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Private Devotions

Chas. Girdlestone

LONDON



60008882/





DEVOTIONS;

*AND DEVOTIONAL MEDITATIONS IN PROSE
AND VERSE;*

FOR PRIVATE USE.

BY

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PREFACE.

THE Devotions which form this little volume were, for the most part, written for the use of persons, to whom the writer has been enabled to give help and counsel in his office as a minister of the Gospel. On such occasions, one of the most obvious and profitable means of arousing the careless, or consoling the afflicted, of strengthening the weak, or confirming the strong, is to instruct them in the spirit of prayer; to teach them how to pray, and to fix in them, as far as possible, a habit of praying. For this purpose, besides the Liturgy of

our Church, which is more particularly adapted to the purpose of common or joint prayer in public, and besides our many standard helps to private devotion, it will be found useful for the minister to draw up forms adapted to fresh cases which occur in his own experience. For prayers expressly composed for the use of individuals, like sermons prepared purposely for particular congregations, are more likely to prove profitable to the persons using them, than those which have been written without any such especial object in view. And one design of the writer, in the present publication, is to recommend to his younger brethren in the ministry this plan of providing private devotions, for the use of those amongst the people committed to their charge, who feel themselves unequal to framing prayers for themselves.

But further, on referring to almost any of the modern Manuals of Devotion, whe-

ther for families or individuals, and comparing them with the devotional compositions of an earlier period, it will be manifest to an attentive observer, that we have fallen into a style of composition in prayer, less suitable than that of our forefathers, to such a purpose as the supplication of man to God. The faults adverted to are the use of long and complicated sentences, the prevalence of abstract terms, the introduction of unmeaning epithets, and a frequent departure from the only grammatical mood, or form of verb, in praying, which correctly expresses prayer at all. Grammarians have commonly neglected to point out what that mood is. They have taught us in what form of speech we can declare, as in the indicative; command, as in the imperative; wish, as in the optative. They would have done well to have pointed out no less plainly, that there is only one mood in which we can properly

supplicate. The imperative might th
have been called, in the like Lat
phraseology, the precative, or impetrati
mood. For he who should try to fran
a prayer in any other, would find himse
to be not asking help of God, but eithe
enunciating a proposition, or giving
utterance to a wish.

Now it is suggested that these latter
forms of speech, however applicable on
other occasions, are not suited for the
expression of want, when man is on his
knees before his Maker. The optative
mood expresses a mere wish. It is the
imperative which addresses a request.
The optative is consistent with soliloquy.
The imperative implies the presence of
a second party. And the indicative,
though appropriate in confession, and
praise, and thanksgiving, neither ex-
presses a wish, nor addresses a request.
Accordingly it will be found that in the
forms of prayer which the Scriptures con-

tain, there are no such optative or indicative expressions, as occur frequently in modern books of devotion; but all is written in the mood usually called imperative. The same may be said, with scarcely any exception, of our excellent national Liturgy. And considering how much our thoughts are influenced by our language, we shall not count any observations trifling, if they lead us both to think more closely, and to speak more forcibly, when we prefer our requests unto Him who has thus instructed us, "Ask, and it shall be given you."

There is indeed no occasion which demands so urgently as prayer, the whole concentrated force of language, as well as the whole accumulated energy of thought. Do we ever hear the common mendicant spend his breath in uttering wishes, when he has an opportunity of asking alms? Can we imagine ourselves, if in want of pardon from a sovereign,

and having gained an audience at court, saying no more in our petition, than, Oh, may I be forgiven! In prayer we have access to the King of kings. We bog under the pressure of the most urgent need. God is always ready to hear. Christ is ever at his right hand to intercede. It is but for the knees to kneel, the heart to desire, the lips to ask; and behold, our requests are favourably received by the Maker and Governor of the universe. Who would not desire on such an occasion to use the most fitting forms of speech which our language affords, for expressing our own weaknesses and wants, and our dependence, and reverence, and faith towards God?

To promote this object is the intent both of these remarks, and of the prayers which form this volume. Some few Devotional Meditations are added, which furnish instances of the more appropriate use of forms of speech here objected to

in prayer. The whole are designed for private use, a separate volume of Family Devotion, being in preparation. And in these, which are meant for the use of individuals in their private devotions, the expressions "we," and "us," and "our," are purposely intermingled with others in the singular number; in order to imply that sense of communion in prayer, which is almost inseparable from the devotions of a Christian. We never can, or at least, never ought to feel quite alone. Besides the ever-present God to whom we pray, our brethren in Christ, praying without ceasing, and oftentimes making mention of us in their petitions, demand of us that we should oftentimes make mention of them. And although we begin to ask a blessing as though single, for ourselves, we must often express ourselves as if others, absent in the body, but present in the Lord, were joined with us in the work of supplication.

That God would be pleased to bless to his service this, and all other efforts to advance his glory, however unworthy the instrument, however faulty the execution, is one of the first petitions which the reader of this little volume is requested by the writer to offer up at the throne of grace, in the name of Jesus Christ our Lord.

Sedgley Vicarage; July, 1835.

PREFACE TO SECOND EDITION.

THIS small volume of Devotions for Private Use, having been some time out of print, is republished in the hope that it may still prove helpful and acceptable to some, as the author is assured it has been to many in the previous edition. He is anxious also, to give some little further currency to the grammatical rule set forth in the preface, as to the mood

of a verb in which prayer is most properly expressed. The opportunity has been taken to make some slight revision of the Devotions originally published, as well as to add a few pieces written in later years, and in the form of verse, though not purporting to be poetical.

Weston-super-Mare, 1871.

NOTE.—Subjoined are a few specimens of devotions expressed in the optative mood, instead of the imperative; and which in fact are obviously rather wishes than prayers:—

“Whilst we are diligent in business, *may* we be also fervent in spirit; and in all our doings *may* we be like our adorable Saviour, doing only good.”

“*May* we rest in safety, and be quiet from fear of evil. *May* our thoughts be serious and devout when we lie down; and when we awake *may* we be still with Thee.”

“Gracious God, *may* we ever consider it not only our duty, but also our privilege to worship Thee.”

" *May* all nations hear and receive thy holy word; and *may* there be added to the Church, daily, numbers of such as shall be saved."

" *May* his love constrain us henceforth to live not unto ourselves, but unto Him who died for us."

These utterances sound very feeble, as compared with the same aspirations expressed in the grammatical mood most appropriate to prayer; of which the Lord's Prayer is the most noteworthy illustration. The indicative mood is correctly employed in such forms as "We pray Thee," "We beseech Thee;" for in these we urge the fact that we are *praying*, and therefore not merely *wishing*.

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P R A Y E R S .

1. *For the acceptance of prayer.*

HEAVENLY FATHER, who hast commanded me to pray, accept, I pray Thee, my unworthy prayers. Teach me to pray aright. Help me by thy Holy Spirit to pray with earnestness, affection, and desire; with trust in thy fatherly loving kindness, and with devout resignation to thy will. Enable me to pray without ceasing. In all I do, in all I say, in all I think, teach me to lift up my heart to Thee, make me to depend on Thee for help; and accept my distracted and faint devotions, through Him who ever liveth to pray in my behalf, our Lord and Saviour, Jesus Christ. *Amen.*

2. For resignation.

ALMIGHTY FATHER, who hast visited thy servant with most severe affliction, give me for thy dear Son's sake, give me grace to be resigned to thy holy will. Teach me to improve the occasion of my sorrow to that end for which Thou hast in mercy sent it. Earnestly I desire, or would fain desire, not only to submit to thy gracious pleasure, but to rejoice in what Thou hast chosen for the best in my behalf. Make me feel how surely, under thy good blessing, distress and suffering yield abundant comfort, whilst health and joy are worse than vanity, if attended with the curse of thy displeasure. Make me feel that for my sins I have richly deserved all this, and far more than I have felt of misery ; all this, and far more than I can conceive. Oh, how much have I done wickedly and knowingly ! Oh, how many must be also my secret sins, unknown even to myself ! Open, Lord, mine eyes, to see mine own unworthiness, and

my heart to feel thy mercy, by the power of the Holy Ghost within me. That thus, however sad may be my portion here, I may escape a worse thing hereafter, and by the daily increase of thankfulness and love, may become more fit to enter into thy eternal joy; through Jesus Christ our Lord. *Amen.*

3. *For peace of mind.*

LORD of those realms above, where all is love, and all is joy, pour into the spirit of thy afflicted servant such a measure of thy heavenly comfort, as may give me peace of mind. Let there be no conflict in my thoughts between what I now know to be my duty, and what I am still tempted too fondly to regret. Let not my aching heart be longer void; but fill it with the love of Him, who best deserves the love of all, our Lord and Saviour Jesus Christ; in whose blessed name I pray. *Amen.*

4. *For conviction of sin, and of forgiveness.*

ALMIGHTY GOD, who healest them that are broken in heart, and givest medicine to heal their sickness, have mercy, I pray Thee, on thy afflicted servant; who now earnestly desires to turn to Thee, with tears and prayers, and humble confession of manifold offences. Make me sensible of the full amount of my errors. Make me to feel the whole burden of my sins, and to know how worthless is my best of service. And do Thou, of thine infinite loving kindness, in the midst of my distress, stretch forth thy hand to heal. Let the memory of each sin committed be blended with thankfulness for forgiveness of offence. Let the sense of thy mercy in forgiving be more deep, more lively, more affecting, than even the sense of my sinfulness in sinning. And the more I have had to be forgiven, grant, gracious God, that I may love Thee more; through Jesus Christ our Lord. *Amen.*

5. For patience in well doing.

O HEAVENLY FATHER, who hast revealed unto us thy will, and enlightened our minds in some degree to know it, let thy Holy Spirit further make us to be aware, that if we know these things, it is only if we also do them that we are happy. Help us to apply to our daily conduct the truths which in thy word we daily read. Teach us to regulate by thy Gospel each act we do, each word we speak, each thought we think. And however much of time we may have heretofore misused, however much of work we may have still to do, make us to be not weary in well doing; but let patience have in us her perfect work; that we, through the help of thy heavenly grace, and the intercession of our blessed Lord, may be as near as possible to what our Lord would have us, perfect and entire, lacking nothing. Grant this for Jesus Christ's sake. Amen.

6. *Against despondency.*

O GOD, who alone knowest whereof we are made, and how far our inward thoughts are affected by the ailments of the body, suffer not, I beseech Thee, my sicknesses and sorrows to increase and aggravate each other. Let not undue depression of spirits unfit me for the thankful enjoyment of the life which Thou dost graciously continue, or for the cheerful discharge of those important duties which Thou hast plainly given me to do. With so many great sins that need to be repented of, never let me be distressed with imaginary offences; nor despond by reason of those evil imaginations, which are trials put on me by an enemy, and which through thy help may soon end in victory. Give me the spirit of a sound mind, that I may judge aright, both how great my sins really are, and how yet far more abundant is thy mercy in forgiving me. Let this hope be the anchor of my soul, this trust that

through the worthiness of thy Son my pardon is sealed in heaven, and my redemption through Him made sure. Lord, I would fain believe it certain ; help Thou mine unbelief. Make me to feel more sure of safety than now I do. Make it more sure than I can here ever feel, that I shall in the end be saved ; through the merits and mediation of Jesus Christ our Lord. *Amen.*

7. *For patience.*

O LORD JESUS, who hast taught us by thy apostle that charity beareth all things, help me to be patient under affliction or rebuke, under disappointment, vexation, or uncertainty. Help me to be patient out of love to Thee, and out of love to my brethren for thy sake. Whatever pain I have to suffer, whatsoever crosses to endure, let me suffer according to thy will, with meekness towards others, and with thankfulness unto Thee ; that with Thee I may be also glorified together ; even with Thee, my Saviour, Christ. *Amen.*

8. *For one whose mind is disordered.*

O God, who art the Father of all mankind, we humbly beseech Thee for all our fellow creatures, that Thou wouldest be pleased to make known unto them the light and joy of thy blessed Gospel. More especially we pray for those amongst our brethren, who are visited with that most severe of sufferings, derangement of mind. And amongst them we offer our earnest intercession for one in whose behalf Thou knowest that our hearts are at this time deeply anxious. Give unto him, most gracious God, the comfort of thy help. Give him the consolatory persuasion that in his worst bereavement both of friends and reason, Thou still carest for him. Pardon in him whatever he has done wilfully amiss in the time now past. Enable him according to the measure of light which Thou

hast been pleased to give him, enable him so thoroughly to repent of his transgressions as to be by Thee thoroughly forgiven. Let not his thoughts dwell upon his own severe affliction, or upon any deed of darkness which it may once have led him to commit. But fill Thou his soul with the cheering recollection of thy most gracious promises, and with faith in that Lord and Saviour, who, when on earth, applied his power to such as were in this way diseased. Shed abroad in his heart the light and warmth of grace from heaven. Give him that faith which justifies, even to believe that Thou dost, for Christ's sake, justify the ungodly. Give him that love which comes of faith in Thee, even love for Thee, and for all mankind. Give him hope for the anchor of his troubled soul, sure and steadfast; hope that might make peaceful all his days on earth, and in the great last day of all might be turned into joy; through Jesus Christ our Lord. *Amen.*

