

CLOSET

DEVOTIONS

— ROBERT MURREY —



PRAYER
SERIES

CLOSET
DEVOTIONS

IN WHICH THE
PRINCIPLE HEADS
OF
DIVINITY

ARE MEDITATED UPON AND PRAYED OVER IN
SCRIPTURE EXPRESSIONS

BY ROBERT MURREY
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WITH A PREFACE BY MR. MATTHEW HENRY,
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EDITOR'S NOTE

Dear Readers,

With a sense of joy and humility, I present to you this edited edition of Robert Murrey's *Closet Prayers*. Rooted in the rich tradition of our faith, this collection of prayers and reflections has been lovingly edited for my church family and others who seek spiritual nourishment.

The decision to undertake this project was driven by a desire to make these meaningful prayers more accessible and understandable, particularly in a modern context. While I have refrained from creating a scholarly edition that replicates the exact wording and formatting of the original work, I have provided a link on the copyright page where readers can explore the unaltered text. This allows for a deeper engagement with the precise grammar, punctuation, and formatting as intended by the original author.

In crafting this edition, I have made several adjustments to enhance readability and clarity without compromising the essence of the text. Here are some of the changes: (1) Language modernization: I have replaced archaic forms such as "thee," "thou," and "hast" with their contemporary equivalents, like "you," "you have," etc. (2) Word changes for smoothness: Minimal adjustments have been made to certain verses to ensure a smoother flow of reading. (3) Punctuation and paragraphs: Adjustments to punctuation, including the use of colons, semicolons, and the introduction of new paragraphs where needed, have been made to enhance

readability and follow the author's train of thought. (4) Prayer structure: To improve clarity and understanding, prayers originally presented as single paragraphs have been divided into multiple paragraphs where appropriate.

It is my sincere hope that this edition serves as a source of inspiration and spiritual growth for you and your family. May these timeless words continue to resonate in our hearts and guide us on our journey of faith.

Your servant in Christ,

A handwritten signature in black ink that reads "Aaron Sturgill". The script is fluid and cursive, with the first letter of each name being capitalized and prominent.

July 28, 2024

TO THE READER

It is certain and evident that the power and prevalence of a spirit of true devotion, as it is very much the holiness and comfort of particular persons in whom it reigns, so it would go far towards the redressing of the general grievances of the church and nation; and both in the heart and in the world would introduce a heaven upon earth. And even from secret devotions, as from a root or spring unseen, a great deal of public benefit may arise through the grace of him, who even in this world, in this way, rewards openly the good he sees in secret.

I must therefore always readily and gladly lend a hand, such a one as it is, to ever thing that may contribute towards the keeping up and carrying on of a correspondence between heaven and earth, and to assist the breathings of humble pious souls, towards God, which I think this composure of *Closet Devotions* hath a direct tendency to. Among the many books and direction and help in prayer, we are blessed with in our language, which are a valuable treasury capable of being added to.

And I cannot but take this occasion to say, with what pleasure I observed, that in a late Act of Parliament, which lays a duty upon all pamphlets, and particularly newspapers, there is an express proviso, that books of piety and devotion shall not be charged with the duty, that they might not be made dearer, and so the spreading of them hindered; wherein methinks, the law hath given a very useful hint or intimation to the inhabitants of our land, which I heartily wish they would take; and it is this, that they would employ

themselves more as those primitive Christians did, who *continued with one accord in prayer and supplication*; and less as the Athenians did, who *spent their time in nothing else but in telling and hearing, in writing and reading new things*.

The assistance here offered to pious and devout affections; is such as needs not my commendation. If I be not mistaken, it will commend itself to those, who in their judgment approve helps of this kind, and will with a serious disposition look into it. For the matter of the devotion is of common concern to all Christians, at all times, and in all conditions. The first and great principles of religion are to be to us as our daily bread, by receiving and digesting of which, the spiritual life is strengthened and supported. They are things which we ought frequently to inculcate upon our own hearts, that they may become very familiar to us, and ready at our right hand upon all occasions; such a copiousness there is in them to the enlightened understanding, that they can never be drawn dry, and such pleasantness there is in them to the sanctified affections, that they can never be worn thread-bare: they are like the manna, which every faithful Israelite can live upon with abundance satisfaction; as long as he is here in this wilderness; and desires no varieties, no other dainties: and which none but the mixed multitude will grow weary of, and call light bread.

And as the matter here is such as everyone is concerned in, so the expression is such as every one may intelligently make use of. It is, as I think the language of our devotions should be, plain and easy, and natural, and (which is particularly aimed at, and more than anything is this essay) it is throughout scriptural: they are *words which the Holy Ghost teacheth*, and in those it is fittest to address to God. Some perhaps will despise it because the language is not fine;

for my part, I like it because it is not forced: the *enticing words of man's wisdom*, are no more the strength and beauty of praying and preaching now, than they were in St. Paul's time, but the commanding words of the oracles of God.

