receive the promised reward ; and to become the willing and happy servants, and affectionate children, of Infinite Love and Goodness, for ever and ever. Amen.

LXI.

FATHER of mercies, we approach unto thee as our faithful Friend, and our continual Benefactor. We approach unto thee with the deepest feelings of gratitude, as the Redeemer of mankind, and the Saviour of them that believe in thee, trust in thee, and keep thy commandments. We thankfully appropriate the encouraging words, "Draw nigh to God and he will draw nigh to you." [Thou didst overcome the world; thou didst destroy the works of the devil; thou didst, thine own self, bear our sins, in thine own body, on the tree, that we, being dead to sin, should not live any longer therein, but walk in newness of life, and become alive unto thee through righteousness. By thy stripes, O Saviour, we are healed; by thy suffering and temptations, salvation is brought near unto us; for in that thou didst suffer, as to thy Humanity, being tempted, thou art able to succour them that are tempted; and by means of our temptations on the one hand, and the operation of thy Holy Spirit on the other, thou art able to heal all our spiritual diseases, and to restore us to the health and vigour of spiritual life. All this, we thankfully confess, we owe to thine infinite condescension, in thyself taking our spiritual infirmities and bearing our sicknesses. We rejoice to hear thee say to thy creatures, "Come unto me that ye may have life:" "I am the Resurrection and the Life:" "I am come that ye might have life, and that ye might have it more abundantly:" "Because I live, ye shall live also:" "Come unto me all ye that labour and are heavy laden, and I will give you rest." O Lord, encourage us to accept thy gracious invitations. Let us not unthankfully stand at a distance from thee, as if thou hadst never said, "Ye are my friends if ye do whatsoever I command you;" or as if thou hadst

never effected that great work of Redemption, by which thy creatures, even while they were enemies, and afar off, were reconciled, and brought near unto thee. How ought we to rejoice that we are enabled to say, "we were as sheep going astray, but now are we returned unto the good Shepherd and Guardian of our souls." To whom should we go but unto thee, who alone hast the words of eternal life? O let us cultivate constantly, that devout communion with thee, as our Almighty Father and Friend, which becomes dutiful and affectionate children. Let us not keep at a distance from thee either through coldness or want of love, or by cherishing any known evil, either in deed, or in thought; for no evil can dwell with thee, and all iniquity is as a wall of separation between thee, and thy disobedient creatures. Let us not become enemies to thee, or so continue, by the indulgence of any degree of enmity against those who injure us, since all, without exception, are the objects of thy merciful care. Neither let us withdraw ourselves from the influences of thy love, by withdrawing our sympathies from any of our fellow-creatures, however unworthy of our esteem.] We earnestly desire, most blessed Saviour, to draw nearer to thee continually, by becoming more like thee in all the activities of love, mercy, and pity. We would humbly confess, while we adore the greatness of thy Love, and aspire to some resemblance to it, that our inordinate love for things created, and our inordinate desire towards outward gratifications, prevent the entrance of heavenly love from thee, and constitute the great hindrance to our becoming like thee. Turn us, we beseech thee, from all vain objects that withdraw our affections from thee. Enable us so truly to estimate the love wherewith thou hast loved us, thy tender compassion, thy readiness to forgive, and thy willingness to save, that our

hearts may be filled with gratitude, and powerfully be attracted towards thee, and engaged to do thy will in all things. Touch our hearts with such a sense of thine infinite loveliness, and loving-kindness, that we may experience stronger desire towards thee, and the good and the truth which are from thee, than to any thing besides; and find such delight in thee, and in thy holy ways, that we may love and desire outward things in comparison, as if we loved and desired them not. Shed abroad thy love in our hearts by thy Holy Spirit. And may we so receive it without hindrance from our lower affections, that we may love thee with all our heart, and soul, and mind, and strength. Shew us outward things in their true light, that we may see them to be as nothing in comparison with the riches of thy kingdom. Shew them in their proper connexion with eternal things, and grant unto us to perceive, and to be deeply sensible, that only in this connexion, are they worthy of our serious regard. Shew us that temporal goods, when not made subordinate to eternal goods, or if they are desired and sought only for their own sake, are not only vile and refuse in themselves, but become by their perversion, a cause of hindrance to our salvation, to which, nevertheless, they were designed to be instrumental. Deliver us from all anxiety for temporal prosperity, especially when grounded in a vain-glorious desire for worldly honour, influence, or estimation. Let us find more satisfaction in the light of thy countenance, than in the increase of the possessions and enjoyments of this transitory state of existence. Let not our hearts be so engrossed with the good gifts of thy Providence as to forget thee their bountiful Giver. Engage to thyself our best affections, and help us to prove our love to thee, by hating all that is evil, by delighting in doing thy commandments,

and in bending our wills to thine. So may we become rooted and grounded in love to thee, and to our neighbour, and to all that is good and true. [Thou only, O Lord Jesus Christ, art the blessed foundation of all our great and glorious expectations. Thou hast promised to thy true disciples such bliss and glory hereafter, as transcend all their power to conceive. Quicken our hope to arrive at that blessed place which thou hast prepared for us. In all our troubles sustain us by the hope of everlasting peace. When we are assailed by temptations, and stretch forth our hands unto thee, and when our souls thirst after thee as a thirsty land, hide not, O Lord, thy face from us; sustain us through the night, and cause us to hear thy loving-kindness in the morning, for in thee do we trust. Let our hope, O Lord our Redeemer, be only in thee, for with thee there is mercy, and with thee there is plenteous redemption, for thou wilt redeem thy people from all their iniquities, and wilt cast their sins behind thee. Having this good hope, and the blessed prospect, of finally becoming inhabitants of thy heavenly kingdom, may we daily prepare to meet thee at thy coming to reckon with us, by purifying our souls in obeying the truth, even as thou art pure. So shall our hopes be rationally formed, and immoveably founded on the rock of thy Holy Word, and death shall certainly prove to our emancipated spirits the gate of everlasting life.] Amen.

LXII.

O LORD, thou hast placed us in this preparatory stage of existence, to learn to do thy holy will with diligence and faithfulness, and patiently to suffer those dispensations of

thy Providence, which are adverse to our natural feelings. And herein, O righteous and almighty Governor of all things, we desire to see, and thankfully to adore, thy wisdom and goodness. Thou hast enabled us to perceive, that by means of sufferings patiently endured, thou dost bring our natural affections and appetites into subjection; thou dost moderate our desire for outward good; thou dost correct our unreasonable expectations; thou dost withdraw our disappointed hopes from things transient and unsatisfying, and dost direct them to imperishable, and never failing delights, in that better world above, where all things are most real, substantial, and eternal. We are enabled also to perceive, that by means of the diligent performance of our duty, as ordained in thy holy commandments, thou dost more firmly establish our hearts in the affections of goodness, and our understandings in the perceptions of truth, all of which are thy gifts, and the testimonies of thy love, to them that seek thee. Thus do we perceive, that all things are so ordered by thy good Providence, as most effectually to break down in us the destructive power of self and hell; and to set up in its place, and firmly to establish, that blessed power of goodness and truth from thee, which is the very power of heaven. [But although thou hast warned us of the necessity of our suffering tribulations and temptations, in order to our purification, no sooner do they come upon us, than we are overwhelmed with surprize, alarm, and impatience; and so forgetful are we of thy gracious intention therein, that we almost regard them as indications that thou hast forsaken us, or hast remitted thy watchful care over us. Have mercy, O Lord, upon our weakness, and our blindness, and help us to suppress our unworthy repinings, lest we should sin against thee, by charging our

God foolishly. Let us not think it strange concerning the fiery trial which is to try us, as though some strange thing had happened to us; but rather, if possible, let us rejoice, inasmuch as we are thereby made partakers of those sufferings by which thy Humanity was perfected; that when thy glory shall be revealed in us, we may be glad also with exceeding joy. Assuredly thou permittest that only which is best to happen to us, in order that that which is best may be done by us; even that we may learn obedience by the things which we suffer, according to thy own blessed example in the world. We know that thy true followers, when they have entered upon eternal glory and felicity, will number amongst the most signal of thy mercies, the trials they have undergone for their purification. Help us to glorify thee in the day of our visitation, by an entire resignation to thy will, an humble submission to thy Providence, and a patient abiding under the shadow of thy wings, until our calamity be overpast. It is in seasons of affliction more especially that we are led to perceive, how unsearchable are thy judgments, and thy ways past finding out! It is then that we learn the depth of the riches of the wisdom, the knowledge, the power, and the goodness of our God! It is then that we are taught, by inward experience, the truth of that which we had outwardly learned, that thou art our only refuge and strength, a very present help in time of trouble. It is then that we experience, that as the power of the outer man decays, that of the inner man is renewed; that what is wanting in our spiritual state is supplied; and all that pertains to salvation is promoted and perfected. It is then that our grateful hearts are prompted to exclaim, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee!" O that all our tribulation may work patience, and

patience lead to a blessed experience of thy gracious intentions, and thy unfailing goodness. Let not our unimproved trials drive us from thee; but being sanctified by faith and patience, let our sorrows attract us to thee; that so we may be ever near thee, and live only in the light of thy countenance. Let us not impatiently pray to have our trials shortened, but to be enabled faithfully and patiently to endure to the end, and through thy gracious assistance to hope, and quietly wait, for the salvation of the Lord. Let us not be so anxious for the termination of our trials, as to forget that all-important work of faith and patience, which thou hast given us to do.] May thy merciful purposes concerning us be accomplished; and may we ever be found working together with thee in all thy providential dispensations. And O that we may finish our mortal course with joy, and enter into everlasting rest from spiritual combats, receiving as the reward of our triumph, obtained only through thee, the crown of everlasting life! Possessing this glorious hope, though we walk in the midst of trouble, thou wilt revive us; thou wilt dispel the dark clouds that hide thy face from us; thou wilt hush our storms to peace, and give us to know, that the Lord is mightier than the noise of many waters, yea, than the mighty waves of the sea. When the imperfections and evils of our nature are strongly brought to our experience, by the agency of the spirits of darkness upon our desires and thoughts, suffer us not to be dismayed, nor to doubt our final deliverance and triumph. And since no one is tempted above that he is able to bear; and since no one can be assailed unless he be duly prepared for the conflict, being armed with the weapons of truth grounded in goodness which thou hast given him; let us conclude that temptations may truly be regarded as the proper marks of

thy children. [Let us cast out, as an appearance contrary to truth, the thought injected into our minds by the tempter for our discouragement, that the evils and fables which are present in temptations, are real evidences of a state of alienation from thee. Let us justly attribute them to the tempter rather than to ourselves, and in thy name, remand them to the abode of darkness, whence they originate. Bring to our remembrance, when the sorrows of our hearts are enlarged, and our souls are disquieted within us, the encouraging assurance, that temptations are the tokens of thy love.] And when our hearts are overwhelmed within us, do thou lead us to the rock which is high above us, for thou, O Lord Jehovah Jesus, art a Rock of everlasting strength, and to thy name alone be glory and honour for ever and ever. Amen.



LXIII.

LORD of life and light, we would come into thy presence with grateful hearts, overflowing with love and thankfulness for thy amazing condescension. How great was the mercy that moved thee to address thy erring and sinful creatures in those gracious words of thine, "Incline your ear, and come unto me; hearken and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." When we contemplate the immensity of thy Divine benevolence; and remember the comparative narrowness and selfishness of our own views and feelings; we humbly respond to thy own solemn testimony concerning thyself, and say,—thy thoughts are, indeed, not as our thoughts, neither are thy ways as our ways; for as the heavens are higher than the earth, so are thy ways higher

than our ways, and thy thoughts higher than our thoughts. [We are not worthy to receive thee into our minds, neither are we worthy to come unto thee, nevertheless, thy compassion, which never faileth, will grant unto the humble and the contrite, a gracious reception. We confess it to be our noblest privilege to love thee, and to serve thee; and yet how often have we exchanged this, our highest glory, for that which doth not profit! We have forgotten our espousals to thee, and have departed from our first love. We have gone far from thee; and have walked after vanity, and have become vain. Therefore have our spiritual adversaries prevailed against us, and have laid waste the land of promise within us, so that our cities are burnt up, without inhabitant. The vineyard thine own right hand hath planted, is burnt with fire; it is cut down; the boar out of the wood doth waste it, and the wild beast of the field doth devour it. And all this we have procured unto ourselves, because we have forsaken the Lord our God, when he led us by the right way, and gave us to drink of the river of God, which is full of water. Deign to follow us in mercy, even when, through the pride of our hearts, we place science above wisdom, and more esteem our own powers of reasoning, than the heavenly perceptions which thou bestowest upon the meek and lowly in heart. When our thoughts are darkened by self-confidence arising from self-love, let us hear thy gracious remonstrance,—“What hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?” Great indeed, are the inquietude and disorder which our unfaithfulness and perverseness have too frequently induced upon our minds! But, O Lord, we trust in thee, that our sufferings shall not prove in vain. Let the fruits of our wickedness correct

us, and of our backslidings reprove us, that we may know, and see, that it is an evil, and a bitter thing, to forsake the Lord our God.] Help us to humble ourselves before thee; and let us turn unto thee, rending our hearts, and not our garments;—seeking rather a change in the state of our affections, than trusting to our intelligence in religious doctrine, or the diligent performance of the outward duties of worship. Teach us to sow to ourselves in righteousness, that we may reap in mercy; and to break up our fallow ground, and earnestly to seek thee, that thou mayest come unto us, and rain righteousness upon us. Thou hast given unto us a kingdom that cannot be moved, so long as we maintain our fidelity to thee; help us, then, O Lord, to hold fast that grace which thou hast given us, whereby we may serve thee acceptably, with lowly reverence, and godly fear. O that we may thus acquire a likeness to thy love, knowing that those who have received grace, and who improve it not, shall certainly find thee, O Sun of righteousness, a consuming fire, by reason of their own contrariety to thy holy and merciful nature! How great is the privilege afforded by thy grace, of becoming like thee, and by virtue of such likeness, of being eternally conjoined with thee; of becoming consociated with the angels of heaven, and of holding the powers of darkness in subjection! So far as we have used this grace to thy glory, we render unto thee the merit, and the praise. Remembering thy mighty deliverances, and manifold mercies, we desire to sing forth the honour of thy name, and to make thy praise glorious. [How marvellous are thy works! Through the greatness of thy power, shall thine enemies submit themselves unto thee. All the earth shall worship thee. Thou shalt judge the world in righteousness, and shalt minister judgment to the people in uprightness. Thou, also, wilt be a tower of refuge to the oppressed, a tower of refuge in times of

trouble; and they that know thy name will put their trust in thee, for thou, Lord, hast not forsaken them that seek thee. Thy law is perfect, restoring the soul; thy testimony is sure, making wise the simple; thy statutes are right, rejoicing the heart; thy commandment is pure, enlightening the eyes; thy judgments are more to be desired than gold; yea, than much fine gold. Thine eye is upon them that fear thee, and upon them that hope in thy mercy, to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for thee O Lord; thou art our help, and our shield.] Our heart shall rejoice in thee, because we have trusted in thy holy name. We trusted in thee, and thou hast helped us. Blessed is the man that trusteth in thee. Let thy mercy, O Lord, be upon us, according as we hope in thee. Vouchsafe unto us such a full and clear manifestation of the universality, and transcendent goodness of thy Divine Providence, as to remove from our minds every anxious wish for the future, except indeed, that all thy dispensations may be met with meekness and confidence; and be devoutly improved by patience and thankfulness. But above all, we pray that we may ever clearly perceive, and never overstep, the boundary of purity, peace, and safety. So shall we become thy children indeed, prepared to dwell with thee our Father in heaven for ever and ever. Amen.



LXIV.

O LORD Jesus Christ, in coming before thee to offer our worship and supplication, we desire solemnly to remember thy relation to us as the all-righteous, and all-seeing God. There is no creature that is not manifest in thy sight; and

all things are naked and open before thee ; yea, thine eyes are upon all our ways ; and our ways, and our iniquity, are not hid from thee. Thou art our only Redeemer and Saviour, as well as our Creator. We desire to see, and also deeply to feel our need of thee,—our need to be saved from our sins, and to be sanctified through thy truth. Be pleased to shew us what is amiss in us, and incline us continually to apply ourselves to receive, and earnestly to cooperate with, thy Spirit of grace, according to thy Gospel of salvation. [We see how glorious is the standard of Christian holiness and self-renunciation presented in thy Gospel ; but when we look upon ourselves, and compare ourselves with it, we are filled with shame, and confusion. We loathe ourselves in our own sight for the evils we have done, and the iniquities we have committed ; yea, we abhor ourselves, and repent, in dust and ashes. How unsuitable has our conduct been to our profession ! how inconsistent our characters with the doctrines and principles we have embraced ! We call thy holy Gospel our rule of life, but how often do we appear in our practice to be ignorant, or unmindful of its privileges. We forget the relations into which we have entered, and the obligations we have incurred, by the acceptance of the New Covenant. In prosperity and health, we have been worldly-minded and unthankful, vain and proud ; and in adversity and sickness, we have been sullen, and froward ; murmuring and desponding. We have presumed upon thy long suffering and forbearance, and the many mercies which should have attracted us, and bound us to thy service. We have rebelled against thy chastenings, although we knew they were intended for our good, and designed to be instrumental to the breaking down of our selfish hopes, and our vain confidences. We knew that in our carnal mind, there is a

root of enmity against thee and thy righteous laws, and yet we disregarded thy gracious and most salutary admonition, to watch and pray, lest we enter into temptation. We have confessed the great value of humility, and yet have walked as if we deemed self-confidence and carelessness no detriment, and circumspection and self-distrust no serious obligations. How superficial and transient have been even our best states of mind, although from their experience we were willing to hope, that we were thy true and regenerate children. Nevertheless, O Lord, our hope is in thee, and our trust is in thy unfailing mercy and compassion. Our hope is, that thou wilt revive us, and take away our iniquity, and give good unto us; and that we shall yet see the good of thy chosen, rejoice in the gladness of thy nation, and glory with thine inheritance.] We have reason to be thankful for thy long-suffering and unwearied patience towards us; and the remembrance thereof affords a just ground of hope, and a joyful expectation for the future. Keep us from all hindrances to thy effectual operation upon our souls, and especially guard us from a reliance upon our own strength, and a confidence in our own intelligence. [Remind us, that the way of man is not in himself: it is not in the man that walketh to direct his steps. Though many be the devices in a man's heart, it is the counsel of the Lord that alone shall stand. Yea, a man's goings are of the Lord; his heart may devise his way, but it is the Lord who directs his steps. If we lean not to our own understanding, but in all our ways acknowledge thee, thou, O Lord, wilt direct our path; and when we commit our way unto thee, and trust in thee according to thy Word, our ends and purposes thou wilt surely bring to pass. Never may thy servants be of the number of those who take counsel, but not of thee; and enter into covenant, but not by thy Spirit, that

they may add sin to sin. Cause us to know the way wherein we should walk, for in thee do we trust, and unto thee do we lift up our souls. Teach us to do thy will, for thou art our God ; thy Spirit is good, lead us into the land of uprightness, and quicken us for thy mercy's sake. O grant unto us to hearken unto counsel, and to be willing to receive instruction, that we may be wise in our latter end. But let us not, through indolence in reflecting, or in acting upon thy truth, confine it to the outer court of our memory, for thou desirest truth in our inward parts ; thou waitest to inscribe it upon our hearts, that in the hidden, and interior recesses of our minds, thou mayest make us to know wisdom.] Pour down upon us, O Lord, the wisdom that descends only from above. Help our judgments to discern what is right, and incline our wills to prefer what is best. In all doubts and difficulties, do thou draw nigh to us, for thou alone canst effectually help us; and incline us, in full sincerity of heart, to draw nigh to thee. Help us to acquiesce in all the dispensations of thy Providence; and thankfully to acknowledge, that thy superintending hand is upon us, and always for our good. In prosperity, keep us from forgetting thee; in adversity, from thinking that we are forgotten by thee. Dissipate the fallacious appearance that thou hast forgotten to be gracious, and hast shut up thy tender mercies in displeasure. Keep us from all excessive and unnecessary cares; and from groundless, and unprofitable depression. Teach us how to want patiently, as well as how to abound thankfully. Let not our outward comforts become a snare to us through excessive indulgence; let them not become an occasion of falling off from our duty, but rather let them prove an encouragement to pursue it with increased diligence, and to follow after consolations of a nobler kind. Let all our enjoy-

ments, inward and outward, conduce to our souls becoming more entirely thine, and more exclusively thy loved abode, thine everlasting possession. And while we are engaged in the world, either in its lawful business or its innocent pleasures, let us not forget that we are in thy presence; let us put our trust in thee, and rejoice in thy divine protection; let us pursue our way with a cheerful confidence, because thou givest thine angels charge over us, to keep us in all our ways. Let us rejoice that thy goodness and mercy which have followed us all the days of our lives, will still follow us through the remainder of our earthly pilgrimage, until we are brought safely to our eternal home, and are admitted to dwell in thy house, O Lord, for ever and ever. Amen.

LXV.