9. Over a child that is asleep.

Most gracious Father of all mankind, have mercy, I beseech Thee, on this sleeping child, and temper to his use and profit the many frailties both of body and of mind, to which all flesh is heir. Grant that as he grows in years, he may grow in the knowledge of thy truth, and in the desire to do thy will. Grant that each morning of his life, he may wake up to a renewed sense of what he owes to Thee for all thy goodness. Grant that he may lie down to sleep each night, persuaded in his heart that he is delivered from thy wrath. Let not his youth be spent in vanity. Let not his age be bowed down by disappointment. Let not his soul suffer by the agony of doubt, by the pangs of misplaced affection, or by the remorse of guilt wilfully incurred. Oh make his temptations more light than have been mine, or make his faith more strong. Make his feelings less liable to be deeply

moved, or make his love for Thee more fervent. Make him to need repentance less, to repent more heartily, and to amend more thoroughly; to be less fond than I have been of earth, and more sure than I have felt of heaven. Grant this through the merits and mediation of Jesus Christ, thy Son our Lord. *Amen.*

10. *Against a weakness of the nerves.*

O GOD, whom the heaven of heavens cannot contain, be Thou in all my trouble nigh to help. Deliver me from this painful impression of the presence of another, which haunts me when most I seem to be alone. Make me feel that I cannot be alone, where Thou art. Make me know that Thou art every where, Make me glad to be ever in thy presence. Make me full of hope to dwell with Thee for ever, in thy glory; by means of the atonement of thy blessed Son, Jesus Christ. *Amen.*

11. *For knowledge of the truth.*

HEAR, we beseech Thee, Almighty God, our earnest prayer for help ; that we may better understand thy holy word, and all the truth which it contains. Enlighten our thoughts, that we may duly know those holy mysteries, which Thou hast revealed for our good. Help us to see how surely there is no other foundation, either for a holy life or for a comfortable hope in death, but only that which is revealed in thy word, which is Jesus Christ. Help us to lay rightly this foundation in our hearts. Oh let not the evil enemy of souls make this doctrine unto us a stone of stumbling, or a rock of offence. But in a lively sense of our own unworthiness, in a deep conviction of our own sinfulness, and of the lost condition of all mankind, together with a firm persuasion that the death of Christ alone can make atonement for our sins, help us to build

up a right Christian faith, and a holy Christian practice. Henceforth, never let any pride of heart prevent us from believing what Thou hast said. But as we are weak and ignorant like children, make us also like them willing to be taught. Teach us, for Thou alone canst make us teachable, teach us by the teaching of the Holy Ghost, both what to hold for truth, and what to do for duty; what motives most to cherish in our hearts, what actions most to practise in our lives. Whatever we ought to do, give us courage to attempt. Whatever we undertake, help us to perform. Whatever we begin, enable us to persevere therein. Whatever we find true, make us not ashamed to own for the truth. Make us at once content to be not wise above that which is written, and at the same time eager, anxious, diligent, to be wise unto salvation. Hear us, heavenly Father, for the sake of our Lord and Saviour, Jesus Christ. *Amen.*

12. *For perseverance unto the end.*

ALMIGHTY GOD, who knowest whereof we are made, consider, I pray Thee, my infirmities; and help me for Christ's sake, to persevere in those heavenly thoughts to which my mind has of late been turned. Let me find in thy word that comfort and direction of heart and life, which elsewhere I have never met with. Let me experience, in the doing of thy will, that peace which this world cannot give, that pleasure which no worldly joys are ever found to yield. Make me diligent in proving all things, and firm to hold fast that which is good. Free me from all unworthy thoughts of Thee, from all desponding views of my own condition. The more I feel afraid of falling, help Thou me the more to persevere unto the end. And the more I feel weak and unworthy in myself, make me to lean the more upon thy strength, make me to trust the more in the worthiness of thy Son, our Lord and Saviour Jesus Christ. *Amen.*

13. *For increase of love.*

O GOD, who hast taught us in the Gospel of thy Son, that to whom much is forgiven the same loveth much, make me sensible how great is my need of mercy, how large is the measure of thy forgiveness, and how greatly I ought therefore to love Thee. Teach me by thy Holy Spirit all thy pleasure. Help me to be zealous and affectionate in the doing of all thy will. Lead me to feel my own manifold deficiencies; and to bear the more kindly with the faults of others. Thus make perfect thy strength in my weakness. Thus in my cold affections make perfect the love of Thee. Thus teach me to love my brethren as I would have them love me. And thus, as Thou hast loved me, teach me to love Thee also. For Thou art love. And only through Thee can I love Thee as I ought; through Thee and through thy Son, in whose name I pray, and through the Holy Ghost. *Amen.*

14. *For thankfulness after affliction.*

ALMIGHTY FATHER, who in the midst of judgment dost remember mercy, give unto thy servant a thankful heart for all that I have received of thy chastisement, for all that I have felt of thy healing love. Make me sensible that it has been good for me to be thus afflicted. Make me aware that when I was most at enmity with Thee, Thou didst still love me, seek for me, and draw me to Thyself. Make me trust that I now am found of Thee, and that I shall never be hereafter lost. Give me confidence not in my own righteousness, but in that which is by faith of Christ Jesus. And whilst I cherish this sure hope in his redemption, and in thy mercy secured to me through Him, let my heart daily grow in fervour of affection, and my faith bear fruit in holiness of life. Thus make me thankful in all I do, and thankful in all that I desire; thankful for all that I have endured, and thankful for all that I have been spared. Great

as have been my sufferings, let me feel that they have been less than I deserved. And great as have been thy mercies, oh make me to know well that all I can here enjoy are not worthy to be compared with those which are in store for them that are thine, in heaven, where Thou art; and where, with Thee, I hope to dwell for ever, through the mediation of Jesus Christ. *Amen.*

15. *For contrition and thankfulness.*

GIVE me, O God, a contrite heart for all my faults. Give me the sense to feel that all my faults and follies are sins committed against Thee. Give me the grace to abhor myself for all that in thy servant is vile. Give me the heart to magnify thy name for all that in thy word is precious. For the covering of sin, for the hope of mercy, for life and immortality brought to light, oh help me to praise Thee with my lips, oh make me to thank Thee with my life; through Christ Jesus. *Amen.*

16. *For good temper towards each other*
ALMIGHTY FATHER of mankind, who dost unite us thy children to each other, in the bonds of kindred, friendship, or acquaintance, grant that towards those whom we are most bound to love we may feel every most kind affection, and behave with most kindly conduct. And especially in regard to those with whom we dwell under one roof, make us meek, gentle, and compassionate. Help us that we never aggravate their failings by our own; that we increase not their temptations by indulging our own evil tempers. Enlarge us that charity which is not puffed up which beareth all things, which suffereth long and is kind. Teach us how to mind not our own things only, but even one also the things of others; that we may thus think more humbly of ourselves and act more considerately towards our brethren. Let it be to us more welcome to suffer wrongfully than

inflict deserved pain. Let it be to us delightful to be kind to those whose kindness is withheld from us ; yea, even to the unthankful, and to the evil, let us be glad to extend both the assistance of our hands and the affection of our hearts. That thus we may walk in the steps of thy blessed Son, help us, Almighty Father. That thus we may be merciful, and meek, as He commanded us, help us, for his sake, Almighty Father. That as He died for us when we were sinners, and when He was reviled, reviled not again, so we also may suffer gladly for our brethren, and may patiently endure their worst of tempers, or most undeserved reproach, help us, Almighty Father of mankind, for the sake of Him, who died in our behalf ; for the sake of Him, who ever liveth to make intercession for us ; help us by the gift of the Holy Spirit in our hearts ; help us, we most earnestly beseech Thee, Almighty Father of mankind, *Amen.*

17. *For communion in prayer.*

GIVE me, O God, the **grace** to pray
Give me the heart to love my prayers.
Give me the sense of thy presence in my
praying, the conviction that Christ Him-
self intercedes in my behalf. Oh now
when I kneel down, let me feel that I am
not alone. And always as I ought to
be aware that Thou art present every
where, let me now more deeply feel that
Thou art near at hand. Give me also in
my supplications at the throne of **grace**,
the comfort of enjoying brotherly help.
Give me health and strength and oppor-
tunity to join in the congregation of the
faithful. And whilst I delight to pray
with those I love, give me joy and glad-
ness in the thought that they too, when
they kneel, remember me. Whether
they are present or apart, let their spirits
and hearts be lifted up with mine, and let
mine be lifted up with theirs, to Thee, in

reverence and love, in faith and hope, and in entire dependency on Thee, O Father, through Him, in whose name we pray, thy Son our Saviour Jesus Christ. *Amen.*

18. *Against distractions in prayer.*

HELP me, O God, for thy dear Son's sake, to be steadfast in attending whilst I pray. Where I am weak, there let me through Him be strong. When I am inclined to wander, then help me for his sake to be attentive. If the world, and its business, or its pleasures, would intrude upon my mind, let them be shut out by the recollection of Christ's heavenly kingdom. And though Satan try to stand at my right hand, and to suppress the utterance and feelings of devotion, give me diligence to watch, give me patience to resist, give me power to prevail and triumph: through the power, and might, and majesty, and dominion, of thy Son, our Saviour, Jesus Christ. *Amen.*

19. For forgiveness and the assurance of

O God, the Father of our Lord Jesus Christ, who hast promised for his sake to forgive the sins of all them that truly repent, grant me, I beseech Thee, true repentance, grant me, I most earnestly beseech Thee, entire forgiveness. My sins have been as scarlet; oh make them white as snow; oh make me to feel within my heart that thou dost blot them out from thy remembrance. Let me think only of thy mercy in forgiving, only of my Saviour's love in bearing the burden of my sins, and even dying to make atonement in my behalf. And though once I have been doubtful of this very thing, and have been guilty of denying in my thoughts the power of his atoning blood, grant that now for this not least of all my sins, I may feel the sweetness of thy mercy. Thus give me the comfort of hope in Thee. Thus give me the joy of trust in Thee. Thus give me the help of

thy strength, and the assurance of thy most gracious favour. Or if still it be thy pleasure, for my good, to withhold from me the sense of pardon, let me not, I pray Thee, sink under the fear of thy displeasure. Continue me awhile in this present life, until I am better fitted for the change of death ; until Thou hast seen fit to turn my mourning into joy, my fear into lively hope, my murmuring and sin into obedience and love. Oh, spare me a little that I may recover my strength, before I go hence and be no more seen. Oh, spare me ; oh, forgive me ; oh, save me. Spare me from this agony of alarm, spare me from this apprehension of misery hereafter. Save me from the power of sin ; save me from the enemy of my salvation. Forgive me, O God, my Father, forgive me, O God, the Father of our Lord Jesus Christ, forgive me, as Thou hast promised, for his sake. *Amen.*

20. For mercy, under a sense of sin.

GOD be merciful to me a sinner. To my unbelieving thoughts, to my idle words, to my heedless, wilful, disobedient actions, God be merciful. To all that I have done without respect to God's will, without love for Christ my Saviour, without reliance on the help of the Holy Ghost, God be merciful. If I have helped others to offend, if I have made others miserable, if I have added to that amount of sorrow in the world, which it is one great duty of a Christian to relieve; God be merciful to me a sinner.
Amen.