This matter is admirably well expressed by a great and celebrated judge, both of sense and language, in a paper of the same date with this epistle, which coming into mine hands so seasonably, just as this was going out of them, I beg leave to transcribe some lines. "It happens very well (faith our spectator) that the Hebrew idioms run into the English tongue with a particular grace and beauty: our language has received innumerable infusion of Hebraisms, which are derived to it out of the poetical (I will add and other) passages in Holy Writ; they give a force and energy to our expressions, warm and animate our language, and convey our thoughts in more ardent and intense phrases, than any that are to be met with in our own tongue; there is something so pathetic in this kind of diction, that it often sets the mind in a flame, and makes our hearts burn within us. How cold and dead (faith he) doth a prayer appear that is composed in the most elegant and polite forms of speech which are natural to our tongue, when it is not heightened by that solemnity of phrase, which may be drawn from the sacred writings. It has been said by some of the ancients, that if the gods were to talk with men, they would certainly speak in Plat's stile; but I think we may say with justice, that when mortals converse with their Creator, they cannot do it in so proper a stile, as that of the Holy Scriptures.

Those who find either need of, or advantage by, the words here made ready to their hands, may, no doubt, in their retirements follow them with their pious affections, acceptably to God, and profitably to themselves (as they do the prayers that are publicly offered up by their ministers in the congregation,) and make them their own; yet with these needful cautions, that they double their guard against formality, and that they rest not herein, but press forward towards perfection. And those who through divine grace have obtained a good measure of the gift of prayer, by consulting and perusing these draughts of addresses to God, may be helped in using the gift they have, may be improved in it, and may have their *pure minds stirred up by way of remembrance*. Why may we not be taught to pray, as well as meditate, from the performances of others? And why not from prayers in writing, as well as by word of mouth? The truth is, we need all the helps we can get to assist and further us in our work of this kind; and all little enough, nay, and all too little, unless the Blessed Spirit himself *help our infirmities, by making intercession in us, with groanings, which after all cannot be uttered*.

But though this performance needs not my commendation, nor can my poor worthless name add any reputation to it, yet I think myself somewhat concerned to recommend it: Partly, because the worthy author is one I have long known, and have an intimate acquaintance with, and a great value for; and I have reason to think him upon this account very fit to assist the devotions of others, because he is a devout good man himself, and of a piece with what you here see of him: And partly because the performance is somewhat corresponding with what I designed in the *Method of Prayer*, published about two years ago, as an example with the rule.

The nail, as there directed, is here well driven: And O that by a plentiful effusion of the spirit of grace and supplication, the honest intentions of both may be answered, and it may be *a nail in a sure place!* And that this, and all other proper and pious endeavors to advance true devotion, may redound to the honor of God, and the spiritual and eternal welfare of the souls of men; to which I desire always to approve myself a hearty well-wisher.

Matthew Henry

June 14, 1712



THE PREFACE

Prayer, as it is a necessary duty, so it must be owned to be an excellent instrument of a holy and religious life; and truly, I cannot tell what we can attribute that general depravity and corruption of manners too visible in our land, so much to, as either to the total neglect, or careless performance of this duty, which is so considerable a branch of pure and undefiled religion. We of this nation cannot, with the least shadow of reason, complain of our want of light to guide and direct us, to act after a better manner than we see the generality of persons do: For have we not the Holy Scriptures in our own language? Are we not blest with a variety of helps in order to our better understanding of them? Do we not enjoy, moreover, the benefit of many excellent practical treatises and sermons, preached and published on purpose to explain and press the great duties of our holy religion? If we consider these things, and hereto add, in what a critical and discerning age we live, we cannot avoid looking upon our land now to be a Valley of Vision. How then can we attribute the overflowing corruption of this our land to any want of light? We cannot last deny, but that we know our Lord's will, however negligent and careless we have been, and are about doing of the same.

And seeing we cannot attribute this to any want of light, maybe not, nay, must we not ascribe it to a want of that divine grace which is only to be obtained by means of fervent prayer, to the sole author of all grace? To what can we with greater probability ascribe the want of true primitive piety amongst us, than to the want of that Spirit of devotion which did possess in so high a degree so many of the primitive Christians? May we not impute the vices and irreligion of multitudes amongst us, to their altogether restraining

prayer before God, by which mean they live as it were without God in the world? And may we not think that degeneracy and lukewarmness of many that make a profession of religion, is owing either to their too great neglect, or their too careless performing of this, so excellent, so necessary a duty? For my part, I utterly despair of seeing our land much reformed, and of having a love to virtue and primitive holiness revived, till the spirit of grace and supplication be poured out from on High in greater measures upon the inhabitants of this nation.

The pouring out of such a spirit must be owned to be the work of God, but this does by no means supersede the necessity of any well-disposed person's using his best endeavor, in order to the kindling and enflaming a spirit of devotion in the hearts of others; must less does it render it a needless undertaking for the ministers of the Gospel, who in Scripture are styled *Workers together with God*, to do all they can to excite such a spirit among their respective hearers. These things considered, it was with no small satisfaction that I met with a book last year, published with this title, *viz. Practical Discourses concerning the Duty of Prayer, preached by Several Ministers*. Wherein, if any person will be at the pains to look, he may find the nature and kinds of this duty clearly opened, the obligation to it powerfully enforced, the excellency of it in a lively manner represented to his view, the objections against it undeniably answered and confuted, the best directions laid down in order to the attaining both the gift and grace of it; and the whole concluded with a very moving exhortation to the several kinds of it.

Being sensible of the peculiar obligations with I lie under, to contribute somewhat towards the bettering of a corrupt age, I have used some endeavors, in a less public manner, to persuade persons to the serious and conscientious performance of this duty; and

upon enquiry, finding and inability to pray, to be one great cause of its neglect with some, I have with respect hereto, still advised to two things, viz.