O LORD our Creator, in thine infinite love thou hast made us for everlasting happiness in heaven, and because thou art infinitely holy as well as blessed, and no impurity can possibly dwell with thee, thou hast commanded us to be holy as thou art holy. O may we ever remember that without holiness, no man shall see the Lord! It is only to the pure in heart, that thou hast promised the high privilege of seeing thee in the bright regions of immortality. It is only the pure in heart who can enter into thy holy joy. O grant unto us a knowledge of our actual state, and enable us to form a right conclusion concerning it. We know that our thoughts, and not only our thoughts, but even the thoughts of angels, are not perfectly pure in thy sight; but O Searcher of hearts, thou knowest how earnestly desirous we are to purify our thoughts before thee,

and to think only such thoughts as flow in from heaven. Through thy mercy we are enabled to delight in the law of God, after the inward man, but we find another law in our members warring against the law of God in our minds, and seeking to bring us into captivity to the law of sin. But while we feel humiliation on account of the flesh lusting against the spirit, we are consoled by the assurance, that thou wilt give us power, through the operation of thy Spirit in our spirit, to mortify the deeds of the body, that we may spiritually live. Help us, O Lord, to keep the body in subjection to the spirit, and both in subjection to thy will and Word. [Save us from all those baser thoughts and imaginations, which exclude, and render the spirit unfit for, the pure delights of chaste conjugal love. Cast out every inclination and thought which originates in the concupiscences of the flesh. Bring all things sensual into subordination to things intellectual, and let both be animated and sanctified by the life and purity, of celestial and spiritual love. Bruise the serpent's head within us, even as thou didst bruise it in thine own Humanity. Help us to overcome the power of that principle of sensual love, which so continually strives to poison our lower principles, and to pervert our bodily activities. Not only keep us chaste and pure in our conversation, but likewise in our thoughts, seeing that our thoughts are heard in heaven, being manifested to the preceptions of attendant angels; and that all things, however secret, are naked and exposed before thee. Gird us with courage and might to engage in the needful conflict between the spirit and the flesh. Suffer not our infernal foes to induce upon us that carnal mindedness which is spiritual death, and which would destroy in us all spiritual life, and all relish for things spiritual and heavenly. Let not sin reign in our mortal bodies,

that we should obey it in the lusts thereof. Let holiness reign in our immortal spirits, and let all things in our minds and bodies obey it, and be subject to its chaste affections and motives. Let us not depart from our first love. Help us to hold the beginning of our confidence even unto the end. Having received the elements of improvement, let us go on, and press forward to perfection. When we are permitted to be assaulted by temptations; when innumerable evils encompass us; when our iniquities take hold upon us so that we are not able to look up; when they appear to be more in number than the hairs of our head, so that our hearts fail us; do thou have compassion, O Lord, upon our infirmities, and suffer us not to become a prey to our adversaries. Let us hear thee saying as of old, "Fear ye not, stand still, and see the salvation of the Lord." Thou canst open a way of deliverance in the hour of spiritual danger. Thou canst command peace to the storms of passion, and the unquiet thoughts which thence originate. When the stormy wind lifteth up the waves of the sea, thou makest the storm a calm, so that the waves thereof are still. Thou art the rock of our refuge, when the water-floods threaten to overflow us. Thou art our deliverer from the prison-house of evil and falsehood. Thou art our Redeemer from the bondage of hell. Thou, Lord, art surety for thy servants, for thine infinite love, wisdom, and power, are pledged to protect, to uphold, and to save. Yea, in thy great work of redemption, thou hast again become our surety; for thou hast given us a pledge, in redeeming us from infernal captivity, of all thou art able and willing to do for us, in order to our salvation from sin. May we so humble ourselves under thy mighty hand, that thou mayest carry us triumphantly through all our trials, and exalt us to spiritual purity, in

due time.] May we be sober-minded and vigilant, knowing the subtlety of the adversary with which we are called to engage. In all our spiritual conflicts, may we firmly resist, and in thy strength overcome, steadfast in faith, and casting all our care upon thee, who carest for us. Discover to us our peculiar infirmities and weaknesses. Shew us the sin that doth most easily beset us; and let not our want of circumspection, nor our self-confidence, be the occasion of its prevailing against us. Let us not sin against the glorious light and love with which we have been favoured. Let us not sin against thee, who hast done so much for us, by mercies and means of improvement; by solemn calls and friendly warnings; by deep convictions and gracious evidences both of our own unworthiness, and of thy surpassing goodness. Thou hast sent out thy light and thy truth, by which thou hast discovered to us our sinfulness, and thy willingness to save us. Thou hast clearly displayed before us the way of salvation, urging us, by every gracious and powerful inducement, to walk therein. Thou hast begun a good work in us. O may it prosper in thy hand, by the mighty working of thy Spirit proceeding from thy Divine Humanity! So shall thy light and thy truth lead us, and continually guide us, until we arrive at thy holy hill, and at thy tabernacle, whence cometh all our help, and all our peace, while we are dwellers upon earth; and where, as we earnestly hope and desire, we shall find an everlasting abode. Amen.



LXVI.

ALMIGHTY Lord God, whose providential government embraces all things in all worlds, both spiritual and natural,

we look up to thee with a deep sense of our entire dependence upon thee. Not only are the affairs of empires overruled by thy mighty hand, but even the very hairs of our head are all numbered; so that we are under thy constant superintendence, guidance, and protection, as to every minute particular relating to our existence. Thou givest unto all creatures life, and breath, and all things. In thee we live, and move, and have our being. Thy Providence hath appointed our several stations and spheres of usefulness, and hath determined the bounds of our habitations; and all thy dispensations conduce to this gracious end, that we may seek thee, find thee, and become eternally blessed in thee. Thou canst not be served by the hands of man, as if thou hadst need of any thing; but thou requirest that we should serve one another for thy sake, in the faithful discharge of our relative duties, that thy love, together with its pure delights, may be received by us, and abide in us, being established on the corresponding basis of actions resembling thine, and habits of purity and goodness thence resulting. May we therefore be diligent in the discharge of the duties of our employment and station in life, industriously providing for ourselves and our dependants; and may we be found acting with sincerity and uprightness on all occasions; and with a scrupulous determination to render unto all their due. Indispose us to become burdensome to others; and at the same time, give us to find pleasure in rendering assistance. Give unto us needful skill and ability in the discharge of the duties of our calling; guard us from self-complacency therein; and incline us thankfully to give unto thee the merit and the praise. Help us to be punctual, just, and honourable, in all our dealings. Give unto us fidelity in all things committed to our trust; and help us to act as in thy sight,

and with a primary reference to thy righteous will. In our carriage towards others, let us not be offensive to any one, but, as far as possible, kind and useful to all. [Guard us from indiscretion of speech, from idle curiosity, from all intrusion into the affairs of others, and from all words and actions through which mischief and dissension may arise. Set a watch, O Lord, before our mouth; keep the door of our lips; let not our hearts be inclined to any evil, to practise wicked works with men that work iniquity; and let us not eat of their dainties. Inspire us with repugnance and disgust at the vain delights, and the frivolous and profitless conversation of the idle, whose constrained activities are at best but evil uses, because they do not originate in the delight of doing good, and of rendering service. Whenever we discover in ourselves an inclination to the unprofitable occupation of our time, or a fondness for idle conversation, admonish us of the spiritual dangers which surround the idle, and those who have no determination to active usefulness. Remind us that every idle word that men shall speak, from the abounding of selfishness in the heart, they shall give account thereof in the day of judgment. Give unto us, O Lord, an active determination to usefulness, both in our words and actions. May we humbly and contentedly keep our stations, and quietly and industriously pursue our own business; duly regarding what is becoming in the sight of all men, and of good report, but still more earnestly regarding what is excellent for its own sake, and because of thy divine approbation thereto annexed. Guard us from all envious feelings towards those who are more prosperous than ourselves, and from all vain, foolish, and indiscreet endeavours to emulate their superior, or more expensive habits of life. Let not the example of the world, but let the dictates of thy Word

and Spirit, be the spring and the guide of our conduct. Enable us to perceive at all times what is justly expected of us, and to yield it cheerfully, and without reluctance. Help us also to discern what things are excellent in thy sight, so that we may walk sincerely and uprightly, and keep a conscience void of offence towards God and man. Teach us how to walk wisely in our intercourse with the worldly-minded; and kindly, with thy professed followers. Give us wisdom, and a primary regard to our spiritual improvement, in the choice of our associates, and enable us to become real helps and blessings to each other. Teach us such discretion in our words and actions, united with a generous forbearance and liberality of judgment, as shall enable us to preserve the affection and esteem of those true friends, whom thy providential goodness has bestowed upon us. Let us not be offended with others because they refuse to be benefited by us, or to unite with us in approaching thee, the Fountain of living waters. Let no worldly occurrences so ruffle and discompose our minds, as to close thy pavilion against us, even that secret place of thine wherein we are accustomed to meet thee, in the interior of our souls. Let us not be swayed by the fear of man; but let us approach all with a becoming confidence, knowing that we love all men, and desire to do them good; and that our intentions are upright in thy sight. Remind us, that he that walketh uprightly, walketh surely. Guard us, and guide us, O Lord, when, from necessity, we are associated with those who cannot conduce to our edification, and who are unwilling to receive good through our medium. Let not the disorderly activities of their unregenerate affections call forth our natural propensity to exaggerate offence, and return evil for evil, but let all such dispositions be met, and repelled, by thy warning voice, and thy overshadowing

hands. In whatever company we are placed, give unto us a prevailing sense of thy presence. Whenever the dictates of our conscience, and the opinion of the world, are in opposition, enable us to maintain our integrity, and to be mindful of our Master in heaven. When we are unwillingly placed in opposition to others, let not our behaviour disparage our Christian character, by a manifestation of pride or passion, moroseness or indiscretion. Let us not cause the way of truth to be evil spoken of through our want of conformity with it. O let understanding and wisdom dwell within our lips, that nothing may proceed thence which is injurious, but only that which tends to promote usefulness, improvement, and happiness. Thou givest to the righteous to despise a multitude of words, and to perceive what is acceptable to the hearer, and to feed many with the counsels of faithfulness and truth. Let us not in conversation strive for mastery, but endeavour to promote the kindly feelings of charity, shewing, in a becoming behaviour, the meekness of wisdom. On all suitable occasions, open thou our lips, that our mouths may shew forth thy praise. Give unto us a discreet considerateness to weigh before hand what is best to be uttered, and especially what is best to be written; and incline us to speak and to express ourselves modestly, soberly, and wisely, and always in perfect consistency with piety, purity, and charity. Teach us to confine our reprehension, both in the feeling and the expression of it, within the bounds of reason, justice, and mercy. Shew us the harm that ever results from hasty and extreme severity of speech. Let our words be without offence, and as profitable as may be to the hearer. Out of the good treasure of our hearts, help us to bring forth good things to thy glory.] Grant that we may ever hold in serious remembrance, that we

are placed here to be prepared for the pure engagements and joys of some heavenly society. Teach us to prefer solitude to that intercourse which is offensive to attendant angels, and which would unfit us for their pure, wise, and happy society hereafter. Let us speak and act as becometh Christians who are preparing to meet their God. Let our loins be girded about, and our lights burning, and we ourselves like unto men who wait for their Lord. Blessed are those servants whom their Lord, when he cometh, shall find watching! May that blessing be ours, through thine unspeakable mercy, O Lord our God and Saviour. Amen.

LXVII.

O LORD, our Maker and our Saviour, we come unto thee to worship thee, and to adore thy holy name. Thou art our only sure guide. Thy Spirit alone can lead us to right judgment, right conduct, and true happiness. Thou only canst bring us, safely and effectually, to the attainment of the great and gracious end for which we were created. Thou art the good Shepherd. Thou only canst accomplish the purposes of thy love, in leading thy sheep to the good pastures of righteousness, and the refreshing streams of heavenly truth. Thou hast wisely and mercifully given unto us thy Holy Word to testify concerning Thyself, thy nature, and thy works; to reveal thy perfections; to make known thy will; to declare our wants, and our capabilities; and to invite all without exception to come unto thee by faith and obedience, to receive life everlasting. For the inestimable gift of thy Word, accept, O Lord, our humble offering of gratitude and praise. O let no per-

verseness on our part deprive thy Revelation of truth and love of its value to our souls, by defeating thy purpose in bestowing it. May it be rightly understood by us; be sincerely revered; and faithfully obeyed. And as thou art the Divine author of thy Word, deign, by thy Spirit, to become its interpreter; both in respect to its general doctrine, and also its right application to our individual states, and daily conduct. Not only make it plain to our understandings, but cause it powerfully to affect our hearts, and to become as a savour of life unto our souls. Open our ears to hearken to its precepts; and open our eyes to discern the glory of its testimonies. [Quicken our attention to its divine counsels; and help us to receive them in carefulness, and meekness, and with readiness, and gladness. Give unto us to delight in thy statutes, and to desire to grow, by their invigorating power, to the fulness of spiritual maturity. Not only inscribe the language of thy Word upon our memories, but write the truths which it conveys to us, upon our affections. Let the divine seed sown by the Son of Man, so take root downwards, as to bear abundant fruit upwards. Let us wait diligently at Jacob's well, and joyfully draw water from the wells of salvation; and do thou condescend to meet us there, and to give unto us of that living water, of which whosoever drinketh shall never thirst; because the water thou wilt give him, unlike the transient refreshment which is outwardly procured, will be in him a well-spring of water, continually springing up unto everlasting life. Give unto us, O Lord, not only the outward knowledge of the genuine doctrines of thy Word, but also an inward perception of those living and interior truths which lie concealed within them. Smite the rock with the rod of thy power, and cause the streams to flow forth for our re-

freshment. Lead us on from science to intelligence, and from intelligence to wisdom. O that we may so faithfully follow thee, as to receive from thee, the light of life. Make us so truly obedient to thy holy precepts, as that we may exercise a firm reliance on thy gracious promises ; and entertain a well-founded hope of inheriting all that thou hast prepared for them that love thee. Let our progression be from truth to goodness, and from goodness to truth ; let an increase of holy love be followed by an increase of illumination, and this again, by an increase of faithfulness and obedience. Thou hast invited all who thirst to come unto the waters of Divine truth ; and to buy wine and milk, without money and without price. O grant unto us thankfully to accept thy gracious invitation, and so as not to separate the wine from the milk,—may we so accept it as to give no unwise preference to the spiritual truths of faith, over the celestial precepts of love. Order us and guide us continually in the right formation of our moral judgment, in order to its daily becoming more enlarged, vigorous, and lucid. While we are zealous to acquire the knowledges of truth, suffer us not to become indifferent to the knowledges of good, or negligent in acquiring them. Let us carefully observe all that passes within us, and around us, exercising a just judgment thereon, and bringing all things to the unerring test of thy Word of truth. Impress us with the necessity of our coming to the waters of truth under the influence of the wholesome conviction, that the purchase divinely offered to us can only be effected and secured, by our giving up all self-derived intelligence, and all vain-glorious confidence. Thou hast commanded us to take heed how we hear. Help us also to be careful, how we read.] Let thy truth be so received in the love of it, as that its first impression may not pass away, but

remain firmly and indelibly inscribed upon our memories, to be renewed, and increased, with each successive application to the records of divine wisdom. As thy Word bears the divine image of thyself its author, so is it intended to be the effectual medium of conveying the same to the souls of men, in order to their becoming truly men, by possessing the love and the wisdom, the good and the truth, which constitute the truly human character. O may the light and life of thy Word, thine own blessed image and likeness, be conveyed to, and abide in our souls, in proportion as we learn and do, thy holy commandments. May we draw nearer to thee continually, going from strength to strength, until we are meetened for thy presence. [The path of the just is as the shining light, shining more and more unto the perfect day. But, O Lord, how slow has been our progression! How frequently have we lingered on our heavenly way, looking back to the flesh-pots of Egypt, or wasting our time, and our energies, upon objects unprofitable to our souls, or detrimental to our immortal interests. Thou hast done great things for us. By thy Spirit and thy Word, by thy Providence, and by the constitution of our minds from creation, thou hast placed within our power all the needful means of improvement, so that it is entirely our own fault, if we attain not eternal life. We are constrained to confess, that thou hast not been wanting to us in any of the necessary means for its attainment; but how greatly have we been wanting to thee, and how unfaithful to our eternal interests! Help us to redeem the time we have lost, and to apply our talents more faithfully in future. Help us more and more to put off the old man,—the natural mind which is corrupt, with its deceitful desires;—and to put on the new man, which, after thee, O Lord, is created in righteousness and

true holiness. Thou camest into the world that all who believe in thee should not perish, but have everlasting life. Out of thy fulness we have received, and still may receive, continual supplies; for thou art our life, our light, our strength, and our Redeemer. Establish, O Saviour, that which thou hast wrought in us. We know that thou hast not found our works perfect before thee; that in many things we are spiritually dead, even while we have a name that we live. Help us to be watchful, and to strengthen the things which remain alive, but which, through our unfaithfulness, are ready to die. Let the divine beams of thy love, and the refreshing dews of thy Spirit of truth, cherish the tender plants of thy planting; that our souls may again become like Eden, the garden of the Lord.] O let us no longer cleave unto the dust; but revive us with spiritual life, according to thy Word. Let not any sin have dominion over us; but let thy Spirit entirely rule us, agreeably to thy precepts of truth. Let us not reluctantly serve thee, but cheerfully and thankfully; let us bow to thy sceptre with full consent, and undivided hearts. So may we become thy happy servants, subjects, and children, in thy heavens of glory, for ever and ever. Amen.

LXVIII.

(Contemplating the Lord as the Sole Life.)

O LORD, thou art the Creator, Sustainer, and Governor of all things, in heaven and in earth. Thou hast adapted and prepared all things to receive thy mighty operation upon them, in order to the accomplishment of thy great end and purpose,—to make thy favoured creature man an image and a likeness of Thyself, and thus to conjoin him

with Thyself for ever and ever. Thou art the Eternal Life, whence all things were at first produced ; by which all things are held in being ; and by which they are kept in that order which is necessary to the production of their uses, according to the intentions of thy creative love and wisdom. We rejoice in the contemplation of that delightful truth, that the Great First Cause, the Essential Life, created all things to a compliance with Itself, agreeably to the Laws of order, established from creation. [We rejoice that the Life, by which all things are sustained, perpetually moves and operates in them, to the fulfilment of those great purposes, for the sake of which they were created, And as thou, O Lord Jesus Christ, art the Uncreated Life Itself, according to thine own express declaration, so thou art the all of life in all things, according to their nature, their state and capacity of reception, their order, and uses. Thou art the spiritual life of angels and men ; and thou art the natural life of all things inferior to man. And as thou art the life of angels and men, so dost thou lead them, by the activity of that life, in the path of heavenly order, which is also the path of happiness : and so far as man is not in the path of order, thou must needs operate to bring him into it, by every possible means, consistent with his freedom of choice, which thou hast made an essential, and therefore an inviolable condition of his mental constitution, because it is absolutely indispensable to his eternal happiness. Hence, O Lord, in thy light we are enabled to perceive, that even in things most minute, thy Divine Providence, which is the universal activity of Thyself as the Essential Life, is continually operative, in order to the accomplishment of the ends of thy Divine Love, all of which have respect to eternal things, and not at all to temporal things, except so far as

they are connected with, and are capable of being made instrumental to, things eternal. We rejoice that all things were created to a compliance with life, even the life derived from and one with Thyself, the Only and Essential Life, because we perceive that man is not life itself, but only a recipient of life, and that he comes into all the blessings annexed to that life, in proportion as, by regeneration, he is brought into order as a recipient, whereby he is prepared to receive that life in order, and without perverting it, and thus without causing in himself, a state of spiritual death. Since no finite creature can be any thing more than a recipient of life, all thou requirest of a man, is, that he be a yielding vessel, freely applying himself, by keeping thy commandments, to receive without resistance or aversion, the holy things of eternal life, infused by thee through the ministration of angels. We perceive with grateful admiration, that thou hast so constituted us to the reception of life, that the appearance is ever present to us that we are not merely recipients, but independent possessors of life, and yet we are compelled by sound reason and genuine truth to acknowledge, that the reality is otherwise than the appearance; and we adore thy wisdom and goodness for having ordained this appearance, to the end that we may possess and exercise freedom of will and action, without which we could not be accountable beings, but instead of being spiritual and moral agents, should be merely passive and unconscious machines.] We rejoice that we are enabled to perceive, that thine Essential Life is the Life of Infinite Love and Wisdom, and that man's true and proper human life is that of willing, and thence of acting, from and under the influence of thy Love; and of thinking, and thence of speaking, from and under the influence of thy Wisdom; and hence we thankfully con-

fess, that in order that all thy rational creatures may come into this blessed state, and that those already in it may be preserved therein, thou makest thy Sun of Love Divine to rise on the evil and on the good, and sendest the rain of thy Spirit of Truth on the just and on the unjust. And how delightful is the consideration, that all things which are created in the world, are created for the use, the benefit, and also for the delight of man, some things proximately, and some more or less remotely ; and that as all things are from, and are sustained by Thyself, the Essential Life, and are acted upon by thee, their Great First Cause, for the production of their uses to thy glory and man's good, therefore all things are thine, and are entirely at thy disposal, and are altogether under thy government, both generally and most particularly, because thou art the Life, and thus the spring and director of all the activity of life, appertaining to them. May all these impressive truths, O blessed Saviour and Regenerator, have their due effect upon our lives and characters. May they lead us to submit ourselves to thy Spirit of life, according to thy Holy Word ; to be resigned to thy Providential dispensations, and to be content under thy Providential care ; may they lead us always to view the things and events of time, in their true and proper connexion with eternity ; and to desire to possess temporal goods, only so far as consistent with thine own eternal ends concerning us, all of which, we thankfully confess, have reference to our regeneration and sanctification, in the church militant on earth, as preparatory to our final glory and felicity, in the church triumphant in heaven. Grant our prayer, we beseech thee, for thine own name and mercy's sake. Amen.

LXIX.

(Humiliation and Confession.)