21. For the comfort of the Holy Ghost.

O FATHER of thy afflicted child, give me, I pray Thee, help from heaven. Give me that comfort which Thou only canst bestow, the comfort of the Holy Ghost, the Comforter. Whilst my reason is convinced that it is good for me to be afflicted, move Thou my heart to rejoice

in tribulation. Whilst my reason has no doubt of thy mercy in chastising me, grant Thou that I may love as I have been beloved of Thee, grant Thou that I may live, as one that loves, a life of thankfulness and joy. Oh make me, I beseech Thee, make me glad with the light of thy countenance. Heal the wounds which thy providence has inflicted. The bones which Thou hast broken, make Thou whole. The spirit which Thou hast bowed to the dust, do Thou raise up again to heaven. The heart which Thou hast made most empty and forlorn, do Thou again fill and satisfy. For Thou, O God, rulest over all. Thou hast made our inmost hearts, and canst order them according to thy will. Thou canst enable us to bear grief with patience. Thou canst turn our mourning into joy. Oh turn us by thy Holy Spirit, and so shall we be turned. Oh hear us, we beseech Thee, through Jesus Christ our Lord. *Amen.*

22. *For right use of health restored.*

O LORD of life and death, grant, if it should be thy will to give me back the health, which I confess I ill deserve, grant that I may use it more for thy glory, grant that I may less waste it for my own selfish pleasure. Help me, that when my spirits are restored, I may as deeply feel the sinfulness of the past, as when death most closely stared me in the face. Guard me from all renewed temptations. And guide me in all the joys of life, if any joys Thou dost hereafter mercifully impart; that I may be thankful above all things for my Saviour's love, and for my redemption through his blood from sin. Let this, which should be now my chief of consolation, be ever after my highest happiness, the being free from sin, and able to serve my Lord; *the being safe from fear of death,*

and full of the hope of immortality. In that hope let my heart now thoroughly rejoice, and in all things that help to its accomplishment. Let me delight in the reading of thy word. Let me delight in the doing of thy will. Let me delight in the company of those who love thy word, and will, and way; and let me endeavour to walk steadfastly therein. Save me from all evil communication. Save me from all evil in myself. Save me from pride and selfishness, from vain glory, and from the love of this present world. That thus, whether I here suffer or enjoy, I may have the more to hope for in the world that is to come, through the merits of our Lord and Saviour. In his name I pray. For his sake I entreat to be heard. Let his death in my behalf both secure my pardon, and also help to work my amendment. Let me live as one that has been redeemed, justified, sanctified. Let me go as He commanded, and sin no more. *Amen.*

23. *A confession of sinfulness.*

O most holy Lord God, who art of purer eyes than to behold iniquity, most heartily I thank Thee for giving me the grace to be now aware of many sins within my heart, hitherto unknown unto myself. I see, O Lord, and with sorrow I confess to Thee who knowest all, I see how many things, which before I beheld only in my neighbours, I have been all the while guilty of myself. To aim to be admired, how offensive have I thought it; but how fond have I been of admiration. To be cross and selfish, how ill I like it in those with whom I live; but how greatly have I indulged these evil tempers in my own wayward heart! To be diffident and distrustful of myself, how pleasant have I felt it, how right have I supposed it, in some few and trifling matters; whilst in others I have been full of self sufficiency, both in respect of *my fellow creatures*, and in respect of

Thee! But now, O Lord, at length I see my error. Now I pray that I may see it daily more and more. Now I know that it has been the habit of my mind to esteem others worse than myself, now I know that it has been the joy of my heart to find that I was better esteemed than they. But what is it that Thou hast seen within me all the while? or rather what is there of evil Thou hast not seen? Which is there of all the sins which most my soul abhors, and of which I ought to feel most ashamed in thy sight, that has not been long discerned by Thee to be rooted and flourishing in my heart? Oh, how great is thy goodness, that Thou canst forgive all this! Oh how sure is thy promise, that Thou wilt forgive it! Oh how true is thy word, that for the sake of Jesus Christ Thou hast forgiven it already! Be it so, good Lord; be it as Thou hast said. So be it. Lord, I believe that *so it is.* Help Thou my unbelief. Amen.

24. *Thanksgiving for Christian privileges.*

O GOD, who art the Giver of all good gifts, we earnestly desire to praise thy holy name, for the revelation of thy will, and for our redemption, through Jesus Christ our Lord. We thank Thee that we enjoy the light of thy most blessed Gospel. We thank Thee for the teaching of thy ministers in the Church. We thank Thee for our having learnt to value our own Christian privileges, and to feel as we desire now to do, a lively interest in the spiritual well being of our brethren. We thank Thee for that Thou hast taught us how to pray, both for them and for ourselves, that Thou hast helped us to repent and to believe, to love, to hope, and to rejoice, to be holy and heavenly minded. These are thy goodly gifts; these and all the good which we enjoy, these and all which we shall enjoy for ever, these are thy gifts, O gracious

Father, to us, who deserve only evil at thy hands. But Thou returnest good for evil. Thou wouldst overcome in us evil with good. Help us then, we pray Thee, to shew our thankfulness to Thee, by doing as Thou hast done to us, as Thou hast bidden us to do unto each other. As love is the fulfilment of the law, let it be also the expression of our thankfulness. Let us love those who love not us. Let us study to be always kind to those whose temper most provokes us to unkindness. Let us be employed in doing good, not only to the poor who dwell around us, but to the friends and relatives who live within our homes. Let us bear with their infirmities, whilst we watch and pray for their improvement; not allowing them in sin as against Thee, but forgiving their offences against ourselves, even as Thou hast forgiven us for Christ's sake; to whom with Thee, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

25. *Against sinful sorrow.*

HOLY FATHER, help me, I humbly pray, help me to persevere unto the end. Help me to overcome in the many trials of my faith and patience, which await me each day that I continue on the earth. Help me in this vale of sin and sorrow to advance towards the joys of everlasting life. My own sins I am well aware are countless. My very sorrows must I fear be in thy sight sins. My very sorrows prove me selfish in respect of those whose hearts would be gladdened by my joy, and prove me also discontented towards Thee, who orderest all things for the best. Oh let me see how sinful such sorrowing is! Oh let me not give way to sinful sorrow! Let me mourn only for having sinned against Thee. Let my mourning be such as Thou wilt turn to joy. Let my tears be those which Thou hast promised to dry up. *Let me rejoice to believe that I am*

forgiven for the past, and that for the future I am enabled to obey. Let me obey with joy and thankfulness of heart, with a holy courage and with an humble trust. Let me be patient in well doing, out of a lively hope, that he which endureth unto the end the same shall be saved. And in all this let me have an eye chiefly to Thy glory. Teach me to consider this the first of objects, in all my feelings, in all my thoughts, in all my works, and in all my words. Teach me, and make me the honoured means of teaching others, how the children of Zion should be joyful in their King. Far from my being a scandal to the name of Christ, by indulging in the sorrows of the world, by mourning as they that have no hope; make my tears, by the comfort of the Holy Ghost, redound to the honour of Him in whose name I pray, thy Son, our Saviour, Jesus Christ. *Amen.*

26. *For help in helping others.*

GRANT, gracious Lord, to thy afflicted servant, the grace to judge aright in this perplexing question ; that I may neither rashly put myself in danger, nor selfishly refuse to save from peril, the souls of those near and dear to me. Help me to know my own weakness. Help me to feel that strength of Thine which even in my weakness might be made perfect. Help me to advance in knowledge of the truth, in humility, gentleness, courage, and steadfastness ; that I may become the more fitted to help others. Oh grant that no remaining sin of mine, no folly, frailty, or perversity, still clinging to this wayward heart, may weaken the force of what I would fain say, and encourage my brother in offending. And whilst yet through my own infirmity I feel myself unfit to attempt the strengthening of others, oh grant that I may at least have grace to pray that it may please Thee to turn *their hearts* ; and do Thou, O Father, hear

my prayer for the sake of Jesus Christ.
Amen.

27. *For help to teach aright.*

O GOD, to whose great goodness I owe all I know, all I hope for, help me to convey to others that instruction which I have found the chief of comfort to myself. Make me apt to learn, patient in teaching. Make me thankful for the opportunity I enjoy, of helping to train up the children of the poor, in the way that leadeth unto life. Teach me how to teach them, as I ought, the truth as it is in Christ Jesus, the duties which Christ Jesus has enjoined. Teach me how to make them willing to be taught by the teaching of Thy word. And grant that whilst I teach I may also learn Thy will, Thy way, Thy justice, Thy mercy, and Thy truth, Thy settled purpose to judge the world, and Thy abundant readiness to forgive through Christ all them that believe in Him. *Amen.*

28. *For the right use of ministers.*

HEAVENLY FATHER, who hast given us many helps to holiness, and amongst them none more suitable to my own weakness than the ministry of our teachers in the Gospel; grant, I most earnestly beseech Thee, that in whatever place it is my lot to live, I may continue to profit by their help. Never let me through negligence fail to wait upon their ministry. Never let me be extreme to mark their faults. Never let me repose in them my trust for that help and guidance which Thou only canst supply. Rather make me to regard in them Thy appointment, and to consider them as means ordained by Thee, as beings of like frailty with myself, who need the very pardon which they preach. That thus the more they are of use in my difficulties and distress, I may the better learn to give Thee the glory. And the more I find them often fail to help, I may seek the more for *help of Thee*; through Him who is our

only true High Priest, the Shepherd and Bishop of our souls, thy Son our Saviour Jesus Christ. *Amen.*

29. *For thankfulness.*

HEAVENLY FATHER, help us to receive with thankfulness thy many and gracious gifts. And whilst we feel most deeply our own unworthiness, let us be glad to think, that ill as we deserve this at thy hands, Thou carest for us, lovest us, helpest us, heapest on us our many comforts in this world, and givest us reconciliation, peace, and the hope of glory in the world to come. In the benefits we receive at each other's hands, make us glad to feel the proof of thy grace moving each other's hearts. Make us apt to learn from our dependence on each other, how entirely we depend on Thee. And above all, make us heartily to rejoice in the conviction, that we owe to Thee, even no less than our salvation; *through Jesus Christ, our Lord. Amen.*

30. *For help against temptation.*

O God, who hast graciously assured us, by the voice of thy blessed Son, that thy strength is made perfect in weakness, give us, we beseech Thee, a penitent conviction of our own infirmity and sin. And as Thou hast promised not to suffer us to be tempted above that we are able, do Thou, O gracious Lord, with each temptation that befalls us make also a way to escape. Deliver us, for Thou only knowest how, deliver us from the sins that do most easily beset us. From all pride and bitterness, from all selfishness, wilfulness, and hypocrisy, do Thou, good Lord, deliver us. Make us to grow daily both in faith and holiness. And grant that each hour we are yet spared to live, we may by thy assistance continually become both more fit for death, and less afraid to die. That thus when our last summons shall arrive, we may be ready to depart in peace; through *Jesus Christ* our Lord. Amen.

31. *Against the fear of death.*

O GOD, who hast passed this sentence upon thy servant, "dust thou art, and unto dust shalt thou return," give me against that hour of dissolution a holy courage, founded on firm faith in Christ. Teach me to watch in humility and hope for the coming of Christ Jesus, if it may be, ere I die. And suffer me not now to be depressed, by the apprehension of what I shall have to undergo, if I go down with my fathers to the grave. Make me sensible, that to them which die in the Lord, death is gain. Make me joyful, in the thought of more intimate communion with saints, and angels, and Thyself. Give me of that perfect love which casteth out fear. Yea, fill me with that fervent affection for Thyself, which shall make me long to enter into thy presence, and to dwell with Thee for ever. Grant this, O heavenly Father, for the *sake of Jesus Christ our Lord.* Amen.

32. *In behalf of a friend under affliction.*

O FATHER of thy afflicted child, give him, we pray Thee, help from heaven. Give him that comfort which Thou only canst bestow, the comfort of the Holy Ghost. His reason is convinced that it is good to be afflicted; do Thou also move his heart to rejoice in tribulation. His reason has no doubt of thy mercy in chastising him; do Thou also make Him love as he has been beloved by Thee. Do Thou make him live, as one that loves, a life of thankfulness and joy. Oh make him, we beseech Thee, make him glad with the light of thy countenance. Heal the wounds which thy providence has inflicted. The bones which Thou hast broken make Thou whole. The spirit which Thou hast bowed to the dust, do Thou again raise *up to heaven*. The heart which Thou

hast made most empty and forlorn, do Thou again fill up and satisfy. For Thou only, O God, rulest over all. Thou hast made our inmost hearts ; and canst order them according to thy will. Thou canst enable us to bear grief with patience. Thou canst turn our mourning into joy. Oh, turn us by thy Holy Spirit, and so shall we be turned. Comfort us, O Thou who art our Comforter ; and so shall we rejoice for evermore. And when it shall seem good to Thee to give us peace for trouble, and to restore cheerfulness after sorrow, be pleased above all to make us watchful against sin ; that we neither forget thy chastening hand, nor fail to remember thy loving kindness and thy truth. But in all that befalls us for good on earth, let our hearts be still firmly fixed on joys in heaven ; through Him who loved us and gave Himself for us, our Saviour Jesus Christ.

Amen.

33. *For heavenly teaching.*

O God, who hast charged us to be slow to speak, swift to hear, instead of being eager to teach as masters, give unto thy servant grace to fulfil all thy pleasure, in these particulars so important to my own personal improvement. Let me be willing to learn, instead of hasty to instruct; ready indeed, and patient to teach them that are more ignorant than myself, but also sensible that in many things I need to be thus taught, and thankful for all such teaching that I can meet with. In the conversation of Christian friends, let me be always learning that wisdom which is unto salvation. By the instruction of thy ministers, let me be led on, in the study of thy word and will, towards the perfection of Christian knowledge. But, above all, let me be taught by thy Holy Spirit. Let the Holy Ghost first teach me to be *teachable*; and then instruct me to

know Thee, the only God, and Jesus Christ, whom Thou hast sent. Yea, let me know Him, by whom only I know Thee. Yea, let me count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord. In his name I pray. Oh grant me, for his sake, that I may pray according as He has taught me. Unto Him, with Thee and the Holy Ghost, be all praise, O Father Almighty, world without end. *Amen.*

34. *For a child-like temper.*

MAKE me, O heavenly Father, to be as a child in point of wickedness, but in understanding as a man; as a child to be gentle, humble, teachable, but as a man to be patient, steadfast, resolute. And having made me a child of thine, by adoption and grace, bring me by means of faith and love and holiness, to the measure of the stature of the fulness of Christ. Grant this for his sake, I beseech Thee, O God. *Amen.*

35. *In behalf of one that is sick.*

O LORD Jesu Christ, who in the days of thy flesh didst heal the sick, and raise the dead to life, have mercy, I pray Thee, on this my brother, now afflicted with severe disease. And though I cannot indeed expect that Thou by a miracle wilt cure his bodily infirmity, yet, O Lord, if it seem good to Thee, abate his sufferings; yea, and restore his health. And in any case, so heal, by thy Holy Spirit, the sickness of his soul, so forgive his sins, enlighten his thoughts, and console his spirit, that he may spend his remaining time in humble hope, and holy peace; and that at his departure hence he may be received, through thy mercy and merits, into the heaven of thy saints, to dwell with Thee thenceforth for ever.
Amen.