(1) Rather than neglect the duty, make use of some well composed form or forms. I never could think it so essential to a prayer, whether it be performed by a form or without a form, as I ever thought it essential to a good Christian, that he does, in some way or other, seriously perform this duty; notwithstanding that there have been those in the world, some of whom have made it essential to the duty that it be performed by a form, while others have made it essential to it, that it be performed without a form. To such extremes have some unskillful persons driven matters, while both sides have made it evident to all, but such as are under the influence of party zeal, how much they have, I may say equally, departed from the truth. It is a great mistake in any persons to think, that the body of sober dissenters in this nation are entirely and altogether against the use of all forms of prayer; and persons might be convinced of this their mistake, if they would but give themselves leave, either to come into their assemblies, where very frequently they might hear the Lord's Prayer repeated, or in case this be thought schismatical, if they would but be at the pains to look into those forms of prayers that have been published by persons of not the least note among them [Baxter's *Poor Man's Family Book*. Henry's *Method of Prayer*]. Indeed the dissenters have, and that not without reason, declared themselves against the imposing precomposed, unscriptural forms upon, and confining all sorts of persons to the use of them; but this is a very different things from their esteeming it unlawful for an person, upon an occasion, to make use of a well composed form, especially if this form with respect to its expression be scriptural.

I did, (2) advise persons to labor to attain the gift of prayer. It must be owned by all that have any sense of religion, to be well worthy

such labor, as is requisite to attain the same. If prayer be the instituted mean of obtaining the best and most desirable blessings, as without all doubt it is, then certainly an inwrought ability upon an occasion to perform this duty, must be a very desirable thing. I am sure persons would think so, and would not grudge being as some pains in order to attain the same; if they had but anything of the same value for their souls which they have for their bodies, anything of the same value for spiritual and everlasting blessings, as they have for the perishing enjoyments of this world. People grudge no pains in order to secure the welfare of their bodies, and the vain enjoyments of a short life: Can it be thought, upon the foregoing supposition, that they would grudge being at some pains in order to attain a gift, which might prove highly serviceable to secure and promote the everlasting welfare of their precious immortal souls, as certainly this gift of prayer may? But is this gift of prayer an attainable gift? May it be attained by pains and industry? Yes, and that by less pains than are ordinarily requisite in order to obtain many of the vain, empty, and unsatisfying enjoyments of life. A Little time spent daily in conversing with the Word of God might be so improved, as in a short time to furnish any person of tolerable capacity with a sufficient ability of this nature. The Holy Scriptures are without all doubt the best companion for the closet, and would, if seriously studied, supply with proper materials adapted to all the several parts of prayer, as well as to all the necessary occasions of it. Neither is it at all the necessary that a person be endowed with extraordinary parts, and possess of a great share of learning, in order to his making the Holy Scriptures subservient to this excellent purpose.

Where there is an ordinary judgment, an honest and pious disposition of mind, and some acquaintance with a man's own heart, there needs nothing more but a sincere and diligent

application to this sacred treasury of all necessary knowledge, in order to a person's being furnished with proper matter and expression, suited to all the several parts of prayer, whether adoration, or confession, or petition, or intercession, or thanksgiving. How the Scriptures may be improved to this excellent purpose, may be learned from consulting two very valuable books writ on purpose to facilitate the attainment of this gift; the one styled a *Discourse upon the Gift of Prayer*, by Bishop Wilkins; and the other *A Method of Prayer*, by MR. Matthew Henry. They have, in each of their respective books, made a good collection of pertinent Scriptures, under those several heads of divinity, which are the proper matter of prayer. But it did not consist with their design to collect all the Scriptures, which relate to each of these particular heads of divinity; their design could only be to produce a few as a specimen: There is still room for further enlargements, and every person is at liberty to furnish himself with more collections, as may consist with, and suit his particular occasions: And I cannot but think, that it would be of excellent use, if the Scriptures greatly applied, were still more and more drawn into our devotions: Not as though I thought the blessed God, it is always of one and the same mind, was any way affected, either with our much speaking, or with our variously expressing the same thing to him in prayer, even though it be in language drawn from a book of his own inspiring; But certainly a variety of Scripture expression, when within this variety there are couched new pleas and are worse the same thing, may be a mean of affecting us, which is one great end of prayer, and by which we become qualified and meet to receive from the hands of God, such favors and benefits as he has graciously promised to grant upon our praying to him. Besides, we must own that there is a great variety in our tempers, and we are differently affected at different times, and therefore the being

stocked with a good collection of Scriptures, under each of the principal heads of divinity, some of which may be used at one time, and others at another, may be a mean of cultivating and improving pious and devout affections in us. Moreover, since the Scriptures are a book of God's inspiring, and he has therein writ to use the great tings of his law, must it not be very pleasing to him, to see us treasuring up from this Holy Book, such things, which may be properly addressed to him in acts of devotion?