O LORD, thou art God alone ; infinitely holy, just, and true ; there is none besides thee. [But, O Lord our God, other lords have had dominion over us ! Forgetting our covenant with thee, we have suffered ourselves to be seduced by the deceitfulness of self-love ; we have fallen into spiritual idolatry, by idolizing ourselves, or somewhat in ourselves, or relating to ourselves, glorying in our imaginary superiority of character ; our supposed intellectual power, talents, or acquirements ; or some other vain pretence for self-exaltation, utterly void of even a shadow of foundation. We have also idolized the world, and the things of the world ; and too frequently, from disinclination to retain thee in our thoughts, we have forgotten thy presence, and have lived almost without God in the world ! From being thus ungratefully indifferent to those things which most concern us, we have been too negligent in inquiring after, and dull in apprehending, the things that belong to our peace. It is owing to this cause, that we have made so little acquaintance with thee, our heavenly Father, in thy glorious relations of Creator, Redeemer, and Saviour ; and that we have manifested such culpable indifference to the other great subjects of divine knowledge, and especially those which concern our regeneration, and relate to the performance of our duty, and the practice of the precepts of charity. And yet, thou only Fountain of bliss, we knew that all our expectation is from thee, and that we ought, from every consideration of duty and interest, to place our whole dependance upon thee. But although we knew that thou art our only sure hope, and that thou art the only Spring of pure and satis-

fyng delight, yet we have eagerly sought, and blindly trusted in, the unsatisfying pleasures of outward things, and the perishing enjoyments of the world. How often have we hardened our hearts against the fear of thy adorable Majesty, sinning against the light of truth, even while it was shining upon us, because we loved and esteemed the creature more than the Creator! We are also constrained to confess, that in our waiting upon thee in the ordinances of worship, we have not altogether worshiped thee in spirit and in truth, but too much to please our merely natural inclinations, and too much in outward conformity with custom, or from a regard to what is reputable in the sight of men. How great art thou, O Lord! How excellent is thy adorable Nature! Holy and reverend is thy Name! But how little has thy Name affected us with a becoming reverence! How little zeal have we shewn for thy honour and glory; and how little care and caution have we manifested, to avoid bringing a reproach to thy Name, by inconsiderate speeches, or actions! We have heard thy gracious invitations to come unto thee; we have heard thy tender expostulations, and thine awful warnings to the impenitent; but, by neglect or disobedience, we have profaned those sacred truths which thy Word hath uttered in our ears. And yet we have continued outwardly to draw nigh unto thee, but, O thou great Searcher of hearts, thou knowest how often with our mouths only, while our hearts have been far from thee! [The blessed institution of a day of sacred rest, we have neither sufficiently valued, nor duly improved; either treating it too much like an ordinary day, or accounting its heavenly engagements as a burden, and applying the time hallowed by thy love and wisdom, to worldly conversation, frivolous engagements, or trifling occupations. And when,

O Lord, we look upon the manner in which we have filled our relations to our fellow-creatures, there, also, do we discover abundant cause for deep humiliation. In our aspect toward those in superior stations, we perceive too much reason to supplicate thee against an envious and unyielding disposition, on the one hand, and a selfish conformity, on the other; and in our aspect towards inferiors or dependants, we discern too near approaches to pride and vanity, harshness and exaction, originating in the love of influence and of rule. We have yet to learn the true greatness of being servants of all. In no capacity have we discharged our duties as we ought, agreeably to the high and holy standard of our religious profession. How indifferent have we been to the spiritual improvement and eternal interests of our fellow-creatures; and how negligent in exerting ourselves for the good of all, without partiality or prejudice! How often have we been passionate, unmerciful, contentious, or vindictive indulging in bitter words, the fruit of bitter feelings! Neither, O thou all-seeing God, have we been clear of unclean imaginations, most offensive to thine infinite holiness, and which, if suffered to go into corresponding acts, would prove as destructive to the true order of human society, as they are to the fitness of the soul for the pure felicities of heaven. We have also forgotten our relation to thee as the Husband of thy church; and have suffered the world to usurp the place which is due only to thee; and too often have we preferred the friendship of the world, to the blessed consolations and satisfying delights of thy most pure and tender love.] We have suffered the influence of the world to rival thine, forgetting that thou hast chosen us out of the world; and yet we knew that the friendship of the world is enmity with God; and that whosoever will be

a friend of the world is the enemy of God; and that if any man love the world, the love of the Father is not in him. We have learned that we are not our own; that nothing we possess is our own; and that thou hast committed to our trust as stewards, mental talents and worldly substance, to be applied in furtherance of thy purposes, especially in promoting the eternal well-being of ourselves and others. But how frequently have we forgotten or betrayed, this, our sacred and solemn trust. We have not honoured thee with our substance as we ought; and having been unfaithful in the unrighteous mammon, how can we expect thee to commit to our trust the true riches! [We have been worse unto thee than indolent and unprofitable servants; for in more or less offensive forms, we have injured thy service by encroachments on the rights and liberties of others, as if we were privileged to rule, and dictate to our fellow-creatures. By profusely consuming our portion upon our natural desires, we have also been guilty of mis-application and usurpation of thy created goods, to the dishonour of thy name, who art the true and rightful Owner thereof! O Lord, thou knowest our foolishness, and our sins are not hid from thee! Make us willing to see ourselves, even as we are seen by thee! We confess, likewise, that we have too often violated our duty of justice, by thoughtlessly taking up, and even circulating without inquiry, or without necessity, a reproach against our neighbour, not considering the injury we were doing to his character, and the danger of causing a consequent injury to his worldly circumstances. Thou knowest, O Lord, whether, on any occasion, we have wronged the truth, or departed from sincerity, by having recourse in our statements, to colouring, exaggeration, or distortion, to the detriment of others, or

in order to avēnge, excuse, or exalt ourselves ; what thou seest amiss herein, we beseech thee to shew unto us, that we may repent and amend, and henceforward walk before thee with a perfect heart.] Thou knowest how disorderly have been our desires for created good, for the enjoyments of the senses, for worldly prosperity, influence, and distinction ; and how jealously we have coveted to provide for the fulfilment of our natural desires, forgetful of our eternal interests, and of our duty to promote the happiness and well-being of others, which thou hast inseparably connected with our own well-being in eternity. No wonder, with such outward and downward tendencies, that the things of time and sense should be as heavy weights and incumbrances, to impede our progress, and to endanger our success, in the Christian race. [No wonder, while we yield to the influences of the fallen natural mind, that the divine record of the great things thou hast done for us, as our Creator and Redeemer, and art willing to do for us as our Saviour, should be so much neglected by us, and should become unto us, in so great a degree, a dead letter, and a book whose contents are sealed. No wonder that the spirit of deep sleep should close the eyes of our understandings to all that the prophets and apostles have written.] O Lord, help us to humble and abase ourselves at thy footstool ! Let us lay our mouths in the dust, if so be there may be hope ! Thy hand is not shortened, that it cannot save ; neither is thine ear heavy, that it cannot hear. Help us to exercise such humiliation in thy sight, and such determination to do the work of repentance in thy strength, that we may safely and justly take to ourselves for our comfort and encouragement, those blessed words of thine, “ Come unto me all ye that labour and are heavy laden, and I will give you rest.” Amen.

LXX.

(For the Ministers of the Word.)

GREAT and adorable Saviour, thou art the Head of thy true and living church. Thou art the spiritual Vine, and thy true disciples are the branches. O that we thy servants, may be found amongst those who bear fruit, and whom thou seest to be capable of bearing more fruit, even although it be needful to our spiritual fertility, to prune us of all that is spiritually dead within us, by means of affliction, trial, and temptation. May it be our earnest desire and care, that we may not be found amongst the withered branches, which are to be gathered, and cast into the infernal fire. We rejoice with thankfulness, that we are as brands plucked from the burning, even from the devouring fire of the love of self, and the love of the world, so far as our consciences bear witness, that we no longer delight in those things which alone are pleasing and desirable, to the merely natural and sensual mind. How great is the privilege to belong to thy spiritual fold, and to enjoy the protecting care of thyself as the Good Shepherd, and to be led by thee to the good pastures, and peaceful waters, of thy Holy Word! O let thy favour and blessing rest upon thy church, through whose medium we enjoy these great privileges, and especially upon its ministers, whose office it is more immediately to dispense the same. May they so fear thee, and be afraid before thy name, that thy covenant of life and peace may be with them; and that thou mayest give unto them life and peace. May the law of truth be in their mouth, and no iniquity be found in their lips; may they walk with thee in peace and equity; and turn away many from their iniquity; and in all things, may they approve themselves as thy servants,

and as the messengers of the Lord of hosts ! May they at all times be conscientiously solicitous, to speak agreeably to the oracles of divine wisdom. Let them not minister in self-derived confidence or intelligence, but let them minister of the ability which thou givest, that thou mayest be glorified in them, and by them, in the fruits of their labours. May the Word which they preach, be as fire and sword, to destroy the power of what is evil and false in the minds of their hearers. May they be mighty, through thee, to the putting down of the strong holds of sin ; to the subjugation of all opposition to thy glorious and peaceful dominion ; to the casting down of vain reasonings and imaginations, and every high thought that exalteth itself against the true knowledge of thee ; and bringing into captivity every thought to the obedience of thee : may thy blessing rest upon their endeavours to build up thy church in thy true fear and love, as well as in the knowledge of the pure, unadulterated truths of thy Holy Word. So may thy Gospel which they deliver be unto him that heareth it, the Gospel of salvation, effectually setting forth that new power of Divine Grace which bringeth salvation unto all them that obey thee, to the glory of thy Divine Humanity. And not only in their public ministration may they enjoy thy guidance and blessing, but also in their private relation, and in their individual character. O grant them knowledge and grace to govern themselves wisely, and to order their conversation aright. May their high duties be performed, not by constraint, but willingly, and with a ready mind, manifesting an earnest solicitude for the spiritual interests of those to whom thy Providence hath made them overseers, examples, and instructors. May they rightly dispense the truths of thy Word, and speak as thy true and faithful servants ought to speak, both in

regard to the disposition and temper of their minds, and the substance and manner of that which they deliver. May they be skilful to perceive the truth, and faithful and effectual in setting it forth: and let thy blessing accompany their endeavours to promote the knowledge and love of thy Word, the discharge of the duties of a holy life, and the growth of heavenly charity. Above all, may they be examples of the good life which they inculcate; not degrading their holy office to further the interests or wishes of the wealthy or the powerful; nor, through covetousness, using feigned and flattering words, to make merchandize of the simple. May they be distinguished for their conscientious discharge of their duty, as in thy sight, and to thy glory. Let there be no guile, nor duplicity in their character, no meanness of purpose, no narrowness of view, no self-importance, no fondness for display. Let them remember, that a minister of the Word must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not greedy of sordid gain; but a lover of social and kindly intercourse, a lover of good men, soberminded, just, holy, and temperate. Let not thy ministers forget to learn of thee, that so they may be meek and lowly in heart. Let them not assume anything to themselves personally, either in their language or demeanour; but stand forth in the true dignity of simplicity of heart, and singleness of mind; ministering as in thy sight, and as unto thee their Master in heaven, and regarding their hearers with sincere and earnest affection, as dear, and beloved brethren, in the Lord. Let them not desire to be as lords over thine heritage; but rather to approve themselves as humble, patient, and laborious servants of thine, ever bearing in mind the self-denying example which thou hast left them, for their improvement, and imitation.

Let them be peace-makers ; and not being easily offended themselves, may they be ever ready to heal the wounds caused by the faults, or infirmities of others. Let them carefully guard against all proceedings, or remarks, which are likely to originate, or perpetuate discord, or to become causes of misunderstanding or disunion, or which are calculated to irritate, and thus to extend causes of offence, already unhappily existing. Give them wisdom, skill, and every needful grace, prudently to steer their course, when difficulties impede their way ; and give them patience and courage, effectually to withstand all assaults and opposition, which they are called to encounter. May they steadfastly maintain their integrity ; and never compromise their principles, especially in compliance with those who are more distinguished for their worldly influence and possessions, than for the endowments of wisdom and goodness. Be with them, according to thy promise ; and may they, above all things, desire thy continual presence. Be with them, to guide them, to help them, and to strengthen them, in all their duties, public and private, and in all things which pertain to their sacred office, and their individual character. Let no defect of doctrine or practice on their part, make the righteous sad, or strengthen the hands of the wicked. Let them be careful of giving offence to any ; nevertheless maintaining their faithfulness, and earnestly desiring to be useful, and beneficial to all. Let thy blessing also rest upon thy true disciples, the living members of thy living church. May they sincerely desire to support and strengthen the hands of their ministers, by testifying their grateful acceptance of their services ; by doing all that lies in their power to cherish them ; and by animating and encouraging them in their arduous duties, by a wise, a considerate, a uniform, and a consistent course,

of kind, affectionate, and respectful treatment. May they account it a privilege to honour those whom thou hast honoured in their office, and also in the endowments of mind and character, by which they are distinguished. Glorious are the privileges of thy true church! Great, indeed, is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men. O save thy people, and bless thine inheritance; feed them also, and lift them up for ever. Give unto them pastors according to thine own heart, which shall feed them with knowledge and understanding. Do good to them that be good; and to them that are upright in their hearts. Lead them from strength to strength, and from one degree of grace and saving knowledge to another, until they come to shine as the stars, and as the brightness of the firmament, in the kingdom of their Father, for ever and ever. Amen.

LXXI.

(For Heads of families, and their dependants; also for Parents.)

O LORD, thou art the all-wise Disposer of all the affairs of thy creatures without exception. It is according to thy good Providence, that some are to command, and others, to obey. Thou only knowest the uses which thy creatures are capable of performing; and thou orderest all things according to thine unerring knowledge, and impartial goodness. Thy ways are always equal; and thou art no respecter of persons. The rich are not more favoured by thee, than the poor. Thou hast chosen the poor of this world, equally with the wealthy and the great, to be rich in faith, and heirs of the kingdom, which thou hast promised

to them that love thee. All may best be prepared for thy heavenly kingdom by performing the duties of their own station; and all may find as much peace therein as this disordered world, and the disordered state of human nature, will allow. Assuredly thou wilt reckon with every one, according to the talents and opportunities for usefulness, with which thou hast entrusted him; for thou hast distributed to every one according to the measure of his capacity. We desire to perceive clearly, and earnestly to cherish the consideration, that were it possible for us to be in any other station than that assigned to us by thy Providence, our burden would be beyond our power of endurance! we should then be placed in a situation in which we should be liable to be tempted above that we are able to bear; and should, consequently, fall away from the path of reformation, and perish. We beseech thee, also, deeply to impress this sacred truth upon our hearts, that if thy Providence were to remit its superintendence in any one particular, even for a single moment, the whole universe would be thrown into confusion, and results the most calamitous to thy creatures would take place, which would even multiply to eternity. We perceive that the universe is one vast harmonious whole, whose unity is preserved, only by thine omnipotent hand regulating the minutest things and affairs. And while we thus own the universality of thy Providence, we admire that adorable wisdom which reconciles it with, and carries on thy government consistently with, the free agency of man, which being given to him by thine unchangeable decree, thou canst not possibly violate it. Seeing, then, that all things are in thy hand, may we, and all the members of thy true church, be content in our several stations, anxious only to discharge the duties thereof, in the manner most acceptable to thee. May those who

are Heads of families remember, that they have received a sacred trust from thee; that their important station has not been assigned them merely for their own personal gratification; but to afford them the opportunity, by the discharge of their duty, and the performance of uses, of attaining to present peace, and of becoming prepared for future and everlasting happiness. May they be examples to their household, of all that is truly good, orderly, and becoming. May they be deeply sensible, that in order to an effectual discharge of their duties as masters, they must habitually preserve the mastery over themselves, lest they should exercise rigour, or rule with a high hand, unbecoming that character of Christian kindness, gentleness, and meekness, which they are called to sustain. Teach them, on occasions of offence, how to appeal to the best affections of their dependants and children, and not to their worst passions. Enable them so wisely to expostulate and reason with the offender, as not only to effect their present purpose, but likewise to promote the improvement, and raise the character, of their erring fellow-creature. Let them not despise the cause of their servants, nor be regardless of their interests, whether spiritual or temporal. Let them ever act towards them with patience and fairness; yielding to them whatsoever is just and equal, remembering that they, also, have a Master in heaven. Incline them to be upright, merciful, and kind, in all their demeanour towards those who are ministering to them, judiciously cheering their labours with words of encouragement and commendation, and as far as possible carrying themselves as benign patrons, and faithful friends. Let the thought be present to their minds, that whatever the arrogant and worldly minded may think, in thy sight, the servant is even as his master. May the

Heads of families vigilantly exclude from their houses all that is unseemly, or a cause of disorder. May they also wisely consider, that order and arrangement are needful to the husbanding of time, and as becometh true Christians, may they remember, that every portion of time is given to be improved, by the performance of uses conducive to eternal ends. May those who are servants preserve a just regard to their true dignity as individuals. May they feel, that no man can be disgraced by his station; but that whether rich or poor, that individual disgraces his station, who departs from the temper and conduct of an upright man, and a sincere Christian. May they resist oppression, if unhappily they meet with it, not in the spirit of offended pride, but in that of meekness and forbearance; that so they may be a blessing to their employers by their example, as well as by their faithful services. Enable them to regard distinction of station, as being only a wise distribution of duties by thy good Providence; and may they feel that they are less concerned therein with their masters, than they are with thee. May they perform their duties in thy fear, and for thy sake, knowing that in such case, their conduct must needs be without reproach. May they feel it to be their Christian duty to govern their tempers, and to guard against causes of irritation, lest while they perform temporal service, they should produce eternal injury, by acting the part of tempters to those whose interests, eternal as well as temporal, should be a chief object of their regard. May the consideration be ever profitable to them, that although their gains be small, the faithful discharge of their duties in a manner becoming Christians, will bring them an unspeakable reward in a blessed eternity. We pray thee, merciful Father, to impress those who are Parents, whether they

are servants or masters, with a solemn sense of their responsibility to thee, for the faithful, wise, and effective discharge of their parental duties. Let them be continually under thine all-wise direction, and give unto them to feel their need of it, in order to counteract the blinding and misleading influence of ardent, yet merely natural affection. May they feel their sacred obligation, effectually to discourage all that is morally injurious, and to rule and regulate their offspring by the laws of goodness and truth, in thy name, and for thy sake. Give them patience and perseverance in impressing precept upon precept, and line upon line. Let them not unwisely put off the season of counteracting what is wrong, lest evil habits should be formed, and the opportunity of correcting them be finally lost. As thou hast made them the governors of their children in thy behalf, let them not betray their trust, by suffering themselves to be governed by their children. Let them not relax their authority, however it may be veiled under the freedom of reciprocal affection. May they be more anxious to form the minds of their charge to good habits, upon true principles of intelligence, than to gratify their bodily appetites. May eternal ends be chiefly in their view, and all outward things be made instrumental in promoting them. Especially guide mothers in the discharge of their maternal duties. May they seek to inspire their children with good and kind dispositions, and with a reverence for thy Holy Name, and also for themselves for thy sake, together with habits of self-command, and self-denial. May they be deeply sensible of the very great importance of improving that period of infancy and childhood, during which their offspring are more immediately placed under maternal care and observation. May they perceive the great advantage of laying

deeply in early life, the foundation of a highly moral, rational, and spiritual character; and firmly, and conscientiously carry out the convictions of their best judgment. Grant these our earnest prayers, for thine own name and mercy's sake. Amen.



LXXII.

(Founded on the Lord's Prayer.

BY THE REV. JOHN CLOWES.

ALL-MERCIFUL and all-wise Father, who hast made heaven and earth, and all things therein, and who art the Essential Life, and all-powerful Preserver, of every thing thou hast made, we, thy sinful children, desire to bow down before thee in unfeigned humility, penitence, and obedience, supplicating thy divine grace, to enable us to offer unto thee sincere and acceptable worship. With grateful and affectionate hearts, we acknowledge that divine mercy which inclined thee of old to descend upon earth, in order to work redemption for thy people, by subduing the powers of darkness, by glorifying thy Humanity, and by rendering thyself therein visible, known, and approachable, to thine otherwise lost creatures. And while we return to thee our most grateful thanks for this thine adorable condescension to our infirmities, we earnestly entreat thee to enable us to profit by it. May we ever cherish a just and devout sense of the glory of that Divine Humanity in which thou now and for ever dwellest, and by which alone we can have access to thee, or thou to us. And may all thy creatures become more and more disposed to draw near to thy glorified Person, O Lord Jesus Christ, that so they may no longer worship an

invisible, an unknown, and a distant God, but be convinced, to their everlasting comfort, that in thy Divine Body thou art now visible, known, and continually present with thy suppliant children. We desire to adore thine Infinite loving kindness, in vouchsafing unto us the revelation of thy most holy Word, thus bringing near to us all the fulness of thy divine will and wisdom, by which alone we can hope to recover thy lost image and likeness, and thus to attain a living conjunction with thee, and thou with us. May our understandings be opened to penetrate through the letter of thy Word, and to contemplate that interior spirit and life in which thou residest with all the blessings of thy kingdom. So may our minds be formed according to thine eternal truth, and our wills and affections be governed and guarded by its purifying, illuminating, and protecting influence. And since we can never hope for the accomplishment of this blessed end, unless our outward man be also obedient to thy most holy commandments, enable us to cease from the practice of all known evil, and at the same time to be diligent, faithful, and upright in the discharge of those duties and engagements to which thou hast been pleased to call us. May we thus, in all humility and gratitude, receive and incorporate into our lives thy tender love and enlightening wisdom; that as our bodies are daily nourished by the bodily food which thou in thy mercy suppliest, so our souls may be continually refreshed and recruited by the more substantial, and spiritual food of goodness and truth, which thou givest by thy Spirit proceeding from thyself, and through the medium of thy Word. We confess, O Lord, that through the frailty of our corrupt nature, we have not only been insensible of these inestimable blessings; but have also grievously sinned and rebelled against

thee. Forgive, we entreat thee, our manifold offences, and so dispose our hearts to a continual grateful acknowledgment of thy divine mercies, and to a continual contrite sense of our own natural unthankfulness, that we may henceforth make a due return for all thy bounty, by seeing, confessing, and rejoicing to confess, that all good is of thee, and is thine alone, and that we of ourselves are nothing at best, but unworthy receivers of thy precious gifts. And may the remembrance of all thy unmerited favours ever dispose us to be kind and gentle, tender and compassionate, patient and forgiving, just and upright, one towards another, that so thy divine mercy may circulate freely in us, and we may never obstruct in ourselves its heavenly operation. But since our corrupt wills are naturally opposed to thy will, and to the entrance and manifestation of the graces of love and charity; and since much spiritual conflict must be endured before we can be merciful to our fellow-creatures as thou art merciful unto us; be pleased, O Almighty Saviour, to strengthen and support us in these combats against our corruptions, so that finally all the deadly evils of our rebellious natures may be softened and subdued, and all the graces and virtues of thy Holy Spirit and kingdom be implanted in their place. May we thus be enabled to take part with thee against ourselves, by fighting continually against our spiritual adversaries, and against the disorderly loves of self and the world with which they are connected. And may we finally, through thy strength imparted to us, enter into the joys of spiritual conquest and victory, by experiencing a happy deliverance from the power of those spirits of darkness to which our sins have rendered us subject; and may we at the same time enjoy a blessed entrance into communion with thee and thy holy angels, preparatory to

our final introduction to that everlasting kingdom, where we shall ever rejoice in ascribing our salvation unto thee alone, joining in the angelic song, and saying, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Amen.