36. *For grace to speak the truth.*

O God, whose every word is true, and

who hast graciously enabled us thy creatures to hold converse with each other by the language of the lips; give unto thy servant grace always to speak the truth in all things. Let me never be prevailed upon, by him that was a liar from the beginning, to utter one single syllable with intent to deceive my neighbour. Let me bear no false witness, either against my enemy, or in behalf of my dearest friend. Neither let me, out of vain civility, colour or suppress any seasonable though unwelcome truth. But in the consciousness that Thou hearest every word I utter, under the certainty that I must give account for all, and out of a desire to do all things, whether by word or deed, to thy glory, let me avoid falsehood in every degree, let me, if it be right to speak at all, say always the thing which really is, or that which I suppose the reality to be; for the sake of Jesus Christ our Lord. *Amen.*

37. *For power to mortify the flesh.*

O GOD of the spirits of all flesh, who knowest us to be compassed with many sore trials by reason of our fleshly lusts, preserve us, we beseech Thee, from sloth, greediness, and all the sins of sensuality. Whilst we thankfully enjoy thy excellent creatures, provided in abundance for our use, let us watchfully refrain from indulging in excess. And when we consider how many are the snares of enjoying plenty, let us purposely abstain from what might else be lawful, in order to do that which is more expedient. Let us mortify the deeds of the flesh, by denying the desires of the flesh. Let us deny the desires of the flesh, by giving due precedence to the joys of the spirit. Let us displace things carnal by things heavenly: the pleasures of sense by the delights of believing. If heretofore we have in this

thing done wickedly, let our godly sorrow now work in us revenge against our offending senses. If hitherto we have been preserved by thy grace, let us go on to triumph over the law that is in our members. Let us remember that there is a kind of evil spirits that goeth not out, except with fasting as well as prayer. And whilst we endeavour to pray continually, let us not neglect to fast in due season. But not in any austere contempt of thy good gifts, O heavenly Father, let us practise this needful self denial ; not in any uncharitable contempt of those who condemn not themselves in that which they allow, not in any proud presumption of merit in ourselves ; but with a view to our greater safety, and to thy greater glory ; and to the honour of Him, in whose name we pray, our Lord and Saviour Jesus Christ. *Amen.*

38. *For courage to resist and conquer
the devil.*

ALMIGHTY GOD, who seest that we have to contend against our evil adversary the devil, give us a good courage to contend manfully, under the guidance of our Saviour Christ. Help us to put on the whole armour of God. Help us to use it skilfully, watchfully, stedfastly, with humble dependence on thy help, and with entire reliance on thy promise of success. Let us always bear about with us the comfortable assurance, that if we resist the devil, he will flee from us. Let the Holy Ghost always move us to resist his assaults, and give us wisdom to detect his wiles. And let us, obeying thy godly motions, stand firm in our obedience to thy holy will; conquering, yea, and being more than conquerors; through Him who loved us, and gave himself for us, our *Lord and Saviour Jesus Christ.* Amen.

39. *For understanding and delight in
God's word.*

GRANT me, O almighty God, a hearty affection for thy holy Word. Give me a fervent desire to do thy blessed will. Form in me, by thy Holy Spirit, a new heart, and a new mind ; that I may know and choose and keep the way that leads unto eternal life. Let not things spiritual be any longer foolishness unto me. Let me not any more prefer to heavenly knowledge that wisdom of the world, which is foolishness with Thee. But shew unto me the wondrous things of thy law, and awaken in my soul a hearty desire to understand the whole compass of thy Gospel. The riches of thy mercy in Christ, the depth of thy counsels for the salvation of mankind, the manifold wisdom of thy grace in our deliverance from sin and Satan, from death and hell, teach me to understand, adore, and love, for the sake of Jesus Christ, thy Son, our Lord. *Amen.*

40. *For grace to overcome the world.*

GIVE me, O God, thy grace, that I may prevail against worldly temptations. Grant unto as many as believe in Christ, that we may in our conflict with worldly pleasures and with worldly cares be always of good cheer, under the full persuasion, that Christ has in our behalf overcome the world. When sinners entice us, let us refuse consent. When riches, or the hope of gaining them, would entrap us into sin, let us remember that we have long ago renounced the pleasures which mere riches can procure. When the good esteem of those we love is put in hazard, by our purpose to do that which we believe to be thy will, let us cheerfully count all but loss for Thee. When the enmity of those, to whom we are most dear, seems sure to follow on our doing that which as we conceive is *most acceptable* to Thee, let us be ready

even to be hated by father or mother, brother or sister, husband or wife, so we may but still love Thee, and be by Thee beloved. The world, let us remember, lieth in wickedness. The world, let us remember, hates our Lord. But he, let us at the same time bear in mind, loves them that love not him, yea, died for them who nailed Him to the cross. Oh grant, that in our conflict with the temptations of the world, we may be preserved from hating even those worst of enemies who tempt us to transgress thy will. Grant, that even for them our hearts may yearn, our lips be fain to pray, our hands be free to labour. Grant, that even in the world we may, like our Lord, in whose name we pray, still overcome evil with good. Hear us, for his sake, most gracious Father; spare, for his sake, the heedless, and the hardened; and, for his sake turn their hearts, from sin to holiness, from earth to heaven. *Amen.*

41. *For a truly catholic spirit.*

O LORD Jesu Christ, who hast purchased to Thyself an universal church, grant unto thy unworthy servant, that I may heartily love all men, and especially those who are of the household of faith. Enlarge my heart in sincere affection towards all who are loving Thee in sincerity; towards all who trust in the same Saviour's merits, work in the same Holy Spirit's strength, walk by the same rule of the Gospel, as being heirs of the same inheritance in heaven. However far we may be estranged from our brethren by distinctions of man's devising, let my soul draw near to them, in the fellowship of faith and hope and love towards Thee, who art Head over all. Yea, Lord, let us all come into one communion with each other, by coming daily into more close communion with Thee; we being one with Thee, and Thou One with us for ever. *Amen.*

42. *Against the sins of the tongue.*

O GOD, who hast given to man the gift of speech, grant that I may never use my tongue for evil. Grant that this active member may never become in me, what Satan would fain make it, a world of iniquity. Keep me from all deceitful utterance; from slander, and all manner of false witness. Never let me talk with pleasure of the faults of others; nor let me make haste, out of vain glory, to excuse my own. Let no corrupt communication proceed out of my mouth; nothing that would corrupt the hearers, coming of corruption in my own heart. But let me speak that which is good to the use of edifying. And let it minister grace unto the hearers. Let me speak that which is according to thy will; and let it tend to promote thy glory; grant this, I pray, in the name of thy dearly beloved Son, *our Saviour Jesus Christ.* Amen.

43. *Against sins of omission.*

HOLY Father, who hast prepared abundance of good works for us to walk in, make us sensible how great is our privilege, in having fit employment thus provided for a life, which, but for this thy fatherly provision, would all be vanity and vexation of spirit. Grant that we may be watchful to discover, and diligent to do, all thy pleasure. Remind us by the godly motions of the Holy Ghost, that we omit no one thing of the duties that we have to do, that we waste no opportunity which might be well employed in purifying ourselves, in helping one another, or in glorifying Thee. Let us feel that whatever we miss of duty, is so much lost of pleasure. Let it be meat and drink to us to do thy will ; and let us hunger for it, and thirst, and be filled. Let us be always doing something acceptable unto Thee through Christ ; and always doing that thing, which of all *others*, we suppose to be the most fit to

be then done. Thus help us to find always what Thou wouldest have us to be doing. And whatsoever our hand findeth to do, grant, that we may do it with all our might, for the sake of Jesus Christ, our Lord. *Amen.*

44. *Against secret sins.*

Good Lord, who knowest our blindness, preserve us from the many dangers which we see not, from the many temptations which beset us unawares, from the many sins, which, without thy grace preventing us, we should commit unknown unto ourselves. Thou, who seest the heart, help us to see our own iniquity. Thou from whom no secrets are hid, reveal to us the amount of our own disobedience. Thou who neither slumberest nor sleepest, watch over us, whereinsoever through infirmity of nature we spiritually sleep; watch over us for good, against sin; yea, and also awaken us unto righteousness: *through our Lord Jesus Christ. Amen.*

45. *For conversion.*

TRY me, O Thou Searcher of hearts, and see if there be any way of wickedness in me, and turn me into the right way, and keep me stedfast therein unto the end. Do Thou, who only knowest how far I have been astray, shew me my many errors, convince me of my many sins, make me to abhor evil, and help me to cleave to that which is good. Thou to whose service I was dedicated by Christian parents, whilst yet too young to know Thee, my heavenly Father, receive me. I beseech Thee, in thy fatherly arms, a rebel as I have been against thy will, a wanderer from thy fold, a truant from thy heavenly family. Let me become again as a little child before Thee, apt to learn, to trust, to love, and to obey. Let me henceforth believe heartily in my Saviour, and honestly endeavour to fulfil *his will*. Let me hate that which I use

to love, my own sinful pleasure. Let me seek that which I have been accustomed to slight and set at nought, the furtherance of thy glory. Work in me this change, O heavenly Father, by the grace of thy Holy Spirit, for the sake of Jesus Christ, thy Son, our Lord. *Amen.*

46. *For purity of heart.*

O God, who hast promised to the pure in heart, that they shall see Thee, make me fit, as far as one so frail can be made fit, to enjoy that unspeakable sight. Cleanse in me that which is foul. Make true that which is false. For that which is sensual, give me that which is spiritual. And grant that having put away all filthiness of the flesh and spirit, I may be able, in the resurrection state, and with a spiritual body, to see thy face and live; yea to live for ever in thy presence, through Jesus Christ. *Amen.*

47. *For a heavenly mind.*

GIVE me, O heavenly Father, for thy dear Son's sake, an affection set on heaven. And impart to every friend I have on earth, a like desire for the company of friends who will receive us into everlasting habitations. Let us be often thinking of the treasure which is there in store. Let us be often meditating with hope on the crown of glory which is there laid up. Let us believe that it is laid up for us. And let our thoughts of all we have or hope for upon earth, be affected, as they ought to be, by the goodly prospect which is set before us in the world that is to come, even the enjoyment of thy glorious Godhead. Thus let us think humbly of ourselves, and charitably of all men; contentedly in whatsoever state we are, and thankfully in whatsoever Thou shalt see fit to call us into; thankfully unto Thee, O heavenly Father, through Jesus Christ, our blessed *Lord and Saviour. Amen.*

48. *In behalf of the wicked.*

O God, who didst love us when we were sinners, grant unto all such as have tasted of this grace, and have been thereby delivered from the bondage of iniquity, that we may feel fervent charity in our hearts towards the world that still lieth in wickedness. Let us exercise our love both in acts of kindness, and in prayers of earnest intercession. And do Thou, O heavenly Father, hear our prayers, in the name of our great Advocate and Mediator, Jesus Christ. Turn Thou, through Him, the hearts of such as are thine enemies. Forgive them; for, as He has mercifully pleaded, they know not what they do. Forgive them their many sins of ignorance. Make them to loathe their many wilful transgressions. Convince them of their foolishness, in preferring earth to heaven, and their own wicked will to thine. Convince them, convert them, strengthen, settle, stablish them; we beseech Thee, in the name of *Jesus Christ our Lord.* Amen.

49. *For the glory of God.*

LORD Jesus, who hast instructed us to pray for the coming of our heavenly Father's kingdom, grant that whilst yet it is withheld, we may delight to help it forward as far as in us lies. Let us in all we do, whether by word or deed, endeavour to be doing God's work, to be promoting God's glory. Let us be aware that amongst the most effectual means within our reach is earnest and persevering prayer. And do Thou, we pray Thee, intercede in our behalf; and present our petitions at the throne of grace. That thy way may be known upon earth, thy saving health among all nations, we beseech Thee to hear us, good Lord. That all may know Thee, from the least to the greatest, we beseech Thee to hear us, good Lord. That all who know thy will may delight in doing it, we beseech Thee to hear us, good Lord. That all who do thy will may do it out of regard *to thy honour and glory*, we beseech

Thee to hear us, good Lord ; we beseech Thee, O heavenly Father, O blessed Son, O Holy Ghost, the Comforter, we beseech Thee, Thou one only God ; to whom be glory for ever and ever. *Amen.*

50. *Thanksgiving for salvation.*

THANKS be to Thee, O God, for the saving of sinners. For that Thou, O heavenly Father, hast given thine own Son to die for us, thanks be to Thee O God. For that thy Son loved us, and gave Himself for us, thanks be to Thee O God. For that the Holy Spirit is given us by the Father and the Son, to make us holy and acceptable in thy sight, thanks be to thee, O God. For thy grace in saving us from sin, saving us from death eternal, saving us from the power of the world, of the flesh, and of the devil, saving us in body, soul, and spirit, saving us both for time and for eternity, thanks be to Thee, O Almighty God, through Jesus Christ our Lord. *Amen.*

51. *In behalf of one that is dying.*

ALMIGHTY GOD, have mercy on this thy servant, now nigh, as we apprehend, to depart this life, and about to pass through the valley of the shadow of death. If Thou hast already blessed him with the consolations of faith, make them now to abound more and more, to his everlasting comfort. Make his thoughts more spiritual, his affections more heavenly, his hope more full of glory. Let him see, through the veil of flesh, the light of endless day. Let him rejoice in the spirit. Let him, however weak in the body, be strong in the Lord, and in the power of his might. Let him experience how great is thy strength to help in the hour of most urgent need. Let him have grace to testify of thy goodness. Let him depart, and be with Christ, and with them that sleep in Jesus. And let him arise in the life which is to come, to give glory to the Lamb for ever. Grant this, O gracious *Father* through Christ Jesus. Amen.