I just now hinted how well it would be, if the Scriptures were more and more drawn into our devotions, to which let me add by way of query; might it not tend very much to the improvement of a pious disposition in religious persons, did they in their daily course of reading God's Holy Word, take notice what there is in the chapter or Psalm they read, that may afford proper matter for any of the parts of prayer, whether adoration, or confession, or petition, or intercession, or thanksgiving, treasure it up in their minds, and make use of it accordingly? By this mean the Word of God, which is the great instrument both of regeneration and growth in grace, would be happily turned in *Succum & Sanuinem*, whereby the Christian would be nourished up to eternal life. I cannot but think, that a few verses thus daily read and improved, would turn to a far better account, and render and person a greater proficient in true piety and holiness, than the reading several chapters in the Bible every day in a cursory and heedless manner; especially, in these few verses were afterwards either in the day time, or in the night seasons meditated upon: How blessed would the man be that thus evidenced his delight in the Law of God, by meditating upon it day and night? A person taking such a course as this, could hardly fail of attaining a very excellent gift of prayer; and certainly a gift of this nature would make rich amends for half an hour thus spent every day. How many persons do daily take a great deal of pains,

and spend many hours, in the pursuit of what does not bring them in near so good a return as this would be?

I offer this composure of devotions only as a specimen, whereby persons may see what a variety of Scriptures may, under the head of divinity, be improved as proper matter of prayer, and doubtless a great many more than are here used under each head, may be improved to the same happy purpose. I say I offer it as a specimen, for the direction of such who may stand in need of direction in this matter; not but that I think any of the prayers in this collection may be used as a form, and so be very properly addressed to God, which if they be any sincer Christian in a right manner, I doubt not, will meet with a gracious acceptance at the hands of God, and prove a mean of strengthening a gracious disposition of soul in the same person: But it is chiefly designed for direction. Here is a great variety of devout thoughts, some of which may be used at one time, and others at another, according to the devout person may stand affected, and as the exigency of the case may require. They are calculated for the encouraging and promoting a devout temper in particular private persons; and I have often thought that such persons who resolve for heaven, and so to make somewhat of their religion, should not think it enough to bind themselves to just praying twice a day, when they arise in the morning and go to bed in the evening, (though' I wish this were seriously and conscientiously practiced by all that make a profession of religion) so as thereupon to reckon it altogether needless to address themselves to God at other times of the day, and as occasion may require. What if a Christian when he meets with temptation to some particular sin, to which he may also be strongly inclined, should retire and withdraw from the temptation, into some place where he might have an opportunity of seriously addressing himself to God in a prayer, for that grace which is directly opposite

to the sin to which he is at that time tempted? Might this not often prove a mean of rendering him a conqueror over the temptation? *Inst. Gr.* What if a passionate person that is apt to be soon angry, should, when at any time he meets with a provocation, in its nature apt to excite this passion of anger in him, instead of giving vent to his angry resentments, retire from the provoking object, and in a humble manner address himself to God in the prayer for meekness; with brokenness of heart bewailing his great proneness to anger, and earnestly imploring at the hands of God, grace to help in this respect, in time of need? Might not such a course as this frequently used, prove a happy means of subduing an angry passionate temper, which some are ready to say, they are not able to master, and of adorning them with the grace of meekness, which in the sight of God, is an ornament of very great price. I might also instance in other sins, such as pride, uncleanness, intemperance, &c. How well would it be for persons, if they would retire from the temptation to any of these sins, and make the prayer here drawn up for the opposite grace, the matter both of their serious meditation, and also of their solemn address to God? I do not know, but that such a method as this seriously pursued, might prove of great use, in advancing a Christian in his progress towards everlasting happiness, as it might be a means of adorning him with such graces as are necessary to render any persons meet for the glorious inheritance of the upper world.

This collection was the work of some of my solitary hours this last winter; enjoying through the gracious providence of God, a better leisure than a great many of my brethren, whose hands are fuller of business, as being better fitted for it, I was willing to devote some of it for the benefit of others, being very sensible of the truth of what a heathen once said, *Pro gratia hominum nos nati sumus*, we were not born, neither do we live for our own sakes, but for the

sake of others. And if anything in this collection may contribute never so little, either to the kindling or quickening a flame of devotion in any one person, I shall reckon my time well spent, that was employed in drawing it up. I am very much mistaken in myself, if retirement and usefulness in a subserviency to the divine glory and the good of souls, be not the top of my ambition in this world; and if I may be enjoy these, I envy no person the honors, the pleasures, the emoluments of a vain and transitory life.

Some perhaps may reckon the publishing of this collection a very needless thing, seeing we have so many books of devotion already extant: But with respect to this, it may be said, that there are different tempers and tastes in the world, by reason whereof a variety and choice of the same sorts of books may be very useful: Besides, there are several circumstances occurring, which do often occasion many persons to look into a book published by one, which could not be supposed to occur to occasion their looking into a book of the same nature published by another: But however, if any person will be at so much pains, as to compare this collection with any heretofore published, I believe he will find it different in sundry respects; besides, that it was composed with a different view, *viz.* To show such who stand in need of direction, what a variety of Scriptures under any head of divinity, may be improved into acts of devotion, as has been already hinted. Moreover, since the principal and most useful heads of divinity; such as the Creed, the attributes, the Ten Commandments, the Lord's Prayer, and in this collection prayed over, it is not impossible but the attentive person may gather some useful lessons of instruction from some of these; which is principally intended herein, not to supersede, (God forbid it should) but to be subservient to those praying gifts Christians are blessed with.

I would earnestly desire all persons, into whose hands this collection may fall, to seek after the grace, as well as the gift of prayer, without which the latter will prove of no avail to them; No! Though they had the tongue of angels and could speak with never so great a fluency and variety of sacred oratory. Would we pray, and so pray as to be heard, (without which, what does it signify to pray at all?) let us see that we follow after purity of heart, and holiness of life; for if we regard iniquity, though it be only in the heart, certain it is, the Lord will not hear our prayers. Let us likewise see that we offer up our prayers in a right manner, even if the exercise of all such graces, which are required in order to the rendering our prayers acceptable to that God, who has always been a God hearing prayer, and that ever since men began to call upon him.