LXXIII.

(General Prayer.)

BY THE REV. AUGUSTUS CLISSOLD.

O LORD our Heavenly Father, we beseech thee to hear us from thy holy temple, and when thou hearest, forgive. Save us from the evils of our corrupted nature. Protect us from the snares of the powers of hell. Deliver us from all idolatry of self and the world; from error, pride, and ignorance of heart; from all self-will and every vain imagination: from all rejection of thy truth; from prejudice, blindness, and hardness of heart. Remove far away from us lying and slander, envy, hatred, malice, and all uncharitableness; ingratitude to thee and to our neighbour; and all selfish and covetous desires. Increase within us the love and knowledge of thy holy name. Enable us to deny ourselves, to take up our cross, and to follow thee. Bless us with a spirit of true religion; and in all our troubles and adversities, grant us patience and resignation to thy will. In all time of temptation, do thou give us strength; and support and console us in the hour of sickness and death. Dispose us to forgive our enemies; to return good for evil; to love our neighbour as ourselves; and to do unto others as we would they should do unto us. Endue us with innocency of life, that we may receive the truth

in simplicity and godly sincerity, and keep it whole and undefiled. Teach us to be true and just in all our dealings; to be kind and tender hearted unto all; rejoicing ever to minister unto others, even as thou hast ministered unto us. Incline our hearts to seek the truth, and to love and reverence it in all our ways, that the knowledge of thee may enlighten our darkness, and direct our steps in the way of peace. Open thou our eyes to behold the wondrous things of thy law; and grant that by a life of charity, faith, and good works, we may not be hearers only, but doers of thy Word, to the glory of thy holy name. Amen.

THANKSGIVINGS FOR DIVINE MERCIES.

I.

O LORD, the Father of mercies, who can worthily speak thy praise, or tell of all thy wondrous works; infinite in number, infinite in mercy, proclaiming the adorable goodness, wisdom, and power of their Divine Author! Angels of light, dwelling in the glories of thy presence, adore thee in the joys of their hearts, and magnify thee in the praises of wisdom. Eternal is their worship, and inexhaustible their theme; but infinitely transcending their highest capacity of praise are thy adorable perfections. Permit us to join the songs of angels. Awaken every principle of affection and thought within us, and inspire us with gratitude and love, while we lift up our hearts with our hands unto thee in the heavens, endeavouring to call to mind a portion of the innumerable benefits, which thou, O Lord

our Creator, Redeemer, and Regenerator, hast profusely poured upon us. We bless thee for all things thou hast created; but, above all, for our own creation, as human beings destined to become angels,—images and likenesses of thyself. We bless thee for our powers of liberty and rationality, and for that wondrous arrangement of our minds into the celestial, spiritual, and natural degrees of life, by which we possess the power of loving thee, of loving our neighbour, and of loving to obey thy commandments, and of making these loves to rule over the love of self, and the love of the world. We bless thee for the gift of all good affections, and the delights attendant upon them; for the gift of our intellectual powers, and the pleasures arising from their exercise, and for the numerous edifying and delightful contemplations, in which, through thy beneficent provision, we are permitted to engage. We bless thee for the fitness of our higher and more interior affections to reveal, and testify thy presence in the inmost of our souls; for the fitness of our understandings to embody those affections in our thoughts; for the fitness of our memories to store up, to recall the recollection of, and to present materials for the use of our understandings; for the fitness of our senses to receive, and to convey those materials to our perception and memory; for the fitness of our reason, moral judgment, and conscience, to avail themselves of the stores of memory, and through the exercise of the intellectual faculties thereon, to judge between what is right and wrong, morally, spiritually, and rationally; and, finally, for the fitness of our bodies to minister to the uses and desires of our souls. We adore thee while we contemplate the order of our bodies in their internal and external structure; and our admiration is increased when we remember, that our bodies are the effigies of our spirits,

being formed mediately, by and through them, in their image and likeness, in order to become the corresponding organs of their will and thought, sensation and action, in their lowest principles, in the world of nature. We magnify thee for having provided, that we should successively enjoy states of labour and rest, and that, in both states, thy protection is extended to guard us from the numerous harms that threaten our well-being. In our labours we are inspired with diligence and prudence. In rest we enjoy peace, because we have performed our duties. And in sleep we lie down in safety, and wake up invigorated for new activities. But, as a chief source of our purest joys, we bless thee, that thou hast created man male and female, and hast, with inexpressible benignity, so severally endowed them with peculiar gifts, that each may be a help and blessing to the other, from the most interior to the most exterior of their powers, by the pure and happy influence of the conjugal principle, that most holy principle which transcends, because it combines, all the gracious gifts thou hast bestowed upon us. We bless thee also for all the satisfactions arising out of the various relationships of parent and child, brother and sister, and others which originate in, and depend upon, the marriage union. Thus is the nearer circle formed around us for the exercise of our benevolent affections, which going forth to friends and companions, causes the social to succeed and unite with the family circle, and thence proceeding to our fellow-citizens and countrymen, at length embraces all mankind! How delightful is the contemplation of that wise and merciful order, according to which thou hast provided for the development and exercise of our good affections; of those pure springs of action which thou hast also constituted the springs of pure delight and heavenly

joy; for while they go forth, according to their order and kind, into their several corresponding uses and activities, they bring their own reward, being accompanied with that joy which is at once the resemblance and the receptacle of thine. O that men would PRAISE the Lord for his goodness, and his wonderful works to the children men!

II.

MERCIFUL Father, now would we sacrifice unto thee the sacrifices of thanksgiving, and declare thy works with rejoicing. We bless thee for having adapted all created objects to the gratification of our senses, as well as to the supply of our necessities; so that while they afford us sustenance, they delight and recreate us by their grateful properties. For us the world and all it contains is formed. For us the glorious sun brings into being the varied forms of use, gilds them with his rays, and with his light manifests their beauties. For us the earth is filled with animals, vegetables, and minerals, which not only afford objects of use for our necessities, and of beauty for our delights, but in all things present to our mind instructive images;—of things celestial, by all things of order, use, and beauty; and of things infernal, by all things noxious and unpleasing. While we bless thee, O Lord, that the world is thus constituted to benefit and instruct us, we remember its most merciful use, as a school wherein our spirits are preparing for thy heavenly kingdom. And what gratitude should our hearts pour forth when we remember this great end of our creation; and perceive that thou hast made us for eternal blessedness in the heavens of thy glory! May we ever remember this great end of

our existence. May we labour to promote it according to the appointed means. May we account all ends as low and unworthy in comparison with it. May we be content to forego all earthly goods to obtain it, if such be the all-wise, though painful dispensation of thy Providence. And, O Lord, let us remember that if thou hadst not become our Redeemer as well as our Creator, this great end of our creation had been eternally defeated; for if thou hadst not accomplished the mighty work of redemption, no flesh could have been saved. When thy creatures had erred from the good way of righteousness and peace, thou didst descend from heaven to seek and to save them. Thou didst clothe the inaccessible glories of thy Divinity in the mild and approachable beams of thy Humanity. Who can speak the praise of that love that moved thee to assume from a fallen human mother, a body defiled with accumulated hereditary evils, upon which was laid, and in which did meet, by inheritance, the iniquities of us all. Therein thou didst bear our sins, and wast smitten for our infirmities: therein thou didst bear the griefs of temptation, so that no sorrows were like unto thy sorrow; and therein thou didst put to flight the enemies of our salvation. Thou didst overcome death and hell, and remove them from man; and by the omnipotence of thy Divine Humanity, thou wilt for ever protect thy church, so that the gates of hell shall never prevail against it. For by the same acts of perfect righteousness whereby thou didst overcome in temptation, thou didst effect the redemption of thy creatures, and didst make thy Humanity divine, in order to its becoming the blessed medium of access to thy Essential Divinity. Thus also hast thou provided, that from thy glorified Body thy Holy Spirit should proceed, as an unfailing spring of love and truth, of life and light,

accommodated to the low states of thy degenerate creatures. Thus mercifully, O Lord our Redeemer and Saviour, thou hast removed the obstacles that sin had placed between us and heaven; thou hast delivered us from the power of hell; thou hast restored us to spiritual and rational freedom; and thou hast provided, in thy Spirit and thy Word, abundant means for our salvation. How inestimably precious is thy holy Word! As in thy Divine Humanity, so also in thy Word, thy glories are veiled and accommodated to the weakness of thy creatures. The letter of thy Word is adapted to reclaim the vilest, and to exalt the meanest; and in its spirit to afford to angels of every degree, and to men of spiritual minds, a boundless store of goodness, wisdom, and joy. Thou hast, in this time of thick darkness, as to things spiritual, manifested the glories of thy Word in its spirit and life, and by means of its heavenly truths, and through an especial outpouring and presence therein of thy proceeding Spirit, thou hast prepared to make thy Second Advent into the minds of men in power and great glory. We rejoice that to all who receive thee, by receiving the pure and interior truths of thy Word in an honest heart, and in a sincere desire to be made conformable thereto, both in the inward and outward life, thou revealest joys of heavenly birth,—joys which at the same time console, and enable us to surmount, the deepest griefs; and raise from dreams of mere earthly bliss, to pure, unfading peace! O give thanks unto the Lord, for he is good, for his mercy endureth for ever!

III.

O LORD, how great is thy goodness which thou hast laid up for them that fear thee, and which thou hast

wrought for them that trust in thee! How should our hearts adore thee, while we are privileged to see, and know, even but a few of the ways of wisdom and mercy, whereby thou dost accomplish, in our regeneration, the great purpose of our redemption! With what amazement would our souls be penetrated, could we see thy constant care, thy unwearied efforts, to raise us from our natural state of evil, death, and hell, to goodness, life, and heaven! how thou dost bear with our wanderings, repinings, and contradictions against thyself; how thou dost avert the just consequences of our ingratitude and rebellion; how thou dost cherish and nourish the tender remains of goodness and truth, and protect them from the influence of evil and error; how thou dost accommodate all the dispensations of thy Providence to our particular states and necessities; how thou dost gently bend and lead our affections, elevating us by easy steps, and by means of successive delights, from things exterior to things interior, and drawing us freely and imperceptibly nearer and nearer to thyself, that thou mayst communicate thyself to us, and give us to taste of thy joys, that thus thy joy may abide in us, and that our joy may be full! How many are the helping mediums whereby thou dost enable, and encourage us, to ascend the hill of Zion! Internally we are helped by delights, by perceptions, by suggestions, and by the benignant ministry of angels; externally by thy Word, by pious exercises, and by the counsel, presence, and example of those who are further advanced in the heavenly life. In the changes of our mental states thou art with us; thou art our helper when we are ready to perish; thou providest that we are not tempted beyond that we are able to bear, and givest sufficient power to overcome our spiritual enemies; thou dost enable us to detect their wiles, and dost defend us from both their open, and their secret attacks. When we

are tossed on the open seas of temptation, thou dost mitigate our fears, by inspiring us with hope, and at length dost chase away our doubts, and bring us into the desired haven of peace. In states of worldly adversity, thou dost remind us of our eternal inheritance, and of the necessity of trials and crosses for our purification, and dost support us by the consideration, that by the loss of a perishable and transient good, we may gain one that is imperishable and eternal. In states of worldly prosperity, thou dost moderate our delight therein, lest our affections should be seduced from the riches of thy love and wisdom; and in states of spiritual elevation, thou dost prevent us from taking glory to ourselves, and thus detracting from thy immeasurable mercy, which is the only source of all that is truly good and happy, both within and without us. And in all the varied scenes of life, how blessed and full of glory is the hope of entering into an eternal mansion in the heavens! What adorable mercy to provide this inexpressibly gracious inheritance for the spirits of the just made perfect! And how can we enough adore that mercy which hath now made known, for the use of thy New Church, the nature of heaven, and of heavenly joy!—knowledge, which in times of grief, affords support and consolation; and in times of joy, forbids to tarry in any present bliss, and urges to press forward to the high prize of our calling. O may our hearts, while our tongue thus recount the mercies of our Lord, catch a spark from that sun of divine love whence all our mercies flow; while our minds, retiring inward at the same time, thankfully bow down with feelings of deep humility, seeing that we have endeavoured to recount blessings that are numberless, and to span mercy that is boundless! In the fulness of our hearts, we join with angels in the song of Moses and the

Lamb, and say, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; wherefore all nations shall come and worship before thee." Amen.

(PRAYERS written by the REV. E. MADELEY, senior, at the request of an individual for his private use.)

MORNING PRAYER.

MOST merciful Lord God and Saviour, Jesus Christ, I bow my soul at thy sacred feet, to acknowledge thy name, thine infinite goodness, and fatherly care. Thou art ever mindful of thy children, and thou permittest me, thine unworthy servant, to partake of thy bounty. Thou hast mercifully protected me through the night; be pleased, O Lord, to be with me through the day; and grant me thy assistance, that I may be able to resist and overcome every evil, and every temptation to evil, to which I am exposed. I implore thy divine wisdom to enlighten my thoughts; and I humbly pray that thy divine love may quicken my affections, that I may live to thy glory. Be pleased, O Lord, to dwell in my soul according to thy promise. And O may I ever be sensible of thy presence and thy power. I thank thee, O Lord, for the gift of thy most holy Word, and for the heavenly knowledge I have received from it. Thy blessed Word connects my mind with thee, and with thy heavenly kingdom. It teaches me my duty to thee and to my fellow-creatures; and instructs me to depend

upon thee for power to do thy will on earth, as it is done in heaven. O may my soul be delighted in thy service. May I ever exercise a spirit of pure love and charity towards all mankind. As I seek thy mercy for myself, I devoutly solicit the same mercy for my neighbours, my relations, and acquaintance, with all those who belong to the society and church to which I am joined. May we be united in love to thy holy name, to thy Word, to thy kingdom, and to each other. Thou knowest what I stand in need of. Thy holy will be done. May I be satisfied and contented with every dispensation of thy kind Providence. May I be grateful to all my friends. And may I be ever obedient to thy commandments, to the glory of thy great and adorable name. Amen.

EVENING PRAYER.

ALMIGHTY Lord and Saviour, Jehovah Jesus, with a grateful remembrance of thy mercy, I come into thy sacred presence. O may my heart with joy and gladness own thy power. I acknowledge my sins before thee, and my utter unworthiness to approach thy holy throne. But thou, O Lord, infinite in goodness, dost invite sinners to come unto thee, that they may partake of thy salvation. O blessed Lord, have mercy on me, and whatever thou hast seen amiss in my conduct this day, be pleased to forgive. O cleanse me from my secret faults, and make my mind thy dwelling-place; make my soul a temple of the living God, for thy name and mercy's sake. Be pleased to take me under thy fatherly care through the hours of darkness. Let thy holy angels be about my bed in the night, as they have been about my path in the day. I am sensible of thy

goodness and love towards me. O may I feel a pure love to thee. True thankfulness, O Lord, becomes my soul. O fill my heart with praise. If it please thee to raise me to the light of another day, grant that I may rise from my bed under a deep sense of thine infinite mercy. May my fellow-creatures share with me all thy gracious bounty and loving kindness. Prepare me, O Lord, for that glorious day when I shall appear before thee in heaven. Make me a useful member of society. O may I never stray from thy presence. Grant me power to resist all evil, because evil is sin against thee. Be pleased to bless with me all those who know me, or are known by me. May we all meet together in thy heavenly kingdom. I lay my body down to rest in thy fear. O blessed Saviour! be thou my protector; guard me from all my spiritual enemies, and unite within my soul a blessed association of all that is good and true, that I may ever honour thee, and acknowledge that thou art, in glorified human form, my only God and Saviour. Amen.

(The following may be learnt by heart by Children.)

GRACE BEFORE MEAT.

ENABLE us, O Lord, to partake with moderation and thankfulness, the good things which thy bounty has provided. Bless them to the health of our bodies, and refresh our souls with the remembrance of thee, the Bread of life, and the Fountain of every good. Amen.

ANOTHER.

BLESS, O Lord, what thy bounty has provided, and give us thankful hearts. Amen.

GRACE AFTER MEAT.

WE thank thee, O merciful Father, for this present refreshment. While our bodies are strengthened by thy bounty, may our souls be nourished by thy Spirit; that under the influence of thy love, and the guidance of thy wisdom, we may go forward with diligence and cheerfulness, in the path of thy commandments. Amen.

ANOTHER.

FOR this, and all thy mercies, thy name, O Lord, be praised. Amen.

TO BE SAID ON ENTERING INTO CHURCH.

LET the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength and my Redeemer. Amen.

TO BE SAID PREVIOUSLY TO QUITTING
CHURCH

AFTER SERVICE IS CONCLUDED.

ACCEPT, O Lord, my imperfect worship and service;

and deeply impress upon my heart, the instruction I have received. Withhold my feet from every evil way, that I may keep thy Word, and grow in the knowledge and love of thine adorable name. Amen.

PRAYERS FOR CHILDREN.

(For a Child under nine years of age.)

MORNING PRAYER.

O LORD JESUS CHRIST, thou art my God, and my heavenly Father. Thou hast been very good to me, thy helpless child, in preserving me from harm in the night, and causing me to awake up in health and happiness. Make me thy good and obedient child this day. Let not wicked spirits fill me with bad tempers, or lead me into disobedience. Dispose me to pursue my studies with thankfulness and diligence; to love and honour my parents and teachers; to love and be kind to my brothers and sisters, and companions; and not to hurt or offend any one, nor to do any harm to any thing that hath life. Bless my dear father and mother, sisters and brothers, and all my kind friends and relations, for thy name and mercy's sake. Amen.

Our Father, &c.

EVENING PRAYER.

O LORD JESUS CHRIST, I confess with thankfulness thy tender love and care, in protecting me this day from all

danger; in supplying all my wants; and in giving me so many comforts and enjoyments. I thank thee for kind parents and teachers, who instruct me in useful knowledge, and also teach me my duty, and how I may gain thy favour in this life, and afterwards be taken up to heaven, where I shall live with thee for ever and ever. Be pleased to bless them, and to reward their tender care and affection, by my growing up their very dutiful and affectionate child. Take me, I beseech thee, this night, under thine almighty protection, and let thy good angels watch over me; and cause me to awake up in the morning, if I should live so long, a good and happy child, with a heart full of thankfulness to thee and to my parents, and full of love to all my fellow-creatures. Amen.

Our Father, &c.

(For a Child above nine years of age, or at an earlier period, if thought proper.)

MORNING PRAYER.

GREAT and adorable Lord Jesus Christ, I desire to approach thee this morning as my heavenly Father, who lovest me, and tenderly carest for me, and who hast mercifully guarded me from harm during the hours of darkness. I acknowledge with thankfulness, that thou art ever desirous of providing for my present, and everlasting happiness; and although I am a frail and fallen creature, thou wilt accept my imperfect sacrifice of prayer and praise. I lament my often undutifulness and unkindness, my discontent, pride, and selfishness; and I beseech thee, by the operation of thy Holy Spirit, to amend my dispositions, and to correct my ignorance, and to enable me from henceforth, to serve thee in humble love, and lowly fear. Re-

membering that thou seest my most secret thoughts and desires, may I act throughout this day, as in thy presence. Dispose me to honour and obey my parents, and to remember with gratitude their watchful care, and patient tenderness, from my earliest infancy until now, and the many benefits which I am daily receiving from them, and also their continual solicitude for my future welfare. Enable me to act at all times as becometh a child instructed in true religion, and the practice of goodness. Fill my heart with love to all my fellow-creatures. Let meekness and gentleness adorn my behaviour; and sincerity, uprightness, purity, and good sense, distinguish my conversation. And so far as I shun evil because thou hast forbidden it, and do good because thou hast commanded it, enable me to ascribe all the merit thereof to thee, as the only Giver of goodness and wisdom, without whom I can do nothing. Bless, O Lord, my parents, relations, and friends. Bless my beloved country, and all mankind; and especially be pleased to prosper, extend, and establish thy New Church, which is called the "New Jerusalem." Hear my prayers further, I beseech thee, in that most perfect form of thine, which contains within it all that man can desire or receive. Amen.

Our Father, &c.