52. *Thanksgiving for departed saints.*

God be praised, for all his servants departed this life, in the true faith of his holy name, and in devout affection to his heavenly service. God be praised, for the example they have left behind them, for the encouragement they have given us in believing his word, in obeying his commandments. God be praised, for that He has been pleased to make known by means of these his saints, the power of his grace, the beauty of holiness, the excellency of the knowledge of Christ. God be praised for that He has enabled them to make their light shine before men, and has taken them, in due season, from the evil to come, into the rest which He has prepared for his beloved. Grant, heavenly Father, to thy unworthy servant, that I also may now fulfil thy will, and hereafter be joined to the company of those who for ever glorify thy name; *through Jesus Christ our Lord. Amen.*

53. *For a joyful resurrection.*

O EVERLASTING GOD, and heavenly Father, who by thy Son Jesus Christ hast brought life and immortality to light, grant that for his sake, I may attain unto a joyful resurrection, and may dwell in the light of thy countenance for ever. Too much, I confess with shame and sorrow, too much are my thoughts occupied with the cares of this world. My soul too much cleaves unto the dust. And if Thou shouldest be extreme to mark what is done amiss, and if I were to stand or fall by my own deservings, I know full well that I should have to hear from Thee hereafter those fearful words, Depart from me, ye cursed. But I plead, O God, in all humility, that Christ our Saviour is the resurrection and the life. I plead his gracious promise, that whosoever believeth in Him shall not die eternally. Remember me, out of regard to his death, remember me for good, even *when I go down unto the grave, and re-*

turn unto the dust out of which I have been taken. When the curse brought into the world by sin is fulfilled, then fulfil also the blessing brought into the world by righteousness. And since, for the sin of Adam, as well as for my own, I must in the course of nature die, grant that through the death of Christ, I may rise again from death to life eternal. Let the eyes which close to the sights of earth, open to the vision of things heavenly. Let me be with Christ where He is. Let me go to the place which He has prepared for me. Let me be made meet whilst here to partake of the inheritance which awaits me there. Let me go thither to enjoy it for ever. Let me now dwell in Christ, and Christ in me, be one with Christ, and Christ one with me. And let me, after death, attain unto that joy in communion with Thee, through Him, which no words can now express, no heart can now conceive. Grant this, O heavenly Father, for the sake of Jesus Christ. *Amen.*

. 54. *To be used on the Lord's Day.*

O GOD, the Creator of heaven and earth, grant that I may hallow, as Thou hast commanded, this day of heavenly rest. And grant unto all them who dwell around, that they also may rejoice to keep it holy. Enable us on this day, above all others, to take no thought for the morrow. Give us grace that we may this day most thankfully call to mind thy new creation, the redemption of mankind through Christ. Let us keep it as the Lord's day, holy unto Him, by study of his Gospel, by prayer and praise offered in his name, and by labouring after his example in the labour of love. And let it remind us of that Sabbath which remaineth unto the people of God. Yea, let it greatly help us to fix our hearts on that heavenly inheritance, where there is no work to weary us, and no want to trouble us; but only rest, and peace, and the fulness of joy for ever: through Jesus Christ. Amen.

55. *For the full assurance of faith.*

LET me not, O God, be faithless, but believing. Let me not believe faintly, feebly, indistinctly; but clearly, firmly, stedfastly. Let me not doubt any one word which Thou hast spoken. Let me not hesitate to believe all that Thou hast revealed. Teach me to lay to heart thy many fearful warnings; and to understand that if I sin wilfully, I must perish miserably. Teach me on the other hand to delight in thy many most precious promises; and to take these also to myself, as meant for me, and for my comfort, for my peace and joy in believing. Lord, I believe that Christ died for my salvation; help Thou mine unbelief. Lord, I believe that for his sake, I shall be saved; help Thou mine unbelief. Turn it into the full assurance of faith. Give me clear evidence of things not seen. Give me the confident persuasion of things hoped for. All I ask in the name of Jesus Christ. Amen.

56. *Morning prayer.*

GRACIOUS art Thou, O God, who hast defended me from the perils of the night. Great is thy goodness, to preserve my life. Great is thy mercy, to redeem my soul. In all thy works, in all thy ways, gracious art Thou, O God. O Lord Jesu Christ, Son of God, that takest away my sins, gracious art Thou, O God. O Holy Ghost, who alone canst make me holy, gracious art Thou, O God. What, O Lord, is man, that Thou art mindful of him? and what am I that I should enter into thy presence? a body of humiliation, a wayward heart, a selfish will, thoughts filled with vanity, hands foul with wickedness, and tongue corrupt with falsehood, all this, and worse than this, is the nature of that unworthy worshipper, who now kneels before thy footstool. But be not Thou extreme, O God, to mark what is amiss. But do Thou, O God, out of regard to thy dear Son, forgive my *sinfulness*, and give me of thy grace. To mor-

tify the flesh, to resist the devil, and to renounce the world, give me, O God, through Christ. To hold fast the faith, to maintain good works, to profit by all ordinances, to forgive all enemies, give me, O God, through Christ. To be humble, contented, charitable, to be sober, sober minded, heavenly minded, give me, O God, through Christ. To live in love, and to die in hope, to rest in peace, and to rise in glory, give me, O God, my God, O Father, my Father, through Jesus Christ, my Lord. *Amen.*

57. *Before Service in the Congregation.*

TEACH us, Lord, and help us, by thy Holy Spirit, to pray to Thee and to praise Thee in spirit and in truth. Open Thou our hearts, that we may understand the Scriptures, and may attend with profit to the things that are spoken. And give thy blessing, we beseech Thee, to those who minister unto us. All we *ask in the name of Jesus Christ. Amen*

58. *Evening Prayer.*

O God, heavenly Father, again I fall down before Thee in sorrow, again I bewail my manifold offences, daily committed against Thee. O God, for Christ's sake, be merciful unto me. Forgive me all my worldly ways, my proud and selfish thoughts, my ill-regulated words, and looks, and deeds; my perverse temper, my vain amusements, and all my heedless neglect of thy holy will and pleasure. Forgive me all, O gracious Father, for Christ's sake. To my body, soul, and spirit, in life, and in death; God, be merciful, to me, a sinner. Praised be thy name for the forgiveness of sinners, for the assurance of thy grace, for the hope of glory, through the atonement of Jesus Christ! For help unto holiness, glory be to God; for peace on earth, and goodwill towards men, glory be to God in the highest! In all this thy work for my salvation, *grant me, O God, a lively faith. En-*

lighten my mind to know thy love; enlarge my heart to feel it. Let me not be inclined to any evil thing. Set Thou my affection on things above. And whilst I strive to serve my Saviour on earth, let me desire to be with Him where He is. Make me truly mindful, both of my own frailty, and of my latter end. Bring to my remembrance, ere I sleep this night, the many transgressions of the day that is past, and the vows I am bound by to sin no more. Make pure my heart; and renew my fallen nature in the image of thy Son, our Saviour, Jesus Christ. *Amen.*

59. *After Service in the Congregation.*

ACCEPT, O heavenly Father, the worship in which we have now joined together, forgiving us our shortcomings in devotion. And make us thankful for every opportunity thus given us of profiting by thy word, and of enjoying communion with Thee and with each other; through *Jesus Christ* our Saviour. *Amen.*

60. *The prayer of one who is in doubt as to his calling for the ministry.*

O God, who dost appoint to every one his proper work, give me the grace to know aright how I may best serve Thee in this present world. Thanks be to Thee that I have already learned any measure of thy will! Help me to learn daily more and more. Thanks be to thy good grace, that I have hitherto at all obeyed thy commandments! Help me to obey them daily better and better. And especially, I beseech Thee, for the sake of Jesus Christ, instruct me in the choice of the chief business of my life, how I may act most for thy glory. Let me not be influenced in my decision by pride or vain glory, by worldly considerations, or by selfishness under any form cherished secretly in the heart. But give me a single eye to thy glory in the fulfilment of thy will. And thus guide *me, by thy Holy Spirit, to have a right*

judgment in this important question : namely, whether I may truly answer, that in purposing to undertake the office of a minister, I am moved by the Holy Ghost. If I am, oh move me more forcibly, more plainly, more effectually. If I am not, whatever other line of life I choose, let not my days be spent in vanity ; let not my hands fail to do thy work, let not my heart fail to love thy service. And in all my doings, words, and thoughts, whilst I work out my own salvation, let it be my desire and endeavour for my brethren, that they also may in the end be saved. Let it be my delight to help those who are in the ministry, if I am not called to minister myself. Let it be my joy in whatever business I am engaged, whether spiritual or secular, whether at home or abroad, still to glorify my Saviour Christ, in whose name I most earnestly beseech Thee to hear this my prayer, O God.

Amen.

61. *The prayer of a minister.*

O LORD Jesu Christ, who hast appointed unto me a charge far above my utmost strength, assist me with thy grace to execute it according to thy will. Make me to love Thee more heartily; and so much the more carefully to feed thy sheep. Grant that I may prefer their eternal welfare, to every object of earthly desire; and may readily postpone every business of my own, to each slightest occasion of improving them. Suffer me not out of the fear of man to suppress the truth, which I am bound to speak. Nor suffer me out of a vain conceit of faithfulness to speak it rashly, rudely, or unseasonably. But teach me so to speak as to prevail; so to preach Thee both by my life and doctrine as to win souls, to thy glory, and not to be a cast-away myself. Let me delight in proclaiming the glad tidings of great joy, the message of redeeming love, announced *from heaven to sinful man on earth.* Let

me never forget that I am thy messenger, bound to maintain always, every where, the character of an ambassador for Christ. Hear me, O Lord Jesus, hear thy unworthy minister. Hear me, O heavenly Father, I beseech Thee, in the name of Jesus Christ. *Amen.*

62. *Thanksgiving for ministerial success.*

ACCEPT, heavenly Father, in Christ's name, the thanks of thy unworthy servant, who desires to ascribe to thy abundant grace any success that he has met with in the ministry of thy word. If any one have been awakened, any one converted, any one strengthened, any one consoled, any one built up in faith, hope, and love, to Thee be all the praise, to Thee be all the glory. For Thou only canst give the increase. Thou only canst bring good out of evil; even out of our poor services an increase of the kingdom of our Lord and Saviour, Jesus Christ. *Amen.*

63. *A collier's prayer.*

O God, under whose providence I am engaged in a kind of work, which is full of danger to my life on earth, give me grace that I may so much the more endeavour to be at all times ready to depart. Each day, when I go down to my labour in the pit, let me consider how fearful is the end of those, who fall into the pit of misery hereafter. Whilst I work by light of candle in the darkness underground, let me think of thy word, which is as a light shining in a dark place; and guide me to walk thereby. As I come up, and behold the sky and sunshine all around, let me earnestly desire to ascend, when this world's work is over, to that light which no one can approach unto, except through the merits of our Saviour Christ. Let me feel that He is the Sun of Righteousness. Let me now glory in the light revealed by Him, and die to enjoy it, through Him, *for ever. Amen.*

64. *Prayer of a collier's boy.*

GOD, help a poor collier boy ! God, hear me as I pray, all unworthy as I am ! God teach me to pray better than I do ! Many are my sins, Thou God knowest ; Thou only knowest how many. Forgive me, for the sake of Jesus Christ. Forgive what I do daily wrong, and daily help me to do better. Preserve me as I grow in strength, preserve me that I grow not in iniquity. Save me from evil communication. Save me from mine own evil thoughts. Save me from the evil enemy of my soul. Help me in the work I have to do, that I may bear its hardships with a cheerful heart, and neither rashly brave its dangers, nor weakly be afraid of them. Make me willing to help others, rather than myself. Fill me with love for Thee. Fill me with hope of heaven. Fill me with love for everything Thou hast made. Fill me with faith in Jesus Christ : grant all this, I beseech Thee, in his all prevailing name. *Amen.*

65. *In behalf of a son that is gone astray.*

O LORD, heavenly Father, have mercy, I beseech Thee, on my unhappy child. Protect him by thy providence in distant lands. And bring him back, if it be thy will, in health and safety to his father's house. Turn Thou his heart from evil unto good, from the vanities of earth to the hopes of heaven. Make him to repent truly of the past. And so thoroughly convince him of sin, that the remembrance of it may be grievous unto him, the burden intolerable. Lead him under the sense of this painful load to take up the yoke of Christ, and to seek in thy service for rest unto his soul. Grant that he may have lively faith in Christ; and give him grace to show forth his faith by works of holiness, according to thy will. Give him in this world the knowledge of thy truth; and in the world to come life everlasting; *through Jesus Christ our Lord. Amen.*

66. *On the marriage of a son.*

O ALMIGHTY God, who at the beginning didst declare that it is not good for man to be alone, and didst then graciously provide a help meet for him, grant I beseech Thee, that the marriage of my son may turn to his profit, and assist him to walk steadfastly in the way which leads unto life eternal. What may have been undertaken hastily make Thou to end for good. What may have been lightly overlooked make Thou to be now carefully considered. Teach him and his wife to be helpers to each other, in the things that belong to their eternal peace. Suffer in them no error of the faith, no wilful sin in the practice of their lives. And as Thou, in thy providence, hast made them to be one flesh, grant that they may be one also in the unity of thy true religion, one in the enjoyment of thy gifts of grace, one in the inheritance of thy heavenly glory; through Jesus Christ our Lord. *Amen.*

67. *In behalf of one old, ignorant,
and sick.*

O GOD, who dost chasten those whom most Thou lovest, grant we pray Thee unto this thy servant, that he may receive the sickness sent unto him by Thee, with patience, thankfulness, and joy. Make him glad to have this happy opportunity for repenting of the sins of his youth. Make him glad to hear now in his old age the tidings of thy redeeming love. Open his heart to receive aright this best of news, that Christ Jesus came into the world to save sinners. Help him to believe it faithfully. Help him to love to believe it. Help him to see how great a sinner he has been, and still is, himself. Help him to feel that he is now forgiven, through the precious blood of thy dear Son, Jesus Christ our Lord; to whom with Thee and the Holy Ghost, be all honour and glory, world without end.