I shall take this opportunity of declaring, that I a far from being governed by party zeal in matters of religion: The very term *party*, as it has been applied to men of different sentiments in religion, has always from my first beginning to study my religion, sounded harsh in mine ears: My temper and principles are in a high degree catholic. Let men dispute about religion as long as they please, I am very well satisfied, that the great design of the Gospel was to make persons holy, that by this means they may be qualified for the sight and enjoyment of God in the other world; which when I seriously consider, I cannot without pity behold the professors of Christianity ready to worry and devour one another about things of a very trifling nature, and which have little or no relation to that which is the main design of the Christian religion. If God, by the influences of his grace, will but work a holy disposition in me, and make me an instrument in any respect of implanting the like disposition in any of my fellow-creatures, I shall contentedly leave it to others to dispute about the unnecessary matters in religion, and by so doing, to raise trophies to themselves. Rather than be a

zealot in any party, I am well content to be slighted by the zealots of all parties.

That God, by the gracious influences of his Spirit, would accompany this poor performance, and render it effectual for the promoting of his glory, and the good of any well-disposed person into whose hand it may fall, is the earnest desire and prayer of,

Robert Murrey

Chester, May 10, 1712



CLOSET DEVOTIONS IN SCRIPTURE EXPRESSIONS

ADORATION OF GOD AS CREATOR AND PRESERVER OF ALL THINGS



Lord, *you have made Heaven, the Heaven of heavens with all their hosts; the earth and all things which are therein: As for the world and the fulness thereof, and all things that come forth of it, you have founded them.* I adore you, O Lord, for *garnishing the heavens by the Spirit; you have given the sun for a light by day and ordained the moon and stars for a light by night.* I adore your power and goodness manifested in this lower world; *you have founded the earth and hung it upon nothing, and you have also shut up the sea with doors, saying, thus far you have come and no further, and here will your proud waves be stayed.* I adore you as the Creator of every living thing here upon earth; *you made every living creature, beast and cattle, and creeping things of the earth; every winged fowl and moving creature that the waters bring forth; and every plant and tree of the field before it was in the earth, and every herb before it grew.* I adore you, O Lord, particularly for your creating man; upon this account you are *the Father of all men, and we all are the work of your hands; you are God, you have made us, and not we ourselves; we are your people and the sheep of your pasture.* I adore you for creating all things with such ease and facility; *through faith I understand that the worlds were framed by the Word of God: By your word, O Lord, were*

the heavens made, and all the host of them by the breath of your mouth; you did but speak, and it was done, you commanded, and all things stood fast: you said let them be, and it was so. Adored by your infinite and matchless power. I adore you for the kind design which you had in creating this earth, you did not create it in vain, but formed it to be inhabited; and for the kind design which you had in forming man, whom you did create for your own glory, and form, that he might shew forth your praise. I adore you, as for making man, so for making of one blood all nations for to dwell on all the face of the earth, by which means you did provide for the cementing the children of men together, in the bonds of mutual love and amity. Worthy are you, O Lord, to receive honor and glory and praise, for you have created all things, and for your pleasure they are and were created.

I adore you likewise, O Lord, as the gracious *preserver of all things*; as by you all things were at first made, so *by you do all things consist: you preserve and uphold all things by the word of you power, and they continue this day according to your ordinance.* It is owing to the benign influence of your gracious providence, *that seedtime and harvest, and cold and heat, and summer and winter, and day and night have not till now ceased; and because you have said it, I trust will not, while the earth remains.* I adore you for *preparing rain for the earth, and making grass to grow upon the mountains, for visiting the earth, and watering it, so that it brings forth herbs meet for them by whom it is dressed. With you, O Lord, is the fountain of life: you preserve man and beast: you give food to all flesh: in your hand is the soul of every living thing, and the breath of all mankind.* Praised be your name that you

give rain from heaven, and fruitful seasons, filling our heart with food and gladness. O Lord, you are in an especial manner the preserver of man; you bring forth food out of the earth for the service of man; wine that makes glad the heart of man, and oil to make his face to shine, and bread which strengthens man's heart. I adore and praise your name for the favorable protection of your kind providence extended to me and others of my fellow-creatures; you Lord only make us to dwell in safety, and your visitation it is that preserves the spirit. Oh that men would praise you, O Lord, for your goodness, and for your wonderful works to the children of men: Enable me, I beseech you, to shew to the generations to come the your praises, O Lord, and your strength, and your wonderful works, which you have done: Grant also that I may give glory to you, the Lord my God before you cause darkness, and before my feet stumble upon the dark mountains, and while I look for light, you turn it into the shadow of death: Grant it for your Son's sake, to whom be glory for ever and ever. Amen.