EVENING PRAYER.

ALMIGHTY and most merciful Lord Jesus Christ, with thankfulness of heart I desire to offer unto thee my praises, and to acknowledge the many blessings which thy good Providence has this day bestowed upon me. Thou hast provided me with food, clothing, and instruction. Thou hast protected me from evil spirits, and hast com-

manded thy holy angels to watch over me in love. Thou hast given me thy Holy Spirit to withdraw me from evil, and lead me into good; and hast inspired me with good dispositions, and holy thoughts; and now thou art waiting to fill my heart with grateful love, and lowly reverence, while I bow down and worship thee in sincerity and truth. Enable me to fix my wandering thoughts on thy adorable perfections; and to raise my heart to thee, in adoration of thy holiness, thy goodness, thy wisdom, and thy power. Cause me to feel, that in comparison with thee, I am but as dust and ashes. Fill me with sorrow for my past sins and transgressions, by which I have wandered from the path of thy commandments. Cause me to feel ashamed for having neglected so many opportunities of improvement, which thy goodness hath graciously afforded. Henceforth, O Lord, be thou my only Ruler and Guide. Guard me from improper thoughts; from the evils of my own heart; and the destructive influence of bad example. Let me ever be esteemed for my sincerity and truthfulness; and let my upright and honourable principles and conduct, entitle me to the confidence of all who know me. As I grow in stature, may I grow in wisdom and goodness, and in thy love and favour. This night will I lay me down in peace and sleep, because thou, O Lord, makest me to dwell in safety. And if it be thy will that I live to witness another day, may I spend it in thy fear, and become better prepared for thy heavenly kingdom. Grant thy blessing and protection to my parents, relations, and friends, and accept my feeble prayers and praises, for thine own name and mercy's sake, O Lord, my Creator, Redeemer, and Saviour. Amen.

Our Father, &c.

HEADS OF SELF-EXAMINATION,

FOUNDED ON THE DECALOGUE, BOTH LITERALLY AND SPIRITUALLY
CONSIDERED,

*Designed to afford Assistance in the due Performance of that most
salutary Christian Exercise; and being, at the same time,
a summary exposition of that Divine Code.*

“If thou bring thy gift to the altar, and there *rememberest* that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift” (Matt. v. 23, 24).

“Examine me, O Lord, and prove me; try my reins and my heart” (Ps. xxvi. 2).

“And ye shall dwell in the land that I gave unto your fathers; and ye shall be my people, and I will be your God; *then shall ye remember* your own evil ways, and your doings that were not good, and shall *loathe yourselves* in your own sight, for your iniquities and for your abominations” (Ezek. xxxvi. 28 and 31).

“I acknowledge my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin” (Ps. xxxii. 5).

“And I saw the dead, small and great, stand before God: and the books were opened; [*the interiors of the minds of those who are wicked*] and another book was opened, which is the book of life; [*the interiors of the minds of such as are good, on which the Word is inscribed by obedience*] and the dead were judged out of those things which were written **IN THE BOOKS, according to their works**” (Rev. xx. 12).

“Let a man *examine* himself, and so let him eat of that bread, and drink of that cup; if we would *judge ourselves*, we should not be judged” [or condemned] (1 Cor. xi. 28 and 31).

“*Examine yourselves*, whether ye be **IN** the faith; prove your *own-selves*” (2 Cor. xiii. 5.)

“If a man think himself to be something, when he is nothing, he deceiveth himself; but let every man prove his own work” (Gal. vi. 3, 4).

[*Self-examination is to be entered upon with much seriousness, in a calm and deliberate state of mind, and after earnest and humble prayer to the Lord, that he will remove the deceitfulness of self-love from our hearts and minds, so that our investigation may be faithful, and our judgment a just one; and that he will vouchsafe the light of heaven,—that light of divine truth which explores and makes manifest the quality of all things, that we may see as we are seen, be humbled under the conviction of sin, and hate that which is evil with a perfect hatred. In pursuing our examination, whenever we see no cause to condemn ourselves, we must take care to give all the glory of our fidelity and obedience to our Lord Jesus Christ.*]

1. HAVE I so believed in the true God, our Lord Jesus Christ, as gratefully to remember him, both as my Creator and Preserver, and as my Redeemer from the bondage of hell, and my only Saviour from sin?

2. Is my belief proved to be sincere by my solicitude to acquaint myself more perfectly with God, his nature, his person, and his works, that I may be enabled more interiorly to adore, and more perfectly to imitate his goodness?

3. Although I have not committed *intellectual* idolatry by so resisting instruction as to persist in forming false conceptions of the divine character or mode of existence, have I nevertheless committed the more direful idolatry of the *heart*, by loving myself, or any thing in myself, or any created person or object, more than my Creator?

4. Have I remembered, that the *supreme* object of my love, *whatever it may be*, is, in reality, my object of worship, or god?

5. Have I joined with a belief in the true God, those feelings of devotion, and those exercises of pious worship, which he has commanded, by diligently, sincerely, and humbly performing my religious duties, both private and public?

6. Have I feared to offend man more than to offend God; proving, by a regard to the wishes of man in preference to the will of God, that my faith in God is unaccompanied with a true fear of Him, and a supreme reverence for his adorable nature; or have I committed or countenanced sin; or conformed to sinful customs, contrary to the

dictates of my conscience, in order to please man, or to avoid his displeasure?

7. Do I love to govern myself by the dictates of my own natural understanding better than to be governed by the Lord through his Word; or do I prefer my own will and pleasure to the Lord's will and pleasure; and have I, in consequence, neglected any of the duties, either of piety, or charity?

8. Have I reflected, and acted upon the reflection, that the acknowledgment of the Lord and his government involves an obligation to learn, remember, and obey the laws of his kingdom *at all times*?

9. In what manner have I loved God;—selfishly, because of his power to do me good, and in order to procure a continuance of his benefits; or (as I should do) on account of his essential perfections, as revealed in his Word, and manifested in his works?

10. Do I love the divine goodness and divine truth supremely, and so as to account any goodness and truth that I have appropriated from the Lord as nothing, in comparison with their Divine fountain?

11. Have I so thought of the divine holiness as to remember, that only the pure in heart shall see God; and that without practical, personal holiness, no man shall see the Lord?

12. Is my faith in the Lord proved to be a living faith, living by and from love and charity, by my constantly regarding and loving the Lord in my neighbour; that is, by loving what is *of* the Lord in him, namely, the goodness and truth which constitute the divine image and likeness; and thus, not loving my neighbour's person merely, or loving him from personal considerations to myself, as on account of his agreeableness or love to me, or on account of favours received or expected from him, but in the *first place* loving his quality, or the good which is in him, and the Lord as therein manifested, and thence, or secondarily and consequently, loving his person?

13. Is my faith proved to be alive from charity as its life, by my seeking and striving to abstain from loving the world more than my neighbour.

14. Have I, on any occasion, doubted or questioned the goodness or wisdom of the divine government, by murmuring at the dispensations of Providence, forgetting the divine injunction that men ought to possess their souls in patience, and to pray always, by exercising a continual trust in Providence, and not to faint, through want of faith?

15. Have I endeavoured to remember the Lord's example, by learning obedience by the things which I have suffered, whatever may have been the nature of my sufferings?

16. Have I borne adversity, affliction, and sorrow, with resignation, in consideration of the *end* designed in their permission; and, knowing their use, have I endeavoured to improve them to my humiliation and sanctification?

17. Have I been more anxious to have my affliction brought to a speedy conclusion, than to endure it patiently to the end, knowing that the Lord never suffers any trial to continue longer than my eternal well-being requires; or have I duly considered, that prayer for the termination of affliction is the fruitless prayer of impatience, while prayer to improve it, is the profitable prayer of patience?

18. Do I *practically* acknowledge that the Lord alone is King, by submitting cheerfully to, and reposing implicitly upon his good Providence, and by placing my whole dependance upon, and confidence in Him, for guidance and protection, and for the supply of all my wants, spiritual and temporal, present and future?

19. Do I cultivate such a trust in Providence as applies to the *minutest* particulars; and do I trust therein, under all trying circumstances and states of mind, for support, consolation, and deliverance?

20. Do I, while my reason acknowledges that the Lord does all things well, perversely call upon Him to alter his dispensations, in my own case, through an impatience of their painfulness, thus *practically* undervaluing and distrusting the judgment of Infinite wisdom?

21. Do I remember that to trust exclusively, or even chiefly, in my own prudence, would be to honour my own intelligence more than the Divine Wisdom; and bearing this in remembrance, do I

feel that human prudence is as nothing, in comparison with Divine Providence?

22. Do I entirely rely on the Lord's giving me power by his Holy Spirit to become acquainted with, and to perform his will; and do I earnestly pray that he will give me, *during my obedience*, those graces which constitute his image and likeness; knowing that all *seeming* virtues which have any other origin than the Lord, are self-derived, and are so many molten images in his sight?

23. Have I been actuated on any occasion, by an *ambitious* spirit, desiring to become great, famous, or powerful; or to *appear greater* than others, in regard to *external* circumstances; or to exercise power over them, springing from the love of dominion; or is my desire of influence or power such as originates in a regard to use, and is it subordinate to heavenly ends and affections, and to the precepts of divine truth?

24. Have I been so impatient of opposition, or so intemperate in pressing my opinion, as too clearly to indicate a desire to rule and domineer over the opinions and consciences of others; or have I reflected that an attempt to infringe liberty of judgment, or to force opinion, is the mark of a tyrannical disposition?

25. Do I, in any of the following respects, set up *graven images* of my own forming, and worship them, forgetting that the Lord is the sole Wisdom as well as the sole Life; —do I prefer being a teacher, or dictator of opinions to others, to meekly learning truth from the least of my brethren, as well as from the Word, for the sake of being purified by it myself?

26. Do I seek divine knowledge for the sake of human applause, or to make a display of intellectual power, rather than as a means of doing good, and becoming useful to others?

27. Have I assumed in argument a self-confident tone, or a positiveness of manner, as if I regarded myself as possessing infallibility of judgment, or unerring wisdom, disdaining counsel, and impatient of opposition?

28. Have I assumed merit to myself, or prided myself on my knowledge concerning either things spiritual, natural, or sensual, worshipping my own opinions, and forgetting to give all the glory to the Lord, so far as they are agreeable to truth?

29. Have my intellectual pursuits been undertaken and conducted, and my opinions formed, in the spirit of vanity and pride, in a vain confidence in, and dependance upon, my own natural powers of understanding, and not in dependance on Divine aid?

30. Have I been actuated by a spirit of emulation grounded in the love of self, or by a vain desire of being the *first*; or have I been actuated by a desire to be of use, and to be the servant of all?

31. Have I scorned *instruction* or *reproof*, by turning a deaf ear to it, and even when rightly applied; or have I taken offence at any one because he yielded not to my opinion; or because he honestly accounted me culpable in any matter?

32. Have I pretended candour in listening to counsel, professing that I would duly regard it, while my will was bent upon not attending to it in my practice; or while I knew that I should dismiss it immediately from my thoughts?

33. Have I, on any occasion, or on any point of knowledge, fancied that I was perfect, or that I knew *enough*, or was too wise to learn; or have I, in disregard of what is justly due to others, shewn this proud spirit in a predetermination to oppose their opinion without giving them a fair hearing, or due consideration?

34. Have I, instead of humbly adoring the Lord alone, valued myself, in comparison with others, upon my worldly possessions, or my personal qualifications, such as beauty or strength; my mental powers or acquisitions, such as judgment, memory, wit, or learning; or my supposed superior virtues, either of piety or charity?

35. Have I coveted praise, or taken it to myself, when I knew it was unjustly bestowed, or in an undeserved degree; or have I been vainly lifted up in heart even at the just praise of my virtues, attainments, or actions?

36. Have I, in levity, or in hasty, intemperate exclamations, used any of the sacred names of the Lord; or countenanced others in so doing, over whom I *might* have exercised a beneficial influence, but for a false diffidence, or a fear of being thought *too* religious?

37. Have I quoted irreverently, or for purposes of idle wit, any

passages or words of the Sacred Scriptures; thus causing the bystanders to slight their authority, and offending against that holy idea which attendant angels entertain of the divine sanctity of every syllable of the letter of the Word, and so giving advantage to wicked men and infernal spirits?

38. Do I *habitually* approach, read, and hear the Holy Scriptures with reverence, humility, and modesty, desiring to be taught by them, and not to force my own sense upon them; do I read them with sufficient diligence and attention, and pray to the Lord to enlighten and guide me therein!

39. Have I, while from doctrine I acknowledge the Divinity of the Lord's Humanity, and that It is the immediate Operator of all good, and the Giver of the Holy Spirit; and that, to a Christian, it is that "*Name*" of the Lord, in and by which alone Jehovah can be known, approached, and worshiped;—have I profaned that holy name, by believing the truth and receiving the Spirit of truth; and yet, at the same time, doing any known evil; thus mixing what is holy with what is profane?

40. Do I feel that my taking the name of the Lord as my Head and Leader, involves an obligation to abide by his *sayings*; to do as he did, by observing and following his *example*; and that as he suffered, in order that by temptations he might be perfected and glorified, so must I *patiently* endure my needful share of trials and temptations, in order that I may be regenerated, be made like unto Him, and enter into his glory; and do I remember, that so far as these effects do *not* take place, I bear his name in vain?

41. Have I in any wise brought a scandal upon my Christian name and profession by unworthy conduct; or by thoughtless indiscretion?

42. Have I been mindful to adorn my profession, and to recommend the cause of divine truth, by abstaining even from all appearance of evil, and doing those things which I knew it was my duty to do, and which I knew could be justly required of a person of my religious profession and sentiments?

43. Have I taken up my profession in vain, by regarding external worship, consisting of attendance at church, and outward religious

duties, rather than internal worship, which consists in love, and its proper works; and have I remembered that *all* true religion has relation to life?

44. Have I kept holy the Sabbath-day, by devoutly and regularly attending public worship; and by reading the Word and spiritual writings at home, and by exercising my mind in self-examination, reflection, meditation, and prayer; and by seeking such social engagements only as I had reason to believe might be rendered conducive to mutual improvement in divine knowledge, and in the affections of love and charity?

45. Has my attendance at church been too much influenced and regulated by the *pleasure* I expect to receive from the preaching; instead of being primarily influenced by a solemn sense of duty, which requires that I should meet the church when it assembles for worship, whatever may be my estimation of the discourses then delivered?

46. Have I, when at church, done my utmost to maintain a devout and serious frame of mind; to check the tendency of my thoughts to wander; and, in particular, by abstaining from idly gazing about me; and have I endeavoured to attend closely to, and unite in, and feel the *sense* of the words used in the worship; and to listen to the discourse with a teachable and not a critical spirit, and an earnest desire to profit thereby as far as possible?

47. Have I endeavoured to honour the Sabbath-day, by leading those with whom I enjoy social intercourse on that day, to converse on such subjects as are spiritually instructive, and conducive to edification; abstaining from, and discouraging, as much as I was able, idle and unprofitable talk; have I also done all in my power to lead others to improve the Lord's day, by urging them to attend public worship constantly, and setting them a good example therein myself?

48. Have I shewn that I set a proper value upon divine truth by manifesting a desire to communicate it to others, and by zeal for the preaching of it, manifested by my contributing to the pecuniary support of preaching, so far as I am able, and so far as I conscientiously consider to be prudent, and therefore incumbent upon me?

49. Have I shewn zeal for the instruction of poor children when

practicable, either by pecuniary assistance in furtherance of that object, or by personal aid in the school, where I have felt that it has been needed; or has the consideration of my being too great or respectable deterred me; or, if I have afforded personal aid, have I been actuated too much by a desire to *please myself*; or have I too lightly taken offence on account of the non-adoption of my own views in the management of affairs, or the arrangement of the proceedings?

50. Have I neglected a profitable frequency of attendance at the Lord's table; and can I acquit my conscience in regard to my omissions, as in the Lord's sight?

51. Do I habitually, and in practice, prefer to seek the sabbath of heavenly rest and peace, above all the enjoyments of sense, and all the pleasures of this world, which I might procure for myself by my own working?

52. Do I seek sabbath-peace and rest spiritually, by maintaining, with Christian courage, my conflict against evils, and the falses favouring them, and carrying it on in the Lord's strength, giving him all the glory and merit of my victory over my spiritual adversaries?

53. Have I added to courage patience, and a willingness to endure conflict so long as the Lord may see it needful; discouraging an impatient desire for the return of peace of mind; and also dismissing a desire for my speedy removal to heaven whenever I have perceived, that such desire arose from a selfish impatience of trials and temptations?

54. Do I, so far as I rest from spiritual warfare, devote that rest to the Lord, by looking unto Him, and elevating my mind to heavenly things; using vigilance lest self should enter, and strive to appropriate what is of the Lord, and thus defile it?

55. Do I seek spiritual rest and peace only in, and through, the consummation of the celestial marriage of goodness and truth in my will and understanding; and knowing that it can only take place in proportion as I practise repentance, faith, and obedience, and in proportion as the external man is submitted to, and united with the internal, do I act in conformity with this knowledge?

56. Have I gratefully reflected, that the celestial marriage is only

rendered possible through the Lord's having united the divine and human natures in his own person, by effecting the divine marriage of Infinite Love and Wisdom in his Humanity; whence comes the consequent union of the Divine Humanity, or the Divine Bridegroom (by his proceeding Holy Spirit), with his bride, the church, both in heaven and on earth; and have I, therefore, attributed salvation, and all its blessings, to the Lord's having assumed our nature, and glorified it, or made it divine, in Himself?

57. Have I reflected, that it is the Lord's work *alone* to produce heavenly *order*, and form *heaven* in the *soul*; and have I, therefore, been watchful against *self*-activity, independently of the Lord, in every principle of my mind, from the highest to the lowest?

58. When blest with a sabbath-state of rest and peace, do I strive to prevent it from *degenerating* into a merely *natural* elevation of the spirits, by gratefully attributing it to the Lord, and seeking more intimate communion with Him?

59. Do I behave to my earthly parents with grateful tenderness, doing all in my power to contribute to their happiness?

60. Since I have come to years of maturity, and have passed from under the control of my natural parents, have I endeavoured to keep myself under the counsel and control of the Lord, as my heavenly Father; regarding goodness and truth from him as in the place of my natural father and mother; and as doing me (under the Lord's superintendence) the offices and services of a spiritual father and mother?

61. Have I reflected on what is involved in the Lord's calling Himself '*Our Father*,' so as deeply to feel his amazing love and condescension; and so as resolutely to determine in his strength, to conduct myself in all things with filial love, gratitude, duty, and obedience towards Him, as my Father in heaven?

62. Have I reflected, that the Lord is not my heavenly Father in a full, or spiritual sense, until I am born again of Him; and until he begets in me those affections and dispositions which are an image of his love and wisdom, and which he does while I put off the old man, and put on the new man, by dying unto the love of self and the

world, and living a life of righteousness, according to the precepts of his Word?

63. Do I honour the Church (as formed by genuine doctrine from the Word), as my spiritual mother, by means of whom, through the Lord's operation, souls are actually born again; do I honour her by respecting and observing her institutions, and by earnestly and diligently cultivating a knowledge of her doctrines, and also a living conformity to them, both in my own mind, and, so far as lies in my power, in the minds of others; and do I remember, that to be indifferent to improvement in the knowledge of divine truth, is to dishonour my spiritual mother?

64. Do I honour those who are distinguished for goodness and wisdom? and am I careful to preserve my mind in such a candid state as not to overlook the claims of the good and the wise to my respect and love?

65. Do I treat persons who fill offices of use with due respect, for their office and work's sake, and especially the ministers of the Holy Word?

66. Have I shewn my regard to the church and kingdom of the Lord, and that which constitutes it, by earnest prayers for the peace and prosperity of the New Jerusalem; and have I shewn my zeal for my heavenly Father's will and cause, by using my best and zealous endeavours to promote the reception of Him at this his second advent; and by not withholding or grudging my contribution in support of the externals of worship?

67. Do I prove my reverence to my spiritual Father and Mother by a jealous self-examination, with a view to ascertain whether, in all things, I act to their honour, as becomes a son and heir of salvation; and do I remember that on my so acting depends my reception of good and truth by regeneration, and of consequence, my attainment of everlasting life in heaven?

68. Do I reflect that I cannot sincerely honour my spiritual Father and Mother, unless I am fully sensible of my state of opposition to goodness and truth by *natural* birth, through hereditary evil; and also through acquired evil by *actual* sin; and am I so affected by the knowledge of my infirmities and sins, as to feel deep humiliation and self-abasement, grounded in a conviction, that, of myself, I

am altogether opposed to goodness and truth, yea, that I am mere evil and false; and that from *these* I can only *dishonour* my spiritual Father and Mother; and that I shall do so, except so far as I am by them restrained, and led to repentance and regeneration?

69. Do I cultivate love to all my fellow-creatures, independently of external distinctions, upon the ground that we are all the children of one common Father, and are equally the objects of his unbounded love, and of his tender consideration and care?

70. Have I duly reflected, that, although I may never have wished to commit murder, yet that my face is turned towards that dreadful crime whenever I feel anger and resentment, and, more particularly, when I attempt to justify such feelings by false excuses, suggested by my disordered, and therefore darkened state of mind?

71. Have I allowed myself to palliate the indulgence of culpable vindictive feelings towards any one, by persuading myself that I was actuated therein by a virtuous indignation, a sense of justice, or a becoming contempt for what is unworthy?

72. Have I preferred to cherish feelings of contempt against faults, rather than pity, because they were directed against, or proved injurious to *myself*?