Amen.

DEVOTIONAL MEDITATIONS.

1. *On first religious impressions.*

WHATEVER first awakens in our hearts the conviction of our sinfulness, and the love of Him who has redeemed us, whether it be the word of God, or the ministry of man, we cannot be sure that we shall long enjoy the same quickening influence. The passage which first smote upon the conscience, may cease to excite so deep a feeling. The minister by whose preaching we first profited, may be removed from our reach, or we from his. But if our hearts are truly turned to God, we must go on our way rejoicing. For we must be aware that Christ is ever nigh to help; and that his help depends, not on where we are, or who is with us, but only on how earnestly we seek it, and how honestly we work with it. He is more nigh than any friend on earth. *Why is He not more dear also? More*

kind He is, more patient, more long suffering, more willing to forgive. Why do not we love Him more? Lord, help us to love Thee, as Thou lovest us. Lord, help us thus to love for ever. *Amen.*

2. *On dissension amongst Christians.*

AMONGST so many sects of Christians, how may I know which is right? How may I be sure that any one is right, when they seem so widely at variance with each other? But in what are they opposed? In believing that there is a God, and one God only? Far from it. In this they all agree. In this, then, I have no room to doubt. Is it then in the necessity of faith in Christ? No. This also all allow, and at the same time all insist upon the grace of the Holy Ghost, and on holiness of life as the fruit of faith, and on preparation for the judgment that is to come. I cannot then but admit that I ought to walk by faith in Christ, to pray for the help of the *Holy Spirit*, to grow in grace, and to

live in all things as one that must give account. Let me first feel these things deeply. Let me believe with my whole heart those truths, which all Christians, or nearly all, have held for truth in every age of the Gospel. I shall then feel convinced of my own sinfulness. I shall have recourse, of necessity, for the saving of the soul, to the blood of Christ dying for me. I shall desire to be informed in his will, out of a full purpose through God's help to do it. And with his word to study, and his ministers to consult, I shall not be afraid of falling into fatal error, whilst I daily pray to be directed into truth. Lord, guide me in the way wherein I ought to walk. Lord, teach me by the teaching of thy Spirit. Guard me from presuming on my own sagacity. Guard me from undue deference to the best and wisest of mankind. Give me unbounded reverence for thy holy word. Give me unfeigned devotion to thy most *gracious will. Amen.*

3. *On falling into renewed offence.*

OH wretched sinner that I am, thus again to be offending against Almighty God, thus again to fall into the snare of Satan, thus again to go back from the service of my Saviour Christ? What? could I not watch with Him one hour? Could I not one day adhere to purposes so resolutely formed? Could I not from morn to night, from a single morning to one single night, maintain my devotion to my Lord, keep stedfastly in view that countenance of love, which looks forgiveness on my contrite soul, and stedfastly bear in mind his affectionate remonstrance, go, and sin no more? Lord, I have not so resisted temptation. Thou knowest all my sin. Thou knowest how I abhor it in myself, how I feel that it must be hateful in thy sight! But, behold, it is thy grace which makes me thus to feel; which leads me thus to abhor myself. Behold, it is thy love *which brings me by degrees from a sense*

of sin to sorrow and repentance; from repentance to persuasion of forgiveness. I see, I hope, I trust, that I am forgiven. Lord, I believe I am; help Thou mine unbelief. Oh let me never doubt thy mercy! Oh let me not thus again offend! Oh let me be thine henceforth for ever! I am not sufficient of myself. But thy grace, Lord Jesus, is sufficient for me. I am not able by myself to do that which Thou dost command. But through Thee I can do all things; all things thou dost now require, all things Thou wilt require of me hereafter. Through Thee I am counted righteous in God's sight. Let me be fully persuaded in my heart that I am thus justified. Let me serve God as one that is made whole, as one that is now clean before Him. Let my zeal be proportioned to his abundant mercy. And as He is long suffering to usward, so let me be patient in well doing, constant, and steadfast to the end.

Amen.

4. *On renewal of affliction.*

ANOTHER blow has been inflicted. And had I not before enough? No, certainly, or I should not ask the question. I should not again murmur against chastisement, if I had learnt to esteem it for a token of God's love. I should feel happy to have this proof that He is loving me; that He is weaning this foolish heart of mine from all remaining love of earth, and rooting out of it all pride and bitterness, which make me not yet fit for heaven. But, Lord, in mercy help Thou me to bear what otherwise must end in my destruction. Help Thou me, by grace from heaven, to be resigned, and cheerful and thankful. For of myself I cannot help myself. Of myself I feel all unequal to resist the bitter thoughts, that crowd upon my soul. How I have, in time past, weakly yielded to the enemy, and been the prey of unbelief and discontent, Thou, Lord, knowest. How great my risk *of failing* still is, Thou, Lord, knowest.

How sure I am to fall without thy help, Thou, Lord, knowest; and I thank Thee that Thou hast now made me to know it also. Help me, then, I pray thee; help, O Father which art in heaven, help me for thy dear Son's sake. Help, O Thou blessed Son, who didst once die for sinners, and now livest to intercede in their behalf. Help, Holy Ghost, help to make me holy, help to make me joyful in tribulation. Help to make me weep, not for suffering but for sin, and for joy that my sin has been forgiven. My renewed affliction assures me of forgiveness; for with it I feel renewed assistance to bear it with meekness and peaceable resignation. God is helping me. He is helping me through his blessed Son. O God, I thank Thee for thy help; O God, I pray Thee, help me daily more and more. If it be thy will to chastise me yet more, let my will be yet more conformed to thine; and let the hand which *chastens* be also nigh to comfort and

support. When most I feel alone in an evil world, and my heart is wounded within me, Oh give me the conviction of thy abiding presence. Make the light of thy countenance to shine upon my soul, make me glad with the sense of thy redeeming love, through thy Son Jesus Christ. *Amen.*

5. *On being hindered from worshipping in the congregation.*

I COULD wish that I were well enough to go, but it is better to be content to stay away. It would be well not to be cumbered with this carefulness for health; but it is better to bear with patience these infirmities, which thus borne will minister to my greater joy. I have especial pleasure in attending on the ministry of a friend, when one preaches who seems thoroughly and earnestly desirous to edify them that hear. But, Lord, how far above all other ministers art Thou, my Saviour! *How far above all other friends art Thou,*

whose love can never fail! They are full of infirmities, the very best of them. But Thou, whilst Thou carest for the worst of sinners, art Thyself clear of all manner of iniquity. Helpers they are of their brethren, and for their help I offer Thee most heartfelt thanks. But how must their assistance oftentimes fail in the hour of my utmost need! Only of thy love there is no failure. Only in thy ministry there is no defect. Whatever want I feel, it is in thy power to supply. To whatever sorrows I am subject, Thou canst yield me comfort. Others change; but Thou art still the same. Others go; but Thou never leavest me alone. O Thou, my best of Friends, help me to love Thee as I ought! Root out from this wayward heart of mine all murmuring thoughts of worldly happiness, once looked for, now for ever lost. And daily make to grow within my soul that devout affection and thankful joy, which is fit to be called, *love for Thee. Amen.*

6. *On self deceit.*

Is there a fault which I much dislike in others? Let me see then whether there be none of it in myself. Do I shrink from the display of pride, from the utterance of vanity? And is not this one reason for my abhorrence, a jealousy that my neighbour is encroaching on a province of my own. For in myself I find pride and vanity pleasant, and I flatter myself that I can make them also pleasant to my friends. In myself I can be selfish and be well pleased with myself; though in others I can ill put up with selfishness. Oh self deceiving heart, how have I been guilty before God! O God, how have I been seen by Thee to be worse than many of those whom I have been accustomed to despise! And wilt Thou yet receive my most unworthy homage! Can it be that Thou dost still regard with love the sinner who is an object of abhorrence even to himself? Can it be that *Thou wilt still favour, help, and forgive*

a guilty being, who can scarcely bear to look upon the sins, which thy Gospel has brought out into the light? Thou wilt; for Thou hast said it. Thou dost; for Thou hast promised. Evil I am abundantly; but Thou art infinitely good. All wretched as I have made myself, Thou art making me, I trust, all happy. I am thine, the work of thy hand, sustained in life hitherto by thy providence; the object of thy redeeming love. I am thine. Oh save me! I am not sufficient of myself. Oh give me the sufficiency which cometh of Thee. Save me, help me, hear me. Save me from sin; help me to be holy; hear me though I know not how to pray. Save me, help me, hear me; through Him, I pray, of whose mercy and merits when I think, and how ill I have returned his love, I scarcely dare name his Name. Save me, help me, hear me; through thy beloved Son, my only Saviour Christ, who died for me. *Amen.*

7. *On the use of afflictions.*

Is it not strange that plans of happiness so promising should all so utterly have failed? and that now I am left almost alone in the world, and those whom I most loved, all gone? Why have I been made thus capable of hope, only to be thus bitterly disappointed? Why have I felt that I could so fondly love, and so delight in being beloved, only to be deprived by death of those to whom my heart was most attached? Is not this strange, seeing that God made me, and that God is all goodness in Himself, and that his mercy is over all his works? But would it not be more strange if I could be happy here, where all I do is faulty, and where all who dwell around me are full of frailty and corruption? Would it not be more strange if I could follow here my own corrupted will, and not be visited, in return, with frequent vexation of heart? Have I not done wrong from *my youth* up? Have I not oftentimes *forgot* my Creator's will, and all my

Redeemer's love? Have I considered as I ought, that if God be all holiness, I ought to aim at being holy? Have I reflected that his goodness is revealed not to encourage me in evil, but to lead me to repentance? Have I thought how well it would become me to conform my will to the will of God? how much better than to expect of Him that his dealings should be adapted to my expectations? He is great; and I am feeble. He is wise; and I am ignorant. He is altogether good; and I am apt to do evil continually. He made not only me, but the whole universe; this world and all that dwell therein; the sun also and moon, and stars; the firmament of heaven which I see, and all that which is beyond my utmost sight. And shall I dare to arraign his dealings? Can I doubt his supreme wisdom, question his entire goodness, or fail to love Him for his love? No; let me be thoroughly persuaded that all I *have suffered heretofore, all I have yet to suffer, is most for my good, if I right*

view it, and attain thereby to resignation, thankfulness, and joy. Let me know that it is good for me to be afflicted. Let me be glad that God bars me from my own desire, that so I may better learn to love his will. Let me thank Him for now hiding away his face for a time, that I may dwell in the light of his countenance for ever. Far above out of my reach are all his ways. Far beyond my comprehension is the compass of his love. When most He seems to chasten, let me be satisfied He most means to turn my heart. When most severely He afflicts on earth, let me be sure He most means to help me towards heavenly joys. Welcome then whatsoever comes of God! Welcome the loss of friends, the disappointment of affections! Welcome life, though it be a life of suffering! Welcome death, though it be a death of pain! Welcome whatever comes of God's appointment! Welcome for the sake of Jesus Christ.

Amen.