ADORATION OF GOD AS THE AUTHOR OF GRACE



Gracious Lord, I adore you, as one that is found of them that sought you not, and who makes yourself manifest to those who asked not after you. I acknowledge that it is by your grace, that any are what they are, and that all person's sufficiency is of you: I am very sensible that a man can receive nothing except it be given him from heaven, and that no man can come unto Christ, except you draw him. I owe it to your praise, that it is by grace than any are saved through faith, and that not of themselves, it is your gift, O God. I

adore you as *the God of Israel, who gives strength and power unto your people, and your people are made willing in the day of your power.* It is you, O Lord, who *draws, before any do run after you,* and seeing you are he *who works all our good works in us and for us; by you only will I make mention of your name.* I am very sensible and desire to owe it to your praise, *that every good and perfect gift comes down from above, even from you, the Father of lights, with whom there is no variableness, not the least shadow of turning.* If any do repent, it is because you *give them repentance to the acknowledgment of the truth;* If any do believe in your Son, it is owing to the *exceeding greatness of your power towards them;* If any are *in Christ Jesus, and so freed from condemnation,* it is of you; and if any are *created in Christ Jesus unto good works,* they are your workmanship; If any do *work out their salvation,* or do that which is well-pleasing in your sight, it is because you *work in them, both to will and to do of your good pleasure.* I adore you, O Lord, as the sole author of grace, and will ever reckon it fit for *him that glories, to glory in the Lord:* It is proper to give thanks unto you, O Father, for you *deliver sinners from the power of darkness, and translate them into the kingdom of your dear Son;* and it is you that makes your servants *fit to be partakers of the inheritance of the saints in light.*

I beseech you, O Lord, let me become *a partaker of the heavenly grace,* for Christ's sake! *For his sake save me from all the uncleanness. Take away the stony heart out of my flesh, and give me a heart of flesh; put your Spirit within me, and cause me to walk in your statutes.* Enable me to *return unto you with my whole heart,* and be graciously

pleased to *heal my backslidings: Turn me, and I will be turned, for you are the Lord my God; Quicken me, and I will call upon your name; yea, in your name will I rejoice all the day long: Put your fear into my heart, and let me not depart from you: Sprinkle, I beseech you, clean water upon me, and I will be clean:* Since it has pleased you to *send your Son Jesus, to bless sinners, in turning them away from their iniquities;* let me as well as others partake of this blessing: Grant that *unto me may be given grace according to the measure of the gift of Christ;* and oh that *Christ might live in me; for as I can do nothing without him, so I can do all things through Christ strengthening me.* Strengthen me therefore, O Lord, then *will I walk up and down in your name.* Do it I intreat you for your Son's sake, who *came not to call righteous, but sinners to repentance;* to whom with you, O Father, and the Holy Ghost, be honor, and everlasting praise. Amen.

DEDICATION OF THE HEART TO GOD



Blessed God, you have required me to *give you my heart,* and to whom Lord should I give it but unto you, since thou alone have a right to it, and you alone are worthy of it? I acknowledge your right, seeing *all souls are yours,* and you are worthy of it, since you only are a satisfying portion for the immortal soul. From a deep sense of these things, and also that *whatever I do in religion* is in vain, if my heart be withheld from you, I come at this time to present, dedicate and surrender it to you, O blessed Jehovah: When I consider what vanity and wickedness has lodged in it, and what a nest it has been of sinful thoughts,

impure desires, corrupt imaginations, and vile affections, I cannot but admire the rich condescension of your grace, in that you are willing to accept of the dedication of it to your service. And will you in very deed accept of my heart, which is of so little worth? Overcome by such a display of goodness, and in hopes of having it made better, I here present it to you. I resign my understanding to you, to be employed in contemplating your blessed nature and perfections, word and works; O Father of lights, enlighten it with the knowledge of such *things as make for peace*. I resign my will to you, to be rendered pliable to your holy will, both commanding and disposing; O grant, that through the power of your grace it may be more and more melted down into your holy will. I give up my affections to you, resolving that they will no longer be *set upon things below*, but *upon things above*; O give me to be more zealously affected to that which is good. I consecrate my memory to your service, to be a sacred treasury of divine and heavenly truths, *lest at any time they should slip*; O help it faithfully to retain the truths of the Gospel. I give up my conscience to you, to be informed and regulated by you, and so to be the guide and director of my actions; desirous also that it may give in a right testimony to, and pass a right sentence upon, whatever I do; O help me *to keep a conscience void of offense, towards you my God, and towards all men*.

I give my heart to you, O God, purposing by the grace to make it more my business *to purify it, to hide your Word* in it, *to do your will from it*, and whenever I attend upon holy duties, to make especial care that *my heart be fixed*. I purpose through your grace, in all my

approaches to you, to *sanctify you in my heart*; I will *draw near to you with my heart*; I will *seek you with all my heart*; I will *praise you with all my heart*, and whenever I sing your praises, will endeavor to *make melody to you with my heart*. O assist me by your grace to make good these purposes. I give my heart to you, that you may *sprinkle it from an evil conscience*, and by that means *put gladness into it*; that you may make it a heart of flesh, and *write your laws in it*; that you may *establish it by your heavenly grace*, and when *flesh and heart fail*, that you may be the *strength of my heart and my portion forever*; O God, I beseech you, accept graciously of this dedication, and let *the peace of God, which passes all understanding, keep my heart and mind through Jesus Christ my Lord*. Amen.