73. Do I desire to guard against contempt of others, in all cases, because, although the judgment I pass may be just, contempt is the result of the influence of self-love; and do I, therefore, soften the judgment and condemnation of others' faults by suffering and seeking the presence of charity, thus turning contempt into pity?

74. Have I despised or thought lightly of others on account of natural blemishes or infirmities, personal or mental; or on account of inferiority in outward circumstances?

75. Have I so cherished enmity against real or supposed enemies, as to allow myself to feel regret at their prosperity?

76. Have I judged *rashly*, or from a pre-disposition to censure the words and actions of others, because I felt no *partiality for them*, or because they had excited, either with or without cause, a feeling of *dislike*?

77. Have I spoken fairly to persons to their face, concerning whom, from no good motive, I have spoken harshly in their absence, or have I used exaggeration when speaking of their faults?

78. Have I so forgiven my enemies as to feel no inclination to retaliate upon them, either by doing them hurt, by exposing their infirmities or faults out of resentment, or by withholding such services as I should feel it my inclination or duty to render to an indifferent person?

79. Have I so forgiven those who have injured me, in word or deed, as I hope to be forgiven by my heavenly Father?

80. Have I, as commanded by the Lord, prayed for those who have despitefully used or persecuted me? Have I endeavoured to behave with gentleness towards those who have offended me, whether hastily or deliberately, knowing that I should not be justified in departing from my duty, because others have departed from theirs?

81. Have I considered that a man's *reputation* is his very life in civil society; and have I, therefore, been very tender towards his character, even when I knew it was defective; or have I spoken of his defects only under the impulse of necessity, or a conscientious regard to use?

82. Have I allowed myself to fancy the worst designs, and to put the worst, or an unwarranted, or uncharitable interpretation upon the words and actions of any person whatever?

83. Have I forgotten the Lord's example by returning railing for railing, and threatening for injury; or have I, in any way, returned evil for evil?

84. Have I duly considered that it is better to give way to wrath in others than to increase it by violent opposition; and that it is the glory of a man *wisely*, and mercifully, to pass by a transgression?

85. Have I allowed my mind to brood over an injury, or supposed injury; have I been too ready to listen to anything to the disadvantage of the offending party; or have I been backward in accepting explanation or apology, or in entertaining proposals for reconciliation, or in seeking reconciliation upon a just and reasonable basis, (where there appeared a probability of obtaining it,) and in agreement with the rule laid down by the Lord? (Luke xvii. 3, 4).

86. Have I, through an *idle curiosity*, (more akin to hatred than to love,) rather than from a legitimate regard to use, sought out, or received readily, tales to the discredit of others; or have I spread such tales abroad, regardless of the misunderstanding, variance, contention, and unhappiness, which I might thereby occasion?

87. Have, I upon finding that any indiscretion of my tongue had inflicted an injury which I did not intend, endeavoured to make reparation, and resolved to be more careful in future?

88. Have I encouraged, or indulged a disposition to take part in, quarrels, or disputes? have I remembered the blessedness pronounced upon the peacemaker?

89. Have I contended, even for my *just* rights, rather from a *vindictive* motive, than from a sense of the necessity, or strict justice of the case?

90. Have I reprehended in an unchristian spirit, and therefore unprofitably and injuriously, through omitting *intercessory* prayer for the object of my reprehension, and not seeking the divine blessing on my efforts for his improvement?

91. Have I been willing, for the sake of *peace* and *good order*, to pass over, and submit to things really indifferent, (although I might not approve of them,) such as trifling offences, and causes of inconvenience from the thoughtlessness of others; or have I been impatient of opposition, and allowed my imagination to dwell on little things until they were magnified and appeared to be of moment?

92. Have I been angry *without* a cause; or have I, when I have manifested causeless anger towards others, been too haughty to *confess* my error, and to offer to make *reparation*? have I duly restrained, and felt humiliated on account of, a tendency to angry exclamations at any trifling crossing of my personal wishes?

93. Have I guarded with vigilance and humility against a *natural tendency* to hasty or severe judgments or expressions? have I earnestly endeavoured to counteract and correct the irregularities of an angry or sullen temper, so far as I know that I am prone thereto?

94. Have I committed any act of violence under the pretence of a zeal for justice; or persecuted any one under the plea of a conscien-

tious jealousy for the interests of virtue, when I was all the while impelled by selfish feelings; thus doing evil under the mask of good?

95. Have I taken care not to indulge a *disputatious* feeling against those who differ from me in opinion, particularly on religious questions, by arguing for victory rather than for truth; disregarding how much I might wound their feelings by bitter observations; or injure their spiritual state by loosening the principles of conscience, as formed upon the basis of their religious sentiments? and have I cultivated kind, liberal, and charitable feelings, towards all who differ from me in their religious sentiments?

96. Have I remembered that to *keep outside of others*, by not pressing unduly my will and opinion upon them, or suffering them unduly to affect me by their conduct or circumstances, is the great law of mental liberty, tending to prevent that collision of spheres, and disturbance of individual freedom and equanimity, which arises from the interpenetration of another's individuality?

97. Have I felt it to be a duty to guard against *hurting the feelings of others*, by word or deed, either resentfully, or wantonly and uselessly, and whether under the impulse of public or private considerations; knowing that the interests of truth and goodness *must* suffer hurt rather than receive aid, from such a mode of offence or defence ostensibly in their behalf, and that a *vindictive* wounding of another's feelings, purposely inflicted, under any circumstances, is a positive breach of charity?

98. Have I, while professedly contending for abstract principles, been careful to avoid defiling them by descending to personalities? have I preferred the conversational state of mind, which is distinguished by the *mutual* desire to receive truth, to the argumentative state, which is marked by the resolute endeavour to *reject* an offered opinion, whether right or wrong?

99. Lest I should give myself credit for the possession of a degree of virtue which I do not really possess, let me ask, has my unwillingness to hurt or offend my neighbour, or to shew resentment, arisen from *constitutional timidity*, or an apprehension of *ill consequences* to myself in the end, or from a conscientious desire not to offend against the divine precepts?

100. Have I that charity which "covers a multitude of sins?" am I able to look at the injurious acts of others from such a principle of good and of compassion, as only notes or thinks of their faults for purposes *beneficent towards them*, and otherwise passes them by as though they existed not? or do I judge of evils in others as being more or less light, because, and according as they act injuriously upon *myself*, accounting little of them if they do not *touch me*, nor fall upon those with whom I am *intimate*, or about whom I feel *personally concerned*?

101. Have I remembered that the patient endurance of ill-doing, and the exercise of a disposition to return to ill-doers good for evil, is a needful means of preparation for the employment of angels, and is productive of a willingness to be instrumental, under the Lord, in the healing of all spiritual infirmity, sickness, and disease?

102. Have I been careful not to hurt or to slay the living principles of goodness and truth in my conscience, by resisting and acting against their holy influences and dictates; and have I been sufficiently mindful, that all sin is *destructive of spiritual life*?

103. Have I harboured any indecent or unchaste thoughts or desires; or have I used or countenanced any unclean allusions? have I considered that to think of the other sex from the body to the spirit (the former being *primarily* regarded with the mental eye, and the latter *secondarily*); and not from the spirit (or mind) in the first place, and thence the body; is not to think angelically, but brutally, and in a manner most degrading to the other sex, and most injurious (particularly when carried out into words and acts) to all that is dear to man, both as a member of society, and as a candidate for heaven?

104. Have I cultivated a reverence for the divine institution of marriage, and all that relates to it; seeing therein a holy representation of the divine and heavenly marriage; and remembering that by means of marriage and the uses connected with it, the heavens are peopled with inhabitants? and (*if single*) have I looked towards marriage, not from any selfish end, but through the Lord, trusting in his good Providence as being more especially exercised in regard to marriages? and (*if a single female*) have I remembered that I cannot suffer my innate passive willingness to be married (in the

Lord) when a suitable offer occurs, to become an active selfish wish to be married, without endangering the peculiar modesty and dignity of my sex, by descending from a rational to a merely animal state of mind?

105. Have I remembered, that only so long as the imagination is kept clear of impure images, can angels draw near to us and befriend us with their holy influences; because the idea of marriage and of conjugal love is the most holy idea of heaven, both on account of the spiritual signification of marriage, and because conjugal love is that affection into which are collated all the heavenly affections, both intellectual and voluntary? have I considered that the best way to keep the imagination free from defilement, is to regard the peculiar organs of each sex as God's holy workmanship; and to think of the functions thereof from an idea of their use, as intended by Him, and not from the thought of the gratification of personal desire?

106. Have I carefully guarded myself against the *poisonous blandishments* which abound in this sensual age *relative to the intercourse of the sexes*, and which are to be met with in theatrical representations, also in novels, songs, and ballads, and in poetical and dramatical works of reputation? have I endeavoured to see, and firmly to maintain the view, that the *love of the sex*, separate from the divine institution and spiritual *sanctions of marriage*, is an *impure* love, and becomes also an *infernal* love, so far as it inclines to that unhallowed sexual passion which is celebrated in the inflammatory descriptions and eulogies contained in works of imagination and wit, and which are rendered only so much the more dangerous, as the real deformity of disorderly natural passion, and the mischievous results of its indulgence, are insidiously concealed under the alluring disguise of decent and sweet language and engaging imagery? and do I contemplate the personal beauty of the other sex as properly calling for the devout admiration of its Creator; and carefully guard myself from associating it with the low idea of mere pleasurable indulgence?

107. Have I (*if a husband or wife*) not only been faithful to the marriage bed in thought as well as in deed, but have I also been faithful to the marriage covenant, by putting away all love of rule and dominion, or unreasonable and unyielding self-will, or selfish desire to have my own way; and by acting with tenderness and for-

bearance, and observing a prudent, respectful, and obliging behaviour? have I been faithful in keeping secret those things which I knew I ought not to divulge? have I avoided occasions of doing hurt, and pre-eminently desired to do all in my power to promote the spiritual and temporal well-being and happiness of my beloved partner; doing so, both by my earnest prayers, and my best exertions, at all opportunities, according to my best ability?

108. Have I defiled the truths of faith (and thus spiritually committed adultery), by making them the means of gratifying my self-love, or advancing my worldly interest? have I thus conjoined holy truths *with impure* affections?

109. Although I have not committed any direct theft, have I, in any manner, defrauded another, either openly or secretly, or connived at the commission of fraud? am I in possession of any thing to which, in the sight of the Lord, another is more justly entitled? have I given into any of those fraudulent practices which, unhappily, have become too prevalent in trade, justifying myself by the false plea of general practice? have I, to benefit myself, been culpably unmindful of the injury which I saw must necessarily accrue to others, as a consequence of the steps I was taking?

110. Have I been negligent in paying, or providing for the payment of, my just debts? have I spent upon myself, or upon others, or under pretence of serving the Lord's cause, what really was not my own property, but which, in fact, belonged to my creditors?

111. Have I borrowed without reasonable prospect of repayment? or have I made promises in the way of business which I could not perform, or which I have been careless of redeeming?

112. Have I, by concealments, defrauded another, whether in buying or selling, or taken advantage of the ignorance of another, or of the pressure of his pecuniary necessities?

113. Whenever I have discovered that I have injured another in his property, through mistake, and in the same proportion benefited myself, have I hastened to make restitution?

114. Have I acted on all occasions, both in my social and civil concerns, with integrity and uprightness; and that not to please men,

or advance any selfish purpose, but that I might do that which is right in the sight of the Lord?

115. Have I, from vanity or thoughtlessness, raised expectations which I could not satisfy, and thus given a claim upon me which I could not answer?

116. Have I duly estimated, and endeavoured to pay, my debts of gratitude, whether to my parents or friends [or faithful dependants], or to all others that have endeavoured to serve me? or have I, in any case, been so selfish and ungrateful as to receive acts of kindness without being sensible of the obligations they conferred, as if I regarded them merely as tributes to my merit, and which I proudly fancied I had a right to expect?

117. Have I paid the debts I owe to my country, in return for the protection I enjoy by the laws, by yielding due respect and submission to those invested with lawful authority; and by not dishonestly avoiding my proper share of the public burdens, by evading payment of taxes and levies?

118. Have I remembered what is due to my neighbours and fellow-citizens, in regard to personal respect and proper civilities, and particularly to those accounted my inferiors?

119. Have I, according to my ability, comforted the afflicted, and assisted the distressed, affording aid with a cheerful prudence, hoping for nothing again? or have I omitted to help the needy, not on just grounds, but through want of inclination, or that I might have the more to spend on worldly gratifications?

120. Have I, in a decided yet temperate manner, vindicated the absent when I heard them unjustly aspersed; or have I, from ungenerous and selfish considerations, left the innocent undefended?

121. Have I remembered what is due to the church society and its members, with which I am connected? am I willing to take my share in its pecuniary burdens, and offices of use? do I perform such duties as I have accepted with due attention, and to the utmost of my ability, yet without arrogating too much importance to my own opinion, or being obstinately bent on having my own way? do I conform to the laws and regulations which are established for the good of all and each of the members, diligently attending public and

private meetings? do I sympathize with suffering members, and give them such aid as lies in my power? am I willing to give and receive counsel and reproof in a truly Christian spirit? is my aspect and behaviour towards every one such as is becoming? and is my whole conduct such as contributes to good order, harmony, and mutual love?

122. Have I, by unnecessary and vain expensiveness in dress, or by extravagance in housekeeping, or otherwise, endeavoured to obtain an estimation to which I had no right on the score of property or respectability, and thus deprived myself of the means of devoting a part of my income to the claims of charity and duty, (such as the furtherance of the spiritual well-being, or the mitigation of the temporal ills of my fellow-creatures,) or have I, from the same causes, incapacitated myself to do justice to the claims of my family?

123. Have I, from an excessive desire to save money with a view to some selfish end, or from undue anxiety about the future, or from a parsimonious disposition, withheld from the church, my family, or my fellow-creatures, that charitable contribution and assistance to the cause of piety, duty, and humanity, which, in all reason and religion, I ought to have afforded; thus robbing the Lord, by the misapplication of what, in reality, belongs to Him, and which has been entrusted to me only as a steward?

124. Have my recreations, or outward enjoyments, been so frequent, immoderate, or expensive, as to trespass upon the performance of any duty, or incapacitate me for performing it, or cause me to disappoint any just claim of my family or fellow-creatures?

125. (*If a parent.*) Have I loved my children with a selfish and merely animal love, regarding them merely as a means or source of pleasure to myself; or have I, on the contrary, loved them for their own sakes as immortal creatures; regarding them according to my best views of their true interests? have I corrected their faults with calm judgment, not omitting to administer that reproof or punishment which my judgment saw necessary for their good, merely to avoid giving pain to *their* self-love, and thus to *my own*? have I abstained from injudicious indulgences, and endeavoured to discourage, by every means in my power, their natural self-will, covetousness, indolence, love of dominion, inordinate love of praise, and of dress; have I endeavoured to form their minds to piety, kindness, purity, integrity,

and love of truth? have I caused them to be instructed in religious knowledge according to their years and capacity? have I not only taught them their duty, but set them, in all things, a becoming example? have I, on the one hand, regarded their presence while at home as burdensome, looking upon their infantine capacity and pursuits as it were with contempt? or, on the other, desired their company only to *please myself* in pleasing them, or to contribute merely to my own selfish gratification and amusement? or have I, *as I ought*, taken opportunities of patient and familiar conversation with them, in order to form their dispositions, and expand and furnish their minds? have I endeavoured to qualify them for being useful and truly respectable members of society? have I been industrious and careful, in order to become enabled to render them such future pecuniary aid as consists with other equally just demands upon my resources? and, finally, have I endeavoured to think of them, not so much as my own, as the Lord's children?

126. (*If a master.*) Have I endeavoured to do justice, and to behave kindly, to my dependants, and to contribute to their happiness and welfare, both temporally and spiritually, by promoting harmony amongst them, by watching over their morals, by endeavouring to lead them to the true knowledge and service of God, and by setting them a good and pious example? have I acted with forbearance, and administered reproof with temper, not assuming more authority than good order required? have I demanded more than I could reasonably expect from them? and have I given due encouragement to meritorious conduct?

127. (*If a servant.*) Have I been obedient, faithful, and respectful, to my employer; considering the time for which I am paid as his, and improving it accordingly, and taking care of his property? have I acted with the same integrity and diligence in his absence as in his presence, regarding his known wishes as well as his express commands? have I abstained from divulging what I knew confidentially, and have I conducted myself in all things as I would myself approve, were I in my employer's place, and he in mine?

128. Have I been careful to "render unto God the things that are God's" by heartfelt gratitude for all his mercies, temporal and spiritual, such as my life, my health, my senses, my friends, my comforts and enjoyments, my liberty and rationality, my good affections, his

Word, his Spirit, and the blessed truths of the New Jerusalem dispensation? and am I sincerely desirous that my gratitude may be evinced in my zeal for his service, and devotedness to his will? and have I well considered, that while possessing so great mercies, I ought to "rejoice in the Lord always," and cultivate cheerfulness as a great religious duty, and shun the contrary as a sin?

129. Do I regard myself only as the steward of all I possess, as my time, my talents, and my property, with which I am entrusted by the Lord, and for the use of which, agreeably to the instructions of his Word, I must give account in the spiritual world? do I, therefore, in all I do, consider what is most pleasing to Him, and most for the interests of his kingdom, individual, and general? do I endeavour to distribute and employ my time wisely? do I exercise my talents, mental and bodily, with due diligence? and do I regulate my expenditure so as not to suffer the gratification of self to predominate over the love of use, and the calls of duty?

130. Do I regard others as debtors to me, to promote my interest or satisfaction, as if I had a right to their services, and feel offended if they neglect to serve me, and particularly if they prefer their own interest or satisfaction to mine, or oppose my wishes? or do I, as I ought, regard *myself as debtor to all*, on the Lord's account, to apply all my powers, agreeably to his instructions, to promote their happiness and good?

131. Have I, *in my thoughts*, dwelt with self-complacency upon my good works or my useful acts of duty; thinking of them, *as my own*, and not dismissing such thoughts with an humble ascription of all the glory to the one and only Fountain of good; forgetting the Lord's injunction, "Let not thy left hand know what thy right hand doeth?"

132. Do I rob the Lord of his glory by applying and attributing to self any of those things, and faculties, which I possess and derive from Him alone?

133. If I have not deliberately and knowingly borne false witness against my neighbour, have I done so through *carelessness*, by manifesting a too ready attention to reports to his prejudice, a fondness to appear possessed of exclusive information, or a tendency to loquacity?

134. Have I, before speaking of another's faults from a legitimate motive, taken all possible precaution to convince myself of the full and unqualified *truth* of the particulars communicated to me?

135. Have I been sure that I could answer, as in the divine presence, for the *soundness of my motive* in speaking on any occasion to my neighbour's prejudice, or that I had a reasonable conviction of the usefulness, and thus of the obligation I was under, of so doing?

136. Have I faithfully examined whether I am prone to censoriousness, inquiring with myself whether the speaking to others' disadvantage is attended with *pain to myself and pity for them* (which *must* be the case if my motive is inspired from heaven); or whether I feel, while so speaking, a kind of satisfaction, joined with contempt for the parties (which is too plainly an indication that my inducement comes from beneath)?

137. Have I, from any feeling of ill-will, undervalued the virtues or abilities of any one; and have I in consequence endeavoured to mislead or prejudice the minds of others by insinuations against him, or by speaking of him in a manner calculated to depreciate or injure his character?

138. Have I spoken the truth at *all* times; or have I from any artful motive used any kind of mental reservation, so as to be fairly chargeable with duplicity? or have I from a fondness for display, or from an excessive loquacity, been betrayed into *exaggeration*, or giving a *false colour* to things or events?

139. Have I misled others, from a desire to deceive, by leaving them to think more highly of my intentions, virtues, information, learning, or capabilities of any kind, than was consistent with a just judgment respecting me; or have I made a show of piety or charity to be seen of men, in any manner or degree?

140. Have I *dressed* above my condition, or run into unwarrantable expenses, in order to further some deception which I desired to practise upon the mind of any one, for some selfish end?

141. Have I used *flattery*, or have I led, or left persons to think that they possessed a greater degree of my respect than they had a right to, to further some selfish purpose, or to ensnare their affections, or ensure their services?

142. Have I discouraged flattery, particularly when offered to myself, and shewn a becoming displeasure at fawning and hypocritical behaviour?

143. Have I done all in my power to discourage a propensity in others to seek or to repeat injurious, and particularly slanderous tales, by pointing out the mischief and impropriety of such conduct?

144. Have I practised any equivocation, or deception, which I have vainly and falsely endeavoured to justify, on the ground of its being intended to further some supposed good end?

145. Have I carried two faces, or left others to form mistaken conclusions from my remarks, in order to further some sinister and selfish end, thus being to the same extent guilty of insincerity, artfulness, and duplicity?

146. Have I borne false witness *against my own soul*, by allowing my understanding to meditate and invent false motives for my wrongdoing; by imputing to myself good motives when I was really actuated by evil ones; or by justifying, or seeking to justify, conduct which is certainly inconsistent with my duty to the Lord and my neighbour? or have I been willing to persuade myself that I am *better* than I really am, by confessing *generally* that I am a sinner, but at the same time shutting my eyes to those *particular sins* with which I am justly chargeable in the Lord's sight; or have I practised this deception on myself, by accounting too much of the externals of religion and the doctrinals of faith, while I am not sufficiently in earnest for the attainment of real spiritual goodness by purification from evil?

147. Have I virtually borne false witness against the piety or charity of the church, and given occasion for triumph to its enemies, by any conduct on my part inconsistent with that piety and charity which the church inculcates and requires of its members, thereby, also, misleading the judgment of the well-disposed to entertain a mean opinion of our religious faith?