8. *At the close of the week.*

ONE week more has my life been spared. How have I been using this precious time? How have I been profiting by hours, which when at length I come to die will seem to me of value all but infinite? Have I used them as I should have done, if beforehand I had known, that they were the last I should enjoy on earth? Have I sought by penitence and prayer to have my peace made with God, through Christ? Have I been helped, and have I prayed to be helped more, both to do what I have known of right, and to know more of what I ought to do? Have I been less vain, less selfish, less censorious, less apt to take offence at those around me, more watchful to find fault with myself! Have I amended the faults I may have found? Have I honestly endeavoured to amend them? Have I been patient, after failing, and still tried, still prayed, and after grace withheld, still prayed again? Oh, my God,

let it be thy good pleasure to deliver me. Let it be thy mercy not to keep me longer in despondency. Give me now, if it be possible, the help I need, the comfort I most earnestly desire. Let this cup of anguish, of hope deferred, of joys in vain imagined, of purposes unprofitably formed; let this cup, if it be possible pass from me. Nevertheless, not my will, but thine be done. Day after day, week after week, month after month, year after year, compel me, if it so seem good to Thee, compel me to wait thy pleasure; and do Thou dispose me to be glad to wait. For Thou only knowest what is for the best. Thou only canst make me feel that what Thou doest is really for my good. And none of all the things I here endure, none of the delay which I am here tempted to regret, neither my loss of this world's happiness, nor my suspense and anxiety for the world that is to come, none of these, I *am well* aware, for Thou hast told me,

none of these are worthy to be compared with that which Thou hast prepared for them that love Thee. Help me, therefore, O gracious Father, help me to love Thee as I ought. Help me to devote entirely unto Thee this almost broken heart, this spirit which nevertheless is not yet contrite as it ought to be. Help me this hour to purpose aright. Help me ever after to perform. Help me to end this week in peace with Thee. Help me to spend each week that is to come in love for Thee and for my brethren. To all whom Thou hast loved, and they are all mankind, for the sake of Him who loved us and gave Himself for us all, let my affections with new warmth revive in their behalf, and my life be devoted with new zeal to do them good. Grant this, O heavenly Father, unworthy as I am of the least of all thy mercies, grant me this joy in tribulation, this patience in well doing, for the sake of that most precious death, which Christ died on the cross *in behalf of all men.* Amen.

9. *On the prevalence of evil.*

O GOD, Thou art good, and I continually do evil. Thou sparest me when I deserve punishment. Thou chastenest me when I might reasonably expect to be given over to a reprobate mind. I desire to thank Thee for thy goodness. I desire to be persuaded that in all the ills I have endured, and in all I see others suffer, the evil is all ours, and that Thou allowest it, and orderest it for good. But, O Thou great Searcher of hearts, how hard I find it thus to think, and how well Thou knowest that I find it hard! Wilt Thou not then help me with that light from heaven, which, once admitted and cherished in the heart, shineth more and more unto the perfect day? I know Thou wilt, if I but rightly ask. Help me, then, I pray Thee in Christ's name, to understand what Thou hast been pleased to reveal; and make me content to remain in ignorance of what I need not, and cannot, comprehend. Amen.

10. *On my own sinfulness.*

WHAT a fearful sight is a world lying in wickedness! How fit to stir me up to doing good! But if I would be moved with indignation against sin, how much better to turn my eyes towards myself. God help me to look within upon my own heart. God help me to amend whatsoever in myself I find amiss. I cannot heal myself. I cannot bear to think how many, and how offensive are my faults. Yet how shall I ever mend them without thinking of them? How much worse is it to have them, though I see them not, than to see them for a time, and to be quit of them for ever! Lord, let me see all my sins, in all their sinfulness! Lord, let me repent of all! Lord, let me have all forgiven! Let me see, in Jesus dying on the cross, thy abhorrence of sin, thy love to sinners. And make me now alive to the weight of thy displeasure, that I may enjoy the light of thy countenance for ever! *Amen.*

11. *On intercession in prayer.*

How great is the influence of prayer! How much might be done in my behalf by the effectual fervent prayers of my friends! Have I learnt a lesson from that sinner, who entreated the apostles, Pray ye the Lord for me? Have I ever in earnest asked the prayers of any single friend, even of the one most near and dear to me? Have I ever in earnest applied even to my Lord and Saviour Christ, as to One who is my Advocate and Mediator, willing to intercede, mighty to prevail? God knows how apt I am to rely upon myself. Even in praying I seem to think that my own prayers are quite enough. God grant that I may seek to profit by communion in prayer. God give me praying friends, and hear their prayers in my behalf. God help me to put my trust, whether I pray, or work, or whatsoever I do, in the merits and intercession of my Saviour.

VERSES.

1. *Self Dedication.*

“ My son, give Me thy heart.”—PROV. 23. 26.

TAKE, Lord, this heart of mine,
How fickle, fond, and false, to Thee well known ;
Take it, I pray Thee, take, and make it thine,
Thine ever, thine alone.

To give itself to Thee,
How loth in doing, and how late begun !
When Thou so oft hast whisper'd, Give to Me
Thy heart for mine, my son !

Some object it must love,
How many has it rashly vainly sought ;
Without, within, around, beneath, above !
Thy favour set at nought !

The world, its childish toys,
Its riches, honours, pleasures, science, art,
Friendship, nay, conjugal affection's joys,
These fill not up the heart.

It longs for more than such ;
 The perfect, infinite, it dares to crave,
 That which no sin, no selfishness can touch,
 Not subject to the grave.

To whom then shall it turn,
 If not to Thee, who dost intreat it thus ;
 Thou who art Love, and graciously dost yearn
 To be beloved by us ?

Dost Thou vouchsafe to plead,
 And of thy creature his affections claim ;
 Thou, who art all our longing souls can need ;
 And ever art the same ?

Take then this heart, now thine,
 Thou knowest, for to Thee all things are known,
 That it now loves Thee, and no longer mine,
 Is thine, yea, thine alone.

2. *On missing a train, and having to wait more
 than an hour.*

HERE I must wait, but would not count for lost
 Hours I may spend in communing with Thee !
 Lord, though my plans for reaching home be cross'd,
 Yet let my will with thine in all agree.

Whilst here constrain'd to tarry, let my soul
 Be hastening onward to its home above ;
 Wasting no portion of this life's brief whole,
 Giv'n for my growth in faith, and hope, and love.

What though my limbs through space now speed
 no more,
 Yet are my thoughts and my affections free,
 On wings of prayer and thanksgiving, to soar,
 Through realms of peace and gladness, up to
 Thee !

Nothing to do can never be my case,
 Whilst I have sin to master, self to tame,
 Satan to wrestle with, by help of grace,
 And 'midst the world to glorify thy name.

Thanks be to Thee then, for this welcome pause
 In tracks and courses habit long has trod ;
 Thanks for the stoppage here, which gives me
 cause,
 To spend one hour, alone, with Thee, my God !

3. *Christmas wishes.*

“ I wish you a merry Christmas and a happy New Year.”

THINE be the Christmas mirth that never cloys,
 Thine the great good New Year that never ends ;
 Thine, in new heavens and new earth, new joys,
 Eternal habitations, deathless friends !

Treasures in heaven be thine ; the love of Jesus,
 The riches of his grace, a boundless store ;
 To see Him face to face, as now He sees us,
 To love Him as He loves us, evermore !

In Him, love as of father and of mother,
 Yet not of earth, but like Himself divine,
 Love as of wife, and husband, sister, brother,
 All this, and more than this, in Him be thine !

Bid then earth's years speed on and pass away ;—
 Thine be the unfleeting hours of realms above ;
 The dawn, noon, evening of eternal day.
 The everlasting light of God's undying love !

4. Salutation to the New Year.

HAIL the first after-midnight Hour of Day,
 Hail of the earliest Month the earliest Dawning ;
 Hail of the fresh born Year the first born Ray :—
 New Year, Good Morning !

Welcome new Frost and Snow, new Showers and
 Dew,
 Welcome first buds the Winter's gloom adorning ;
 Welcome new Spring, new Summer, Autumn
new:—
 New Year, Good Morning !

Fresh Duties, and fresh Trials, welcome all,
 Fresh springs of Joy, fresh notes of needful
 Warning ;
 To fresh Exertion welcome every Call ;—
 New Year, Good Morning !

Whether in life's young morn, or evening gray,
 Whether the grave far off or near wide-yawning ;
 Welcome alike, all hail, the coming Day :—
 New Year, Good Morning !

5. *Not yet too late.*

“ Too late I have known Thee, too late I have loved Thee.”—
 AUGUSTINE.

Too late have I known Thee, too late have I lov'd,
 Too long has my heart to this world been
 devoted ;
 By its impulse too largely my life has been moved,
 On its pleasures and praises too much have I
 doted.

I have miss'd the enjoyment of serving the Lord,
 In the spring-tide of childhood, and heyday of
 youth ;
 Of thriving from birth on the milk of his word,
 And attaining full age in the might of his
truth.

I have lavish'd on objects which perish in using
The flow'r of my strength, and the prime of my
days ;
And have little now left me, to give Thee, when
choosing,
By help of thy Spirit, to walk in thy ways.

But how large is thy goodness, thy grace how
divine,
That all these long years Thou hast waited in
love ;
Still gently constraining this hard heart of mine
From the throne of thy greatness and glory
above !

And there, whence Thou rulest these worlds of
thy making,
Thou dost kindly regard even lost worthless me,
And dost notice and bless the poor pains I am
taking,
To devote such few days as are yet mine to
Thee.

Then, my God, let naught henceforth my soul from
Thee sever ;
Though my sin has been vile, and my loss has
been great,
Thou art good, and thy mercy endureth for ever ;
Seeking Thee through thy Son, I have not been
too late.

Though late I have known Thee, and lov'd, and
 obey'd,
 Though long dared against thy known will to
 offend,
 I may yet by thy Spirit all holy be made,
 Yet love, serve and honour Thee, world without
 end.

6. *Paradise Regained.*

“To-day shalt Thou be with Me in Paradise.”—LUKE 23. 43.

WHEN the last hope of life has fled,
 And earth's last prop has been forsaken,
 And each fond parting word been said,
 And each last close embrace been taken,
 How sweet the promise, 'Thou shalt be
 This day in paradise with Me!'

'In paradise,' all bright and glorious,
 'This day,' ere yonder sun descend,
 'With Me,' the King of saints, victorious,
 The penitent transgressor's Friend,
 'Thou,' dying thus in faith, 'shalt be
 This day in paradise with Me.'


With cross for throne, and thorns for crown,
 The Lord of glory spake with power ;
 Death and Hell cast their barriers down ;
 He grasp'd the keys of both that hour,
 And gave his sentence—'Thou shalt be
 This day in paradise with Me.'

'Twas not to Peter, James, or John,
Tried followers in his life of love,
Prepar'd by labours based thereon
For rest with Him in realms above,
That Christ declarèd, 'Thou shalt be
This day in paradise with Me.'

'Twas not to one who long had known
The vanity of this world's dress ;
But to a thief, an outcast one,
Nail'd to a malefactor's cross,
That Jesus promised, 'Thou shalt be
This day in paradise with Me.'

'Twas to a convict, self-reproved,
Owning that shameful death his due,
And by his quicken'd conscience mov'd
To JESUS, for His grace to sue,
That Jesus answered, 'Thou shalt be
This day in paradise with Me.'

'Twas to a sinner, steep'd in crime,
Christ's royalty by faith discerning,
And hastening to redeem the time
His brother from like sin by turning,
These words were spoken, 'Thou shalt be
This day in paradise with Me.'



Teach me then, Lord, my guilt to own,
 To plead intently for Thy grace,
 To rest my hope on Thee alone,
 And, in each erring brother's case,
 To strive and pray that he may be
 At death in paradise with Thee.

That thus, when I return to dust,
 And cease to draw this vital breath,
 I may lie down with perfect trust,
 In the last pangs of instant death,
 To hear Thee whisper, 'Thou shalt be
 This day in paradise with Me.'

* * * * *

Farewell wife, children, brethren, friends;—
 How dear to me no words can tell!—
 I yield up all,—this life now ends,—
 Once more, belovèd ones, farewell,—
 Freely yield all, dear Lord, to be
 This day in paradise with Thee.

7. *The Saviour homeless.*

"The foxes have holes, and the birds of the air have nests;
 but the Son of man hath not where to lay His head."—
 MATT. 8. 20.

WHEN the bright sun in twilight chill had set,
 And night's damp shroud had hill and dale
 o'erspread,
 Thou with limbs wayworn, and with locks all wet,
 My Saviour, hadst not where to lay Thy head.

The beasts of prey, their hunger satisfied,
 Each to his shelter'd lair for sleep had sped ;
 Each bird of song had to his roosting hied,—
 But Thou hadst nowhere to lay down thy head.

Thou who all day hadst journey'd, doing good,
 The lost reclaiming, quickening the dead,
 And feeding famish'd souls with heav'nly food,
 Hadst Thyself no place where to lay thy head.

For us this toil, this want, Thou didst endure,
 All didst Thou do, all suffer, in our stead,
 "The Son of man," man's malady to cure ;
 Yet hadst no home wherein to lay thy head.

Let me then oftimes, when for night's repose
 I lay me weary down to rest in bed,
 Bethink me, ere in sleep mine eyelids close,
 That Thou, Lord, hadst not where to lay thy
 head.

How strange the thought, that I, who from my
 birth
 A life so worthless, unlike thine, have led,
 Such various comforts should enjoy on earth,
 Where Thou hadst not a place to lay thy head.