AN INTEREST IN THE PRIVILEGES OF THE GODLY



Lord, *how great is your goodness, which you have laid up for them that fear you, which you have wrought for them that trust in you before the sons of men?* I own myself a vile sinner, unworthy altogether of your favor, but for your Son's sake, I entreat an interest herein with my whole heart: O let me not be *appointed unto wrath, but to obtain salvation by my Lord Jesus Christ*. Deliver me from the power of darkness and let me be *translated into the kingdom of your dear Son*. May I be *blest with all spiritual blessings in heavenly places in Christ*. Let me be so *blessed as to have my transgressions and my sins covered*. May I be *set apart for yourself and give me to know that I am so*. Enable me to do well, and O let me be accepted; yea, let me *find grace in your eyes*. Let me *learn by*

experience, that the Lord has blessed me. Let everlasting consolation and good hope through grace be given me. O you who speak peace to your people, and to your saints, speak peace to my soul; and let the peace of God, which passes all understanding, keep my heart and mind through Jesus Christ. Grant that being justified by faith, I may have peace with you through my Lord Jesus. Let your Son make me free from the power of sin, and from the curse of the Law, then will I be free indeed. Let me be in Christ Jesus, so that no condemnation may attend me. Let power be given me to become a child of God. Give me a name better than of sons and daughters, even an everlasting name that will not be cut off. Let me be of the number of the precious sons of Zion, who are comparable to fine gold. Let me have this evidence of my being one of the Sons of God, even my being led by the Spirit of God. O give me to drink of that water, which whoso drinks of, shall never thirst. Leave me not comfortless, I beseech you, but manifest yourself to me; yea, come unto me, and make your abode with me. Dwell with me and be my God; I desire no greater favor, no greater honor, than to be the temple of God. May I be so blessed, as to walk in the light of your countenance; O let my soul be revived with that light which is sown for the righteous, and with that gladness which is sown for the upright in heart. Cause your goodness, I pray you, to pass before me. O you who are good to Israel, even to such as are of a clean heart, create in me a clean heart, and let me experience your goodness. Let me satisfied with the goodness of your house, even of your holy temple; and grant that being planted in the house of the Lord, I may flourish in the courts of my God; yea, let me flourish like the palm tree,

and grow like the cedar of Lebanon; O let me be like a tree planted by the rivers of waters, which brings forth fruit in its season; grant that my leaf may not wither, and whatsoever I do let it prosper. Help me to walk uprightly and may it please you to give me grace and glory, and to withhold no good thing from me. Give me grace to walk righteously, so that I may dwell on high, and have you, who are the munition of rocks, for a place of defense; so that bread may be given me, and my waters may be sure. Let the Sun of righteousness arise upon me with healing in his wings, so that I may go forth and grow up as calves of the stall. Give me to find wisdom, so that I may find life, and obtain favor from you, O Lord. Let me have grace to keep your covenant and let me experience all the paths of the Lord to be goodness and truth. Enable me to fear you, and let your secret be with me, and show me your covenant. May my soul dwell at ease in you and teach me in the way that I should choose. Enable me to trust in you and suffer me not to be desolate. Grant that I may delight myself in you and give unto me the desire of my heart. Let my steps be ordered by you, and delight in my way. O you who take pleasure in your people, even in them who fear you, and hope in your mercy; let me be such a one in whom you take pleasure. Do not forsake me, O Lord, for your name's sake: Let me be of the number of those perfect ones, who you will never cast away. Let me be so happy as to have you the God of Jacob for my continual help; and as the mountains are round about Jerusalem, so may it please you, to be round about me from henceforth, even forever. Instruct me and keep me as the apple of your eye; yea, be a continual support unto me: O eternal God, let me have you for my refuge, and

underneath me let your everlasting arms be. Be my strength in a time of trouble. O you who preserve the souls of your saints, let me be preserved forever. May all things work together for my good; if any should think evil against me; let it appear that you meant it for good. Though I fall, yet let me not be utterly cast down; but graciously uphold me with your hand. Let my ways please you and make even my enemies to be at peace with me. Give your angels a charge concerning me, to keep me in all my ways; O let them encamp round about me. O you, who keep the feet of your saints, suffer not my feet at any time to be moved, out of the way either of duty or comfort. Let my life be hid with Christ in God, so that when Christ who is my life shall appear, I may appear with him in glory. With everlasting kindness, I pray you have mercy upon me, and let me have a sense that my name is written in the book of life, and I will rejoice more than if spirits were made subject to me. Let me be made meet for the glorious inheritance, and in a little time, may it please you to bruise Satan under my feet. I desire to be of the number of those sheep to whom you will give eternal life, who will never perish, and whom no man shall pluck out of your hands. Give me grace to serve and follow you, that where you are, I your servant may also be; O let me never be separated from the love of Christ, but may I be more than a conqueror through Christ that loved me. Let me be yours, O Lord of Hosts, in the day when you make up your jewels; and while I am in this world, let your eyes be ever upon me, and your ears open to my cry. May I be of the number of those whose end is peace, and of those righteous ones, will be had in everlasting remembrance. When I leave this world, grant that I may

sit together with Christ in heavenly places; let me then be a fellow citizen with the saints, and of the household of God. Deny me not these requests, I entreat you, for the sake of your Son who is worthy, to whom be ascribed everlasting praises. Amen, Amen.