148. Have I borne false witness against the good or truth of the church, by endeavouring to make good appear evil, or evil, good; or to make truth appear falsehood, or falsehood, truth; either through the prevalence of self-will or passion, or from deliberate design to

shield any evil with which I have been chargeable, from condemnation or rebuke?

149. If I have outwardly abstained from evils, have I been equally watchful against them in my *thoughts*, thus checking evil in its *beginnings*, and manifesting that my obedience is practised to please God, and not to be seen of men?

150. Since the state of the affections may be known by observing the state of the thoughts originating from them, when the mind feels itself in freedom;—To what ends or objects, heavenly or earthly, good or evil, kind or condemnatory, generous or selfish, do my thoughts spontaneously turn, when left to themselves?

151. Have I been *watchful*, lest I should be surprised and overcome by my corrupt natural inclinations, arising from that inordinate love of self and the world into which I was born; and have I been equally diligent and zealous in abstaining from the indulgence of them when none of my fellow creatures were present, as when their presence naturally deterred me from doing what was unbecoming?

152. Have I united *inward prayer*, and looking to the Lord with watchfulness, according to the Lord's injunction, "Watch and pray, that ye enter not into temptation?"

153. Have I been contented with my station, and satisfied with its share of comfort and enjoyment; or have I coveted more wealth, honour, or pleasure, or a higher rank in society than I possess? have I been thankful for all things, knowing that they are such as are, under Providence, most suitable for the furtherance and accomplishment of the great end of my being?

154. Have I been led, in order to gratify an inordinate desire for worldly riches or advantages, to immerse myself in business so as to render me unfit or unwilling, to seek the kingdom of the Lord in my soul, and his righteousness, in the *first* place?

155. Have I been intemperate in eating and drinking; regarding the gratification of the senses in respect to the *pleasure*, rather than the *use* thereof, which is the health of my body, in order that it may be the fit instrument of my soul? or have I endeavoured to render

the inferior appetites duly subordinate and instrumental to spiritual ends and uses?

156. Have I indulged vicious dispositions in myself by witnessing with complacency their activity in others, even although I did not openly or directly give them my countenance; and have I been careful to avoid the contagion of sensual and idle company?

157. Have I desired the pleasure of (innocent) convivial meetings from a regard to the legitimate culture of the social affections *allied* to spiritual charity, and which are then brought into joyous and innocent activity; or have I desired them from a love of revelry, and to gratify the blind demands of sensual loves, under the cover of hospitality and social feeling?

178. Have I been mindful that all evil thoughts are injected from hell, and that to cherish them is to enter into consociation with evil spirits; and that to intend to carry them into act when opportunity serves, is to bring condemnation on myself, as if I had actually committed the sin I meditate, agreeably to the Lord's words, that "Whoso looketh upon a woman to lust after her hath already committed adultery with her in his heart?"

159. Do I habitually consider the *consequences* of all the acts I meditate, whether they are hurtful to any one, and whether they are consistent with the Word, and with propriety?

160. Which have I considered, or do I consider, in the *first* place,—my inclination for enjoyment; or, my duty? and have I, on any occasion that I can remember, preferred my own gratification to my duty?

161. Have I endeavoured uniformly to detect and mortify every lust and suggestion of self-love and the love of the world; knowing that they are opposed to, and destructive of, the love of the Lord and my neighbour; thus, that they are destructive of the goods and truths of the church, and of the Lord's kingdom within me?

162. Have I done to other, in every case, or do I most sincerely and earnestly desire to do to others, *without exception*, and at *all* times, whatsoever I would that they should do unto me?*

* For an explanation of the right application of the *Golden Rule*, see an article on that subject in Mr. Arbouin's *Dissertations on the Regenerate Life*, edited by the author of this volume.

163. Can I recollect that I have neglected any *proper* opportunity of promoting my neighbour's temporal or spiritual welfare?

164. Do I feel unfeigned joy in the temporal and spiritual prosperity of others; thus evidencing that I would rather add to the means of their enjoyment than diminish them, and that I am free from that covetousness which can never find an entrance into the kingdom of heaven?

165. Do I bear in mind the important truth, that all men are ruled by angels and spirits from the Lord; and that all evil thoughts flow in from hell; and all good thoughts from heaven; rejecting the former, and cherishing only the latter?

[After self-examination is concluded, prayer should be most earnestly and seriously offered to the Lord, that he will inspire the spirit of true repentance on account of those evils and sins which have been detected; accompanied with thankful acknowledgment to him for vouchsafing inclination and ability to detect them; also beseeching him that he will enable us to be more watchful and faithful for the time to come; and that, through his infinite mercy, and by means of our amendment, faith, and obedience, he will pardon our sins, and save us from them, by removing the evil principles from our hearts in which they originated, and regenerate us finally into his own perfect image and likeness, by giving us to receive his own love and wisdom into our hearts and understandings.—If desired, Prayer LXIX. will also be found suitable for reading on such occasions.]

H I N T S

IN AID OF

THE PERCEPTION OF THE SPIRITUAL SENSE OF THE WORD.

THERE are few things which appear more self-evidently true, than that a revelation from God must ever exist in the world; and, indeed, so intimately is the fact of the existence of God connected with the fact of a revelation from Him, that to suppose the one, implies the other; and to doubt the one, is to doubt the other. The existence of the fountain supposes the existence of the stream. To suppose the existence of a God and no revelation from Him, is to suppose the existence of a God unjust or unwise.

Assuming the existence of a Creator, we must assume that He is infinitely good and wise, as being the source of all finite goodness and wisdom; we must assume, consequently, that God designed his creature, man, to be happy, by becoming like Himself, good and wise, and therefore happy. And contemplating the fact that man, by creation, is a free-agent, inasmuch as his own consciousness assures him that his acting with or against God depends altogether on his own determination, there appears an absolute necessity that God should so reveal Himself as to engage man's co-operation, by declaring what he must think, and what he must do, in order to realize his Creator's beneficent design. How is it possible for this free-agent, man, to become what he must have been designed to become, except his Creator should tell him what he must choose, and what he must avoid, in order to the accomplishment of that design? No man can imagine himself as filling the character of a Creator without concluding, that the act of creating man as surely involves a subsequent revelation to him; as the act of hiring a servant presupposes a subsequent direction to him, how to serve. Hence the existence of a revelation becomes a self-evident fact, simply by the

individual man (with all reverence) supposing himself for a moment to stand in the place of the Creator.

Assuming, then, the existence of a revelation *somewhere*, as an undeniable fact, where can a revelation be found which presents goodness and wisdom so attractively as we find in the Bible? But, say the sceptics, we entertain such and such objections to the Bible being received as a revelation from God. All these objections, however, are entirely dissipated by the stupendous spiritual miracle wrought for the New Church, by the discovery of the divine science of correspondences, which gives to those who are teachable rationally and conclusively to perceive, that there exists an internal sense in the Sacred Word, full of the wisdom of love, and standing in relation to the literal sense, of the jewel to its casket.

We now proceed, in the first place, in furtherance of our attempt to offer a few hints in aid of the perception of this spiritual sense, to make a few general observations.

The Holy Word is not only designed to convey to us certain rules of conduct, illustrated by examples of the respective consequences of well or ill-doing; it is not only intended to reveal to us a heaven and a hell, and by the credible record of miracles, and the evidence arising from the fulfilment of prophecy, to manifest the true God to his creatures, and, at the same time, to prove that the Word "has God for its author;" but it is designed and constructed to convey to mankind even still greater and more exalted blessings than these. The Lord's Word is so framed as to be the medium of man's holding interior communication with the angels of heaven, and also with the Lord of heaven, while its sacred contents are read with devotion, with humility, and with a sincere desire to perform the whole will of God as therein revealed, and presented for the acceptance of his creatures. This communication with heaven and the Lord is effected by means of its spiritual or internal sense. It is effected, however, only obscurely and partially while the *nature*, and particularly while the *existence* of that sense is unknown; but with clearness and in fulness, in proportion as that sense is known, delighted in, perceived, and understood. While man is reading the literal sense *devoutly*, the attendant angels perceive the spiritual sense, and are affected by it; and their heavenly perceptions and affections are communicated to the reader in an inward consciousness of holy light and peace, calculated to strengthen, encourage, and urge him forward in that good path of righteousness which alone can lead

to life eternal. All devout readers of the Word, however ignorant of the existence of its internal sense, have borne testimony to the peculiar influence upon their minds while reading the inspired volume,—an influence not found to accompany the perusal of any other book whatever. But it is for the happy subjects of the New Jerusalem dispensation to know experimentally, and from that experience to testify, how much the power and sweetness of the angelic influence that accompanies the devout reading of the Word, is exalted and increased, in proportion to their knowledge and love of the spiritual sense; for in the same proportion they not only possess a general communion of feeling with the angels present with them, but also an affinity of thought and perception; and it is a known thing, that the delight of friendly communication in this world depends on congeniality of thought, and very much diminishes in intensity and fulness, where friendship is nothing more than a reciprocity of good wishes.

While man is not in the knowledge or acknowledgment of the internal sense, he is content, while reading the Word, with the perceptions that arise from the literal sense, or the instruction which he can thence derive; and he passes over, as too mysterious for him, and, therefore, as void of interest, such parts as he cannot understand or connect with his own immortal well-being. When, therefore, he finds any thing too hard for him, it gives him no concern; he possibly thinks, like Luther of old, that the Author of the Word, by means of its difficulties, is putting his faith to the proof; and this sentiment, united with the generally-received idea that the Christian system is itself an unfathomable mystery, and strengthened by the natural indifference of the unrenewed understanding to religious truth *as a thing in itself supremely excellent and delightful*, leads him to read a large portion of the Word almost without an effort towards the profitable understanding of it.

But so soon as an individual knows and acknowledges, by his reception of the heavenly doctrines of the New Jerusalem, that a spiritual sense exists in every part of the Word, rendering every verse the vehicle of light and life to the soul,—a pre-eminently blessed means of informing the understanding and purifying the heart,—he can no longer be satisfied with his former desultory mode of reading the inspired volume. And whenever his limited knowledge of the spiritual sense leaves him without a perception of the interior contents of any portion of sacred history, prophecy, or narrative, he feels

like a weary and thirsty traveller, who arrives at a much-desired well of water, but, alas! he finds a stone upon the mouth of it, and which he is unable, by his own unassisted efforts, to remove.

To assist the early receiver of the Lord at his Second Advent, in preparing himself for the divine presence in his soul by means of the "power and great glory" of the interiors of his Word, is the object of the following hints. Perhaps every new receiver of the doctrines expects, without much effort, to come into immediate possession of the delightful and inestimable capability of perceiving the spiritual sense while reading the Word. He imagines that the science of the correspondence between things natural and spiritual may be learned as we are accustomed to learn a new language, by the help of a dictionary, not being aware, that the true spiritual sense can no more be learned from a dictionary of correspondences, than the true interpretation of the literal sense of the Word can be determined from a common English dictionary. It is not always seen that the interpretation of *both* senses not only requires proper materials, but a matured and enlightened judgment to make use of them.*

In his expectation of an easy introduction to the knowledge of the spiritual sense of the Word, the novitiate, however, soon finds himself mistaken; and perceives that he must be content to bear disappointment, at least for a time. He is already acquainted with the meaning of the terms contained in the literal sense of the Word, and he desires to become equally so with the corresponding spiritual ideas; but then he has to learn, by a fuller acquaintance with the *general doctrines of the Church*, the exact *meaning* of the *terms* by which spiritual ideas are expressed; he has to learn *doctrinally* the things or principles constituent of the mind itself, in its respective states of natural disorder, and spiritual order; and, what is still more indispensable to a clear view of the subject, he has to become *experimentally* acquainted with these things, by being able to trace them *in his own soul*, and to *see* the *very things* in himself of which the internal sense treats, that is, the things pertaining to man's regeneration, and which are consciously developed during the successive states of that divine process. Without such a preparation as this, the *terms* used by E. S. in connection with man's mental and moral constitution, will be used by his disciples with either little or no

* Notwithstanding this remark, "Dictionaries of correspondences" may *greatly aid* the study of the spiritual sense, at the same time that they serve, in some degree, the purpose of an index to the writings of E. S.

meaning, or else a wrong one; and should such an unprepared person undertake to expound publicly the spiritual sense, he will fill the character of a prater, rather than a preacher, by talking of matters of which he has really no right understanding.

We repeat then, and with much earnestness, that no one can understand the spiritual sense until he has attained a correct general knowledge of the subject of regeneration, and of the particulars involved in a just *doctrinal* view of it; nor can he understand that subject in any degree of *fulness* or *reality*, until, and so far as, those particulars are *actually* revealed in his own inward personal experience. What adequate idea, for instance, can a *merely natural* man attach to the expression, "the love of God above all things?" He may use the words, indeed, and add *some* idea to them from such things as exist in his own mind; but what are those things? An apostle says they "are enmity against God!" and therefore they cannot lead him to form any proper idea of love, but only an idea of a *selfish* love; nor any idea of God, except as being such an one as himself, but more powerful. This extreme case may shew how gradually the member of a spiritual church must be introduced to the interior knowledges of divine truth. It is in vain to look into a dictionary to see what the *olive*, the *vine*, and the *fig-tree*, correspond to, and to learn that they correspond to *celestial*, *spiritual*, and *natural good*, unless it be known what is the nature and quality of those several degrees of good respectively. The *regenerating* member of the church will, however, almost insensibly be advancing in the knowledge of the spiritual sense by the reading of the writings, and the introspection and observation of his own mental states, so that, *by degrees*, it will become natural and habitual to him, during the reading of the Word, to perceive with more or less illustration, edification, and delight, the contents and series of the internal sense.

The Word of the Old Testament, according to the New Church canon, regarded as to its letter or literal sense, contains allegorical narrative up to the end of the 11th chapter of Genesis; afterwards the history of the Israelitish and Jewish nation from their progenitor Abraham, and of the church instituted amongst them; and then follow the books of prophecy connected with and relating to them; the whole interspersed with divine doctrinal and preceptive instruction. The book of Psalms is a peculiar and mixed kind of composition; combining at once history, prophecy, doctrine, precept, and devout exercises of prayer and praise. The New Testament, accord-

ing to the same canon, (which embraces those books only which have an internal sense, not, however, derogating from the *worth* of those which are not included in this class,) contains the four Gospels or histories of our Lord and Saviour's actions and discourses, when in the world; and the Apocalypse or Revelation of John, which, excepting occasional ascriptions to God, and passages expressing or involving doctrines or precepts, has no intelligible literal sense, nor can it be known from that sense to what human occurrences it relates, or whether it relates to them at all.

In every part of these sacred books a spiritual sense is contained, the perception and love of which is the greatest blessing attainable in this life; it is the truest antidote to the pains of temptation and trial, and through its influence on man's purification and regeneration, it is the truest source of the purest happiness; because that happiness, to which the spiritual and regenerate Christian thus instructed into the mysteries of the kingdom of heaven has admission, is a near approach to the happiness of heaven itself.

We now proceed to offer a statement of the spiritual sense of the several general *portions* of the Word, in order that the novitiate may know how to order his thoughts while reading or hearing the latter, so as, in some measure, to bring them into a parallel direction and agreement with the series of the spiritual or internal sense contained within it. And first, in regard to the history of the Jewish nation and church; its faithfulness at some periods, and its disobedience at others; and the blessings which followed the former, and the calamities that succeeded the latter:—We must premise, however, that the Word consists of three degrees, called the celestial or supreme sense; the spiritual sense, and which also in a certain point of view, is called the proximate spiritual sense; and the natural or literal sense, or the sense of the letter.* We observe, then, that

First: The *celestial* or supreme sense relates to the glorification of the Lord's Humanity, which he effected when in the world.

Secondly: The *spiritual* sense relates to the regeneration of man, and of consequence speaks of both his regenerate and unregenerate principles; and the *proximate* spiritual sense relates to the church, both in a genuine and perverted state, as consisting, on the one hand, of those regenerate persons who, in the aggregate, form and

* See *Arcana Cœlestia*, 4279, 4690, and 6653; and *Apocalypse Explained*, 1024.

constitute the genuine church; and, on the other, of those false professors of the church who are devoid of the true spiritual and heavenly character, and make up the fallen or perverted church. Thus the *spiritual* sense relates both to the church generally and individually, each member of a church being a church in its least form.

Thirdly: The *natural* sense, which also involves the *moral* sense; but this sense has been already sufficiently described.

If, in reading the Word, it be attempted to embrace the perception of the *whole* of the *internal* sense, including both the celestial and spiritual senses, as they respectively relate to the Lord, to the *individual* member of the church, and to the church *generally*, notwithstanding the harmonious connexion of the whole, owing to too much being attempted, but little will be realized. The endeavour to fix the mental eye upon *several* objects at the same time with *equally* close attention, will only render the intellectual vision obscure and confused. We say the constituents of the internal sense are most harmonious with each other, because the Lord regenerates man by a similar process to that by which he glorified his own Humanity; but nevertheless, the celestial sense, which describes the latter divine process, contains more deep and exalted secrets of wisdom than the spiritual sense which describes the former process, because the Lord's glorification issued in a more stupendous result; for the Lord's Humanity, by glorification, became *divine*; but the mind of man, however highly regenerated, is still that of a *finite* creature. As the Father hath life in himself, so was it given to the Son to have life in himself. All that can be discerned of the *celestial* sense *on earth*, is the perception of the *parallel* between the Lord's glorification and man's regeneration; but the *peculiar* glories of the former process, which mark the distinction of the celestial sense above the spiritual, are unveiled only to the inhabitants of the celestial or highest heaven. One reason, then, why we should not dwell *principally* upon the celestial sense is its transcendent nature; another is, that it is possible for the mind to dwell so *curiously* on the Lord's glorification as to forget to pay due attention to *its own* regeneration. It is to the *spiritual* sense therefore, that our more exclusive attention will be most profitably directed, because it comes down to the level of personal experience. But here the mind will be liable to be somewhat confused unless it be directed, through the whole series of the chapter,

either to the spiritual sense, (which, for the sake of distinction, we will call the *purely* spiritual sense,) as applicable to the *individual*, or else to the *proximate* sense, as relating to the church *generally*. The *two* cannot be beneficially contemplated *at once*. Nor should the thought be suffered to vibrate between, or wander from, the one to the other, for then the clear perception of the *series* will be interrupted. Now in making our election between the two *modes*, we should regard principally personal utility or improvement. The *proximate* sense is the more easily perceived of the two, because it is the least *abstract*; it presents classes of *persons* to the thought, whose quality is outwardly manifested in their *words* and *deeds*; while the *purely* spiritual sense enters into the constitution of the *mind itself*, and contemplates the two opposite classes of regenerate and unregenerate *principles*; and has to do with *thoughts* and *affections*. This latter sense is, however, the most likely to promote edification, even although less of it be perceived than of the former. For while we are classifying or weighing the merits or demerits of *churches*, we are apt to be looking *out of ourselves*; and while thinking of others, we are liable to forget our own personal interest as it stands in connexion with theirs, and is necessarily involved in it. Nevertheless, there are parts of the Word which so very prominently treat of churches generally, that our more particular attention, in such cases, appears to have been intended to be drawn to the *proximate* sense.

As these hints are intended for novitiate readers, I shall say no more of the *celestial* sense; it is, perhaps, enough for the present *incipient* state of the church to know that it *exists*. It becomes the New Church disciples of the present early age of the Church, to take the lowest seat, and not exercise themselves in things which are too high for them; and especially to take heed lest by immature explanations, detriment should be done to the truth, by exciting an unfavourable judgment in the hearer. It is not meant, however, to discourage *all* endeavours to perceive the *peculiar* splendour of the subject of the Lord's glorification, as it is treated of in the celestial sense, but only not to recommend the general or continual direction of the mind to that, to mortals, too dazzling object. There are *some* chapters, however, in both Testaments, in which the celestial sense is brought down very manifestly into the letter, and then it is no doubt intended to attract and engage our especial attention; but even then the natural Christian will think naturally, and the spiritual

Christian, spiritually, of what is said concerning the Lord's work of redemption and glorification; and, perhaps, no one, while in the body, will be able to form purely celestial conceptions of such exalted subjects.

A word or two in relation to the *purely* spiritual and *proximate* spiritual senses respectively. The former is of universal and perpetual application, the latter comparatively local and temporary. The rise and fall of a church is applicable to some church in some particular age preceding the New Jerusalem church; for no universal fall of a church is predicted in the Word, as liable to take place, subsequent to the establishment of that new kingdom, which, it is positively declared, shall endure for ever. If the time should arrive, in the course of the endless future, (which the writer believes will come,) that ALL the inhabitants of the world will be righteous in all their *doings*, they will, *comparatively*, be little concerned about the *proximate* sense, which will then refer to events long passed by,—valuable, indeed, as the record of divine mercies and operations in the times of old;—but the *purely* spiritual sense will chiefly fix their regard, because it will equally apply to them as individuals, as it now applies to us, since regeneration, as it was necessary in order to render man spiritual who was first natural even before the fall, will be necessary to be experienced by man to eternity, however hereditary evil may be broken down or tempered by hereditary good (which good however is not a saving good, because it is merely natural and not spiritual in its origin) after myriads of ages of universal holiness of life.

We now return to the spiritual meaning of the Jewish history.