Be it mine henceforth, with unflagging zeal,
 Thy self-denying path of love to tread ;—
 Spending till death, and spent, for others' weal,
Like Thee, who hadst not where to lay thy
 head ;—

Daily to bleed at heart for others' woe,
 As Thou for Me thy blood didst freely shed ;
 And mine own will all gladly to forego,
 For thine, who hadst no place to lay thy
 head ;—

The houseless poor with shelter to provide,
 And clothe, and warm, and satisfy with bread ;
 Thou deeming me these things to have supplied
 To Thee, who hadst not where to lay thy head.

Mine be the joy of thus thy wants relieving,
 In these thy brethren, as Thyself hast said ;
 And of hereafter praise from Thee receiving,
 Who, whilst here, hadst not where to lay thy
 head.

8. *Death invisible.*

“ Verily, verily, I say unto you, if a man keep my saying, he shall never see Death.”—JOHN 8. 51.


Most gracious promise ! Can it be
 That I dread Death shall never see,
 His sting shall never feel ?
 Not though this body turn to dust,
 As, well I know, ere long it must ?—
 A doom without appeal !

Not when this heart shall cease to beat,
These limbs shall lose their vital heat,
 This frame its vital breath?—
No, not when every sense is dead,
E'en to friends weeping round my bed,
 Not then shall I see death.

Death may awhile, but not for ever
Spirit and soul and body sever ;
 A fearful sight to see.
But if I keep my Saviour's saying,
Believing, loving, and obeying,
 That sight is not for me.

My dying body is not I ;
And when the moment comes to die,
 Though sightless are its eyes,
Yet through the life my Saviour gives,
My living soul for ever lives,
 My spirit never dies.

These then see Jesus, Death unseen,
Christ and myself no veil between ;
 Hence death eclips'd, ignor'd ;
Christ alone all in all to me,
Then and thenceforward I shall be
 For ever "with the Lord."



Love having wholly cast out fear,
 Joyful I die with Jesus near,
 And lift my voice to sing,
 With its last notes triumphantly,
 "O Grave, where is thy victory?"
 "O Death, where is thy sting?"

9. *The Day of the Lord.*

"He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."—
 REV. 22. 20.

COME, Lord, thy word fulfil;
 Come to our sinful, sorrowing world again;
 Come to accomplish all thy gracious will;
 Come, Lord, on earth to reign.

Come in thy Father's name,
 Th' abhorred prince of darkness to dethrone;
 Come, crown'd with righteousness and peace, to
 claim
 The kingdoms for thine own;—
 To end the mystery;—
 Evil with good to vanquish;—to evolve.
 The tangled skein of this world's history,
 And every doubt resolve.

Alive for evermore,
 Thou hast the keys of Hades and of Death;—
 Come, all things to recover, and restore,
 With thy life-giving breath.

Come, set the prisoners free;—
The countless myriads of our fallen race,
Lost to themselves, but each belov'd by Thee,
Come, and reclaim by grace.

Then shall the dry bones live,
The valley of death's shadow glow with light;
And the dread Grave to Thee its prey shall give,
In homage to thy might.

Then shall the lost be found;
The sav'd then listen to their Saviour's call;
Where sin abounded grace shall more abound;
Till God be all in all.

Hasten then, Lord, the hour,
Let the new heavens and new earth appear;
Inaugurate in wisdom, love, and power,
The everlasting year.

Come to thy faithful dead,
Resting in Thee, with blissful hope to rise,
And share the kingdom with their risen Head,
Descending from the skies.

Triumphant, in thy day,
Bring to thy living saints their heavenly home;
Ever for Thee they wait, they watch, they pray,—
Lord Jesus, quickly come.

10. *Conversion.*

“No man can come to me, except the Father which hath sent me, draw him.”—JOHN 6. 44.

NOT as I was,—but taught by Thee
The sinfulness of sin to see,
And glad to feel Thee drawing me,—
Father, to Thee I come.

Not by will, work, or power of mine,
But through an influence wholly thine,
By Jesus, and his grace divine,—
Father, to Thee I come.

Not as I was,—but changed in all,
Set free from sin and Satan's thrall,
And moved by thy effectual call,—
Father, to Thee I come ;

No longer now in self confiding,
But humbly in thy strength abiding,
My steps directed by thy guiding,—
Father, to Thee I come.

Not as I was, with guilt defil'd,—
But cleans'd, forgiven, reconcil'd,
In Jesus born, again thy child,—
Father, to Thee I come.

Of all my past vain life repenting,
 My will in all to thine consenting,
 Thy Spirit mine in all preventing,—
 Father, to Thee I come.

11. *The Lord's own People.*


“Who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, [Greek, a people of his own,] zealous of good works.”—
 TITUS 2. 14.

FATHER, forgive thy wayward child!
 So readily to sin consenting;
 So often, when through grace repenting,
 Again by sin beguil'd.

I know, and fain would do, the right;
 Yet feel not safe from doing wrong;
 For nature weak and habit strong
 Walk not by faith but sight.

A self half crucified, half free,
 A tempter flattering to betray,
 A world with many attractions gay,
 Draw me aside from Thee.

With foes thus leagued my path surrounding,
 Thy faithful friends are rarely seen,
 Their visits few, and far between;—
 The worldly-wise abounding.



All the same creeds and prayers can say ;—
All in like tone for mercy cry ;—
Are not all Christian ? am not I ?
May not I do as they ?

Ah no ! Thou, Father, hast forbidden
All compromise of man's contrivance,
All union or the least connivance
With works of darkness hidden.

'Twas not for this, Thou Holy One,
Thou didst thy love make manifest,
In giving, of all gifts the best,
For man, thine own lov'd Son.

'Twas not for this the gracious Saviour
His glory veil'd in man's condition,
And underwent, with meek submission,
Man's barbarous behaviour ;

Devis'd with wisdom from on high
To foil the malice of the devil,—
Though human, to pay good for evil,
And though divine, to die.

No ; 'twas from worldly ways to sever
A people meet to bear his Name,
On whom the world might have no claim ;
And seal them his for ever ;—

To Him for true disciples known,
 Such as his Gospel might adorn,
 As jewels in his crown be worn ;—
 A people of his own.

Let me with Christ then die to sin,
 With Christ to righteousness arise ;
 And to press forward for the prize
 This day, this hour, begin.

Wean me from love of this world's pelf ;
 Teach me to lift my heart above ;
 To love Thee, Father, first, then love
 My neighbour as myself.

And in my zeal for serving Thee
 Make Thou my footsteps safe from falling,
 My life consistent with my calling,
 My faith fidelity !

12. *For Easter Day.*

“The Lord is risen indeed.”—LUKE 24. 34.

The Lord is risen,—it could not be
 His flesh should foul corruption see,
 Aught vile therein should breed :—
 In resurrection glorious,
 O'er evil all victorious,
 “The Lord is risen indeed.”

The First Fruits He of them that sleep;—
He the Good Shepherd; we the sheep,
 That in his pastures feed;—
He for his flock his life did give;
That we with Him might ever live,
 “The Lord is risen indeed.”

Glory to God the Father's grace,
Vouchsaf'd to save our fallen race,
 In its extremest need.
Spread the glad tidings all around,
Ye heavens, echo back the sound,
 “The Lord is risen indeed.”

Man self-betray'd in ages past,
In bonds by sin and death held fast,
 Lay longing to be freed.
The prison bars by Christ are broken,
His people know it by this token,—
 “The Lord is risen indeed.”

In virtue of the death He died,
Let us to sin be crucified,
 New life in Him to lead;
And each, his brother Christian meeting,
Exchange this day the welcome greeting,—
 “The Lord is risen indeed.”

13. *The Comet of 1861.*

“When I consider thy heavens, the work of thy fingers, the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? and the son of man that Thou visitest him?”—PSALM 8. 3, 4.

“The path of the just is as the shining light, which shineth more and more unto the perfect day.”—PROV. 4. 18.

WHENCE comest thou, pale pilgrim of the skies?
Thine errand what? and whither hence art
bound?

The cynosure of man's enquiring eyes,
No sign thou makest, utterest no sound.

But silent speedest on thine unknown way,
Deck'd with thy plume of silver tissued light;
Shrouded its wondrous grace from glare of day,—
Its rays a keystone to the vault of night.

Say dost thou visit thus our solar source
Of light and heat, charged with renew'd requests,
From circling planets, for supplies of force;
And thither bearing back renewed behests?

Or, conversant with realms more distant far,
Art thou ambassador from sun to sun;
Bound by allegiance to no single star;
Linking the universe of worlds in one?

Through so vast maze of orbits manifold,
How canst thou thread thy winding course,
expert?

Midst orbs of number, size, and speed untold,
rush so swift, unharmed, and unhurt?

Strange voyager! o'er vacancy profound,
From Northern Bear to Southern Cross careering;
Or visiting the constellations round,
Through heaven's ecliptic all securely steering.

Wilt thou not tell us, what is seen, what felt,
What done, in Venus, Mercury, and Mars?
On Jupiter, and under Saturn's belt;
And who the tenants of yon twinkling stars?

Is there elsewhere an Earth like this, so deck'd
With beauty, yet with ruin scarr'd so sore?
Like some rich argosy, still whole, but wreck'd;—
Angels admiring much, yet pitying more.

In all thy travels, have thy radiant eyes
Yet lighted on a race so strange as ours;
Beings so gifted, and yet fall'n; so wise,
Yet so infatuate to abuse their powers?

Who love, yet fight; who laugh, and weep, by
fits;
Are mortal, and yet heedless of death living?
Can reason, and yet drink away their wits,
Lost, but for grace divine, yet unforgiving?

Thou dost not answer, art no thing of life;
Much less canst see, remember, or discourse.
Nought touches thee of man's sore live-long strife,
To know the better, and to do the worse.

Thou canst not, therefore dost not, disobey ;
 No incongruities of ours are thine :—
 As thou art launch'd, thou needs must wend thy way ;
 As is thy light, thou canst not choose but shine.

A nobler calling ours, to use aright
 Senses, and reason, conscience, and a will ;
 Evil to hate, in good to take delight,
 And willingly our Maker's laws fulfil.

In weakness strengthen'd, to resist, prevail ;
 In heart more humble, as in progress high ;
 Trusting in Him, whose promise cannot fail,
 Consistently to live, triumphant die.

Brighter than comet's train the Christian's graces,
 Like finest gold in fiery trial proved ;
 By faith, and hope, and love, his course he traces,
 To heavens of bliss past comet's range removed.

Onward, God speed thee, pilgrim of the cross ;—
 In this world's night though making no display,
 Thy path shall shine, all purg'd away thy dross,
 Glowing in glory, through eternal day.

14. *The Light of the World.*

“That was the true light which lighteth every man that
 cometh into the world.”—JOHN 1. 9.

Best sunshine, emblem of true light divine,
 Each of beams, each by itself complete,

In peerless white all colours doth enshrine,
 With rays of picture power and genial heat.
 Science can take the sunbeam and disclose
 These various forces on her magic screen ;
 Happy the man who her deep secrets knows,
 The Mighty Maker in his works all seen !
 But happiest he on whose expanded mind
 Christ the true Light shines with unerring aim,
 All varying hues of truth in Him combined,
 Whilst rays of warmth the heart with love
 inflame ;
 And rays of sharper force than two-edged sword
 On the prepared soul engrave an image of its Lord !

NOTE.—It has been well ascertained, that rays of sunshine may by means of a prism be dispersed into a broad beam of light, no longer white, but tinged with all the hues of the rainbow ; and that other forces besides this are distinctly manifested, namely, that of heat in one direction, and that to which we owe photography in the other. The above lines assume an analogy between the physical properties of solar light, and the spiritual forces emanating from Christ, the true Light of the world, and acting on man's mind, heart, and character. And it is inferred, that they, and they alone, enjoy the full benefit of his sunshine, who thence derive not only just views of truth, but also love answerable to his love revealed, and a conformity of character to his impressive example.

The resemblance adverted to, in the lines above, between a ray of physical sunshine and a ray of that which is spiritual, is one of many which warrant us in deeming it probable, that all the things which we behold have been so framed as to be meet outward expressions

of the things which we believe. Certain it is, that the light of the Sun of Righteousness shines on many, as if it were through a narrow opening, and as if something that affects its lustre were interposed; some receiving one portion of its influence, and some another; and few enjoying the full benefit of the whole. Some, for instance, seem satisfied if the mind be illuminated with views of divine truth assumed to be correct, and firmly held as matters of opinion; whilst even of these the most part see things only as through a coloured medium, and not in the pure white light arising from all hues blended in due proportion. In some the heart is touched with a lively feeling of devotion, whilst the understanding remains nearly as dark as before; and the warmth of affection is allowed to evaporate in enthusiastic purposes, religious conversation, or zeal for the amendment of every one except self. Of the forces combined in each ray of sunshine that which imprints an image was the last discovered. To have the Divine Likeness impressed on the whole character of the believer is the final test of a man's actually enjoying the full radiance of the true Light of the World. Then only is a Christian completely worthy of the name, when he comprehends aright what is revealed to his faith, loves in some sort as he has been beloved, and moreover is conformed in his whole self by a likeness, which, however deficient in glory, is in the main correct, unto the Saviour whose example is ever present to his view.

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