The Jewish Church was not an internal or spiritual church, but only an external one, whose ceremonial worship was representative of spiritual worship; whose moral obedience was but the shell or shadow of spiritual righteousness; and the record of whose acts and states is adapted, by the wisdom of the Author of the Word, to represent changes and successions of state in future churches under the Gospel dispensation, and in individual members in all ages, together with the laws by which they respectively take place. All the history is a record of their deeds, good or ill, and the consequences thereof in their prosperity or adversity. But in order to exemplify the nature of the proximate and purely spiritual senses respectively, (it will be recollected that these two senses, although capable of being distinctly viewed, are so far similar, as to form but one *general* sense called the *spiritual* sense;) let us take a case from the seventh chap-

ter of Joshua, using as much brevity as possible. This chapter relates the defeat of the Israelites at Ai, which took place in consequence of the sin of Achan, who secreted for himself a portion of the spoils of Jericho which had been consecrated to the Lord, and were pronounced to be accursed to any one who should appropriate them to himself. The sin of Achan was regarded as that of the whole people, who were visited with a fearful retribution accordingly. Here the *proximate* sense teaches, that when a new church is raised up by the Lord, it should leave the profaned and perverted truths, and adulterated goods, of the former church, to the Lord's disposal, who will bring forth the genuine truth and good, which was originally the ground of them, for the use of the New Church; but when a new church takes to itself, for selfish and worldly purposes, and mixes with its own holy things, the unholy things of the former church, it loses all its power against the evils and falses which are injected from hell, and its further progress and extension is impeded. But the *purely* spiritual sense (being, in substance, the same as is perceived in heaven, wherein no idea of *actual* evil can be present, because it would clash with angelic purity and bliss), does not advert to *actual* profanation of goodness and truth by the conduct just described, but only describes a state of *temptation* to profane holy things, attended with a perception of what would be the consequences were the temptation to succeed in man's fall; thus the *purely* spiritual sense leads to the inward contemplation of the *principle* represented by Achan's conduct, its quality and the necessity of *mortifying* it, lest that should happen to us through its influence which is represented by the defeat of the Israelites before Ai.

The sinful acts of the Jews, together with their punishment, then, represent the degenerate views and doctrines which occasion the *declension of churches* from a spiritual to a natural state; and, at the same time, they represent the *temptation of an individual* who is undergoing *regeneration*, by the excitement in him of those very evils by the ruling prevalence of which churches are brought to ruin. Thus it may be seen, that there is the closest analogy or similitude between the two ideas which mark the two senses,—the proximate, and the purely spiritual. The one idea is that of a specific evil considered in the *abstract* as in the, as yet, unregenerate part of the mind, and in a state of excitement during temptation; and the other idea is that of the character of an individual, or of a body of individuals, under the influence and dominion of *that* evil;

and, indeed, such individuals are, essentially considered, that evil *personified*. This analogy appears further when it is considered, that to *his own consciousness*, an individual under temptation appears to himself to be *nothing but that evil* by which he is tempted, all his better principles being driven inward beyond the sphere of his consciousness, or clouded over by the presence of the agents of the temptation. When such historical circumstances as those just alluded to are mentioned, the reader should direct his thoughts, either to *the church in a state of desolation*, or to the *external or earthly part of the mind*, or of his own mind, as to those principles therein *not as yet* regenerated. He will already have learned, it is presumed, that while man is regenerating, the external man is like a country, part of which is highly cultivated, while other parts are still in a wilderness state, but destined for cultivation in due time.

When the conquests, riches, and glory, of the Jewish nation are described, and other effects of the divine blessing upon it on account of its fidelity, the thoughts should be directed to a flourishing *spiritual church*, or to that part of the external man which is regenerated, and which is in the enjoyment of a state of rest and peace, a state of refreshment from the presence of the Lord after spiritual victory, or owing to the absence of temptation, and which is enriched with the spiritual riches of goodness and truth, originating in love and wisdom.

These distinctions will, in like manner, be applicable to *prophecies*, according as they denounce vengeance on the disobedient Jews, or predict mercies, as the consequence of a returning, repentant, and obedient state.

We next notice the history of the nations surrounding the land of Canaan, so far as it is connected with that of the Israelites, by their conquering or being conquered by them; or by their being in alliance with them, or in a state of hostility to them, active or passive.

As the Israelites, in a state of obedience, represent the true church, the surrounding *heathen* nations, with their particular *idols* and *idolatrous worship*, denote the latent or active enmity of specific evils or falses against goods or truths; and also the hatred of the hells, under the rule of such evils and falses respectively, against those who are principled in the opposite goods and truths. When in active warfare any one of those nations, or several of them, defeat or

conquer the Israelites, then is represented in the *proximate* spiritual sense, the spreading or prevalence of some evil or evils desolating the once spiritual church, and to which evil or evils those nations respectively correspond; but when those nations are conquered, even when they are treated with cruelty, then is represented the extension of the church by the subjection or destruction of the specific evils or fables which they signify. When any nation is spoken of as quiet and friendly towards the Jews, and particularly if tributary to them, then is represented that the principle denoted by it is submitted to the spiritual principle to which it was before naturally opposed. Foreign proselytes or sojourners have a similar signification. When the Jews are represented as seeking the alliance of any *heathen* nation against their enemies, then is represented the declining state of the church, owing to its ceasing from dependance on the Lord, and looking for strength and wisdom to its own *self-derived* activities, the motive and impulse of which is an impure principle of self-love; and the particular nature of the fallen principle thus formed or engendered, is represented by the nation with which alliance is sought. Some of the heathen nations represent principles which, although naturally opposed to the church, may be rendered subservient and instrumental to higher principles; other nations represent positive and deadly evils, which must be wholly rejected. Of the former class is Egypt, Assyria, Syria, Tyre, Edom, Moab, Philistia, &c.; of the latter, Amalek, Babylon, and the various nations destroyed on the entrance of Israel into Canaan. It would take more time than is consistent with the object proposed in these hints, to enter upon the subject of the spiritual meaning or representation of the several idolatrous nations specifically.

Such, I apprehend, must be the direction of the thought, in order to follow the series of the *proximate* spiritual sense in reading that part of the Old Testament history which we have had under remark. The perception of the *purely* spiritual sense will be attained by looking *inward* to the *principles* respectively represented by the tribes of Israel and the surrounding nations; (according to the degree of information previously obtained of their general or specific meaning;) the arrangement and connection of them in the *mind* being exactly represented by their place in the map of the country at that time surrounding the land of Israel. The strife between the spirit and the flesh, or the internal and the external man, (as to that portion of the latter remaining unpurified and unsubmitted to the former,) is

represented by the Jewish wars. When the nations prevailed over the Jews, then is represented the *apparent* prevalence of evil or the false, while the regenerating mind is suffering under the bitterness and obscurity of temptation; and when the Jews conquered, then is represented spiritual victory over evils and falses, and over evil spirits who induce states of temptation.*

In the book of Psalms, David's *enemies*, against whom he prays, should lead us to think of the evils and falses, the foes of our own household, and of the natural enmity of our unregenerate principles to the Lord and the goods and truths of his church. The evil spirits, who, by their sphere, are present in evils and falses, are at the same time signified. When David bewails his personal calamities and sufferings, the mind may be turned to the contemplation of states of spiritual infestation and temptation, and the pains and uses thereof; it may be recollected that the spiritual David, the Lord Jesus Christ, "suffered, being tempted;" and that the spiritual Christian must take up his cross and follow his Master in the same track of inward suffering and temptation, in order to arrive at that glorious temple above, whither his Lord has gone before, and has prepared a place for him.

When the kingly and priestly offices are adverted to, we should think of the Lord's rule and presence in his church, *general* or *individual*; and by the kingly office, we should understand the dominion of his Divine [or spirit of] Truth, and by the priestly, that of his Divine Good. When a king of Israel is pious and obedient, then is represented the Divine Truth received in the church; but when he is wicked, then is denoted the Divine Truth perverted and rejected.

In regard to the Gospels; the history of the Lord's acts represents what he did in and by his Humanity, in order to the glorification thereof, and particularly his temptations by, and victories over the hells, and the glory of divine righteousness which he thereby acquired, or which his Humanity or external, received from his Divinity or internal. At the same time is represented what he will do in and for his church, general and individual, during man's obedient co-operation with his operation; and in order to which co-operation the precepts of the Gospel are given. Thus, when the

* On the subject of the spiritual signification of the nations surrounding the land of Canaan, see Mr. Noble's work, *On the Plenary Inspiration of the Scriptures*, 2nd edition, page 155.

Lord worked a miracle of healing, it was represented that he conquered the hell under the rule of that evil which was the cause of, and is represented by, the disease cured; and that at the same time he eradicated from his human nature received from Mary, the tendency to that evil which he inherited from her; thus putting off what he derived from her, and putting on a corresponding divine principle derived from the Father, or Divinity in its place; in like manner as man, by regeneration, puts off "the old man," and puts on the "new man." This is the *celestial* sense, so far as *we* are capable of discerning it; but the transcendent wisdom involved in that sense indefinitely exceeds every mortal's perception. In the *proximate* spiritual sense is represented the divine operation to remove from the New Church, then about to be established, the hereditary evil or infirmity denoted by the disease cured, and which prevailed in the fallen church. In the *purely* spiritual sense is represented, the divine power exerted on behalf of the Lord's faithful follower, *while under temptation*, to deliver him from that evil which corresponds to the disease cured.*

On the Apocalypse I shall say nothing, since the work of Emanuel Swedenborg, written by divine direction and illumination, entitled "*The Apocalypse Revealed*," will best speak for itself. To that work, therefore, I beg to refer the reader. I also refer him, for the fuller understanding of the internal sense of the Word, and particularly as to the spiritual contents of the books of Genesis and Exodus, to the work entitled "*Arcana Cœlestia*, or Heavenly Mysteries contained in the Word of the Lord manifested and laid open."

* Some persons have found a difficulty, when considering the spiritual sense of the miracles of healing, from its being suggested, that, as the Lord healed the sick *instantaneously*, and without the use of means on their part, there appears to be, in the spiritual sense, a resemblance to the popular doctrine of momentaneous salvation: the difficulty, however, ceases when it is seen, that the instantaneous conversion or healing of a man *decidedly wicked* is not signified; but the removal of some hereditary spiritual infirmity which hindered the commencement or progress of the work of inward reformation and regeneration in the well-disposed and outwardly obedient; and also the healing of a *decidedly* good man, full of faith in the Lord, when under the painful sense of the pressure of some evil by which he is *sorely tempted*. And to this may be added the following consideration, that, as the healing of a bodily disease, even by a miracle, does not preclude the possibility of its frequent return; so the man of the church has to contend over and over again with the same evil; for after being healed as to one of its *particular* principles or manifestations, it breaks out again in another of them.

I add an observation on the spiritual sense of natural things or sensible objects mentioned in the Word; and how the spiritual sense bears on the spiritual and moral doctrines and precepts set forth in the literal sense.

It cannot here be attempted to offer in detail the specific meaning of all natural things; but only to advert to the two great divisions of them, namely, the visible heavens, or the sun, moon, and stars; and the earth, together with its productions. In the *proximate* spiritual sense, the visible heavens denote the *interiors* of the church, which include the powers of love, and faith, and the knowledges of truth, derived from the activity of the Sun of heaven, or the divine proceeding of love and wisdom from the Lord, and conveyed to man through the medium of the Word. The visible heavens refer to the *interiors* of the church, because they represent the principles of the *internal* man. The earth represents the *exteriors* of the church, or the perceptions and holy principles of goodness and truth as they are *manifested* in the church; for the church presents to view the aggregate manifestations of the pure and heavenly state of the *external* man with its members, when renewed by, and become one with, the *internal* man. In a general sense, or speaking generally, the *visible heavens* represent the angelic heavens, not as to place, but as to the principles of goodness and truth which rule there; for these enter into by influx, and form the interiors of the church, that is, of its members individually and thence collectively; and the *earth* denotes the church as standing in connexion with the angelic heavens. This is the signification of the earth when it is spoken of as yielding its uses in obedience to the benign influences of the sun. But when the earth is spoken of as a desert, or as under the judicial infliction of devastation, or its inhabitants as suffering from pestilence, or famine; then is represented that the church is in a state of aversion from the divine influences proceeding from the Lord through heaven, which alone make it to flourish and to become the "garden of the Lord." According to the *purely* spiritual sense, the *internal* man is signified by the visible heavens, for it is the abode of the heavenly luminaries of love, faith, and the interior knowledges of truth; the air, or atmosphere, represents the *rational mind* as formed by the Word, and heavenly things derived from the Lord through the *internal* man; and the earth, with all its contents, represents the renewed or regenerated voluntary and intellectual regions of the *external* man, (denoted by land and water,) all replenished with goods and truths,

the offspring of the received activity of the *internal* man, (that is, of the Lord through the *internal* man,) whose affections, being thus brought down, are rendered consciously delightful to their possessor, and by means of that delight the *external* man yields him food for the sustenance and maintenance of his spiritual life and energy. But when the earth is spoken of as being desolate or unfruitful, in the *purely* spiritual sense is denoted the state of the *external* man as *felt* and *perceived* by the regenerating member of the church, during the period that his perceptions of truth are obscured, and the perceptible activity of his good affections, together with his usual sense of heavenly joy, is suspended, by the violence of temptation.

All things of the earth which are noxious and displeasing, represent falses or evils in the visible *church*, or things or principles in the *external* man, not *as yet* subdued or regenerated. When the *sun* is mentioned as the cause of pain,—as scorching or smiting,—it then represents evil love entering from hell, and prevailing in the church; or entering the mind of the regenerating Christian under temptation, by influx from evil spirits who assault him. When *fire* and *water* are mentioned as yielding uses, they signify love and truth; but when mentioned as the agents of desolation and destruction, they signify evil love and falsehood. This may shew what is meant by the *good* sense of terms, and their *opposite* sense, frequently alluded to in the expositions of the spiritual sense.

The parts of the human body, according to their function and use, correspond to and signify the several mental functions or faculties of the soul or spiritual body. All the natural actions of man also, such as eating and drinking, seeing, hearing, tasting, and smelling, sleeping and waking, working and resting, lying down, sitting, standing, walking, and running, are significative of corresponding operations of the spirit of man, or states of his mind and life. But space cannot here be afforded *for a specific* explanation of their meaning.

In regard to the doctrinal and practical precepts contained in the Word, they will be understood by every one according to the state of his knowledge and life. The *natural* or *external* Christian will look at the precepts of faith in and through the cloud of appearances; and at the precepts of life chiefly as they refer to the *outward* conduct; but the *spiritual* and *internal* Christian will see the truths of faith in the light of heaven; and will contemplate the precepts of life as they apply to the *springs* of outward conduct, the voluntary and intellectual principles of the mind. Thus the more interior perception

of the latter character will attach a spiritual sense to a doctrinal or practical precept, which will be a distinct existence from, and as so much additional to, the natural and external perception of the former.

He that would grow in the knowledge of divine and heavenly truth; and by the true use of such knowledge attain to heavenly purity and peace, must steadfastly bear in mind, and vigorously act upon, that consolatory and encouraging declaration of the Lord, where he says, "*I am the light of the world: he that followeth me shall not walk in darkness, but SHALL HAVE THE LIGHT OF LIFE.*"

AN IMPORTANT THOUGHT

SHEWING

THE COMPREHENSIVENESS OF CHRISTIAN LOVE

FROM the knowledge of the *spiritual sense* of the terms *neighbour*, and *enemy*, when mentioned in the Word, the following instructive conclusions are deduced, illustrative of the comprehensiveness of Christian love.

The *objects* of Christian love are *persons*, and also *principles*. In its *personal* application, Christian love embraces all mankind, who, as the objects of that love, are divisible into two general classes, the good and the bad, or, in other words, neighbours and enemies; for by these terms the good and the bad are signified in the spiritual sense of the Word.

But Christian love may be applied exclusively to *principles*, altogether abstractedly from persons, and according to this application, the term *neighbour*, in the spiritual sense, signifies *all good*, and the term *enemy*, signifies *all evil*. Viewed abstractedly, these two, good and evil, are the two great objects of Christian love.

This seeming paradox, that "evil" is an object of Christian love is first to be explained. It is to be observed, that by "evil" is not *here* meant evil in *practice*, which is called sin, but evil in its *abstract principles*; for the practice of evil is to be hated without qualification, and without reserve. How the *principle* is to be *loved*, while the *practice* is to be *hated*, thus appears. To every principle necessarily belongs its proper state of consciousness, which is such as its quality is. Agreeably to this law, a good principle is a happy principle, and an evil principle is an unhappy principle. There is no such thing as a created, or original evil principle; but every evil

principle is an originally good principle of the external man in a state of perversion. In this perverted or sinful state, it may be loved with an idolatrous love, which is shewn in a desire to perpetuate its perverted state; or it may be loved with a Christian love, which is shewn in a desire to change it from an evil and unhappy principle to a good and happy one; and this desire is the spiritual sense of the precept, "Love your enemies." Thus it is seen, that the love of a *principle*, which is capable of being *converted* from evil and wretchedness to good and happiness, is exactly analogous to the love of a *person*, who is capable of being converted from a state of sin to one of holiness: it is, therefore, no greater incongruity to love the one than to love the other; for how, it may be asked, is the *person* to become converted except by the conversion of his *principles*? To hate evil in its practice, or to hate sin, is the same as to hate the *abuse* of a faculty, but this is perfectly consistent with loving the faculty, even in its state of abuse, for the sake of the possible use which the faculty is capable of, *when* corrected, and which possible use is goodness. To hate the sin, or the continuance of abuse, is the same act of the mind as to love the goodness which would come by the discontinuance of the abuse or sin. Hence, also, it appears, that to love evil in *one* sense, or to *love an enemy*, is perfectly compatible with hating evil in *another* sense, or that sense which is signified by *David's hatred of his enemies*. And not only are these two senses perfectly compatible, but both the love and the hatred spring from the same principle, namely, Christian love. This principle hates the practice of sin, which is opposed to it; while it loves and desires the conversion of *that* which sins, because such conversion is most agreeable to it; it would *destroy* the *practice*, but *preserve*, by rectifying, the *principle*; the practice is to be regarded with unmixed hatred, but the principle with mercy and pity.

The term *charity*, in its confined, or strict application, denotes love to the neighbour *only*; consequently *love* is a more comprehensive term than charity, inasmuch as it includes love to an enemy, as well as to a neighbour.

A good man is to be loved as a neighbour; but if he should fall away and become a decidedly bad man, Christian love is not then to forsake him; but it is to change its form from charity to mercy; and because charity can no longer love him *as a neighbour*, mercy is to love him *as an enemy*: and he is to be loved as an enemy, because all evil involves more or less of enmity towards God and man, ac-

cordingly as it is of a more or less confirmed, or of a temporary character.

Thus it appears that when the object of Christian love changes from a good to a bad man, the Christian, who is ruled by that love, is so far to change in his love, as to pass from the obligation to love him as a neighbour, to the obligation to love him as an enemy. The Lord's precept "love thy neighbour" having become inapplicable, the precept "love thine enemy" is to take its place. Under the guidance of the latter precept, the Christian prays for the evil-doer, even although he despitefully uses *him*, and persecutes *him*.

The subject is next to be viewed more abstractedly. Suppose a good man *temporarily* to pass from the dominion of good, and, through infirmity, to come *temporarily* under the influence of some evil of the selfhood, such change, however, not at all indicating a radical or total change from good to evil, the case would then come under the general law of Christian love in the following manner. All that is good in a *good* man is from the Lord, and is to be loved as a neighbour, because the Lord, as to the Divine Good of his Love, is preeminently our neighbour; and all that is of the proprium or selfhood even in a *good* man, is evil, for it consists of principles as yet in a state of perversion, and this evil, viewed abstractedly, is our enemy, whose perverted *activity* is to be *hated*, while *itself* is to be loved, that is, as an enemy; and it is loved as an enemy when it is desired to be corrected in order to its unhappiness being removed, that, becoming a good principle, it may have such a consciousness as is called happiness.

While any evil is in temporary activity, that is, while any principle is in a state of perverted activity in an erring brother, it is to be condemned and resisted by us; but not by and from hatred and resentment, because this is not a desire to correct, but a desire to destroy; but it is to be resisted by and from Christian love; that is, for the good of our erring brother, and not for our own self-gratification.

But let us bring the principles of charity and mercy, and their application in practice, to bear upon a still more specific case. Suppose a good man to be engaged in conversation with us; so long as, out of the abundance of his heart he bringeth forth good things, those good things are to be loved with charity or love to the neighbour, because they are good principles in action. But suppose he should pass out of this state, owing to the occurrence of some cause

of mental disturbance or misunderstanding, and his state should become so changed as manifestly to indicate that he had fallen under the temporary influence of his proprium or selfhood; in such case, the things of the proprium, thus manifested, are to be loved with the love to an enemy, that is, as principles capable of being changed from evil to good; and while the actual *disorder* of them is to be hated, they themselves abstractedly considered, even while in this state, are to be loved *as an enemy*. In this spirit Christian Love will desire to turn them aside, and to correct them, but not by means of anger, but by means of prudence and wisdom; and when their disorderly activity has subsided, mercy, which had been excited towards them, will give place to charity,—the enemy having given place to the neighbour; and the activity of brotherly love being no longer interrupted, conjunction will be entirely restored.

A like discrimination of *neighbour* and *enemy* applies, but in a considerably diminished degree, and with much greater variation, to *Truths* and *Falses*. The variation is according to the apparent nature of false opinions; or accordingly as an opinion appears to be absolutely and certainly false; and as being likely to lead to greater or less injurious consequences; or as it appears to involve a fair question for speculation, without any particular harm appearing likely to result, in whatever way it may be determined.

Thus wherever true Christian Charity exists in union with genuine truth, a man cannot pass over from a state of love to his fellow-man to a state of *no love*, and much less to a state of *hatred*: the utmost change that charity can undergo is a modification by which it becomes mercy; or by which love to the neighbour becomes love to an enemy.

Were this truth duly regarded, and carefully acted upon, it would scarcely be possible for coldnesses and quarrels to take place amongst really good men.

THE END.

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