THE ARTICLES OF THE CREED MEDITATED UPON AND PRAYED OVER

I believe in God, the Father Almighty, maker of heaven and earth.



lessed Lord, *I believe that you are, for the heavens declare your glory, and the firmament shews forth your handywork: Your eternal power and godhead are manifest, from the things which I behold. O strengthen my faith in your existence and enable me to live as one that firmly believes the same. May I never be so great a fool as to say in my heart there is no God, or to believe there is one, and yet live as though there were none. I believe that you are the Father, in an eminent sense, the Father of our Lord Jesus Christ, and in an inferior sense, the Father of all created beings. I adore you as the Father of angels, for when you laid the foundation of the earth, those sons of God shouted for joy. I adore you likewise as the Father of all men, since you have created all; and in a particular manner the Father of all true Christians, since these are your workmanship, created in Christ Jesus unto good works. You are my Father as I am your creature, O let me be a new creature, and so be a Father unto me, even in a way of special grace. I believe also that you are Almighty. I adore you as one clothed with strength; yea with*

you all things are possible, and nothing is too hard for you. If I speak of strength, O Lord, you are strong; all other strength, if compared with you, is not worth speaking of. Grant therefore, I humbly beseech you, that I may not provoke you to jealousy, as though I were stronger than you: but let a sense of your almighty power continually influence me, to fear and reverence you, to trust in you, and submit unto you. I believe that you are the maker of heaven and earth. By you, O Lord, were all things created that are in heaven and earth, visible and invisible, whether they be angels or thrones, or dominions, or principalities, or powers: all things were created by you, and for you. O how worthy are you to be praised by all creatures! Worthy are you, O Lord, to receive glory and honor, and power, for you have created all things, and for your pleasure they are and were created. I will praise you, for I am fearfully and wonderfully made by you. Your hands have made and fashioned me, O give me an understanding that I may learn your commandments: You are God, you have made me, and not I myself. O give me to know this, and from a sense hereof, to serve you with gladness of heart all my days. Enable me to commit my soul unto you in well doing, as unto a faithful Creator, and graciously keep what I commit unto you until the Great Day. Do it I pray you for your Son's sake, to whom, &c.

And in Jesus Christ his only Son our Lord.



lessed Lord, as I believe in you, so *I believe in your Son Jesus Christ my Lord*; O help my unbelief. I believe Jesus is the Christ, *whose coming into the world you spoke of,*

by *the mouths of all your holy prophets* which *were since the world began* (Lk 1:70); and bless you for fulfilling in him the promise made to Abraham, that in *his seed all the families of the earth should be blessed* (Gn 22:18); and likewise to Jacob, that *the Shiloh should come* (Gn 49:10), and to him *should the gathering of the people be*. I believe that Jesus is the Christ and bless you for *anointing him with the oil of gladness above his fellows*. I heartily assent to his being that *prophet that should come into the world, to his being an high-priest of good things to come, to his being Lord of Lords, and King of Kings*; O let me have grace to *receive him* in all his anointed offices; to attend to him as my prophet and teacher, to confide in him as *the apostle and high-priest of my profession*, and to *obey him, as my Lord and King*. Enable me, I beseech you, as *I name the name of Christ, to depart from all iniquity*. I believe this same Jesus to be your ONLY SON, even your *well-beloved and only begotten Son, who came forth from you the Father, when he came into the world*, but his generation I am not able to declare. O let the super-eminent dignity of this divine person raise in me a high admiration of his astonishing love, in his being willing to *come down from Heaven*, to suffer so many evil things in this sinful, miserable world. I believe this same Jesus to be *LORD of all*, which I *confess* at this time to *the glory of you the Father*: I believe him to be *Lord of Lords and King of Kings*; and do also acknowledge him to *be my Lord*, both as he *has bought me with a price*, and as I have been given up to him in the ordinance of baptism: Stir me up, I beseech you, and enable me to obey him as my Lord. Make me *joyful in this my King*, and give me grace to *bow*

to his scepter, which is a scepter of righteousness. Suffer me not to rest in a bare calling him Lord, Lord, since not everyone that does so shall enter into the kingdom of heaven; but he that does the will of you his Father. Grant that as I call Christ Lord, Lord, so may I do the things which he says. Let it never seem evil to me, to serve this Lord, who has done and suffered so much for me; hear and answer for his sake, to whom, &c.

Who was conceived by the Holy Ghost and born of the virgin Mary.



Blessed Lord, I adore you for the miraculous conception and birth of our Lord Jesus Christ, who *was conceived by the Holy Ghost, and born of the Virgin Mary.* I adore you, that since the *children*, whom you did design to redeem, *were partakers of flesh and blood*, you did send your Son *to partake* of the same, by which means he was qualified to *set an example* of holiness and obedience, to be *a priest ordained for men in things pertaining to God, to die for sin*, and by that means *to destroy him that had the power of death, even the Devil.* O forever blessed be your name, that he was *made like his brethren*, whereby he was qualified to be *a merciful and gracious High Priest*, for in that he *suffered being tempted, he is able to succor them that are tempted.* Having *a High Priest that was in all points tempted, like as I am*, I take boldness to *come to the throne of grace*; O let me find *mercy to pardon and grace to help in every time of need.*

I adore you and bless you, O Lord, for those *good tidings of great joy, which* at that time *happened to all people, when in the city of David there was born a Savior, even Christ the Lord: Glory be to you in the highest,* for evidencing so much *good will to men here upon earth.* I adore and bless you for the great honor that was done the human nature, by your *Son's partaking of flesh and blood.* Lord keep me from acting unworthy the dignity of this nature, which you have thus advanced. O *that Christ might be formed in my heart,* since otherwise it will be of no avail to me that he was formed in the womb of the virgin. As he was partaker of the human nature, so grant, I pray you, that I may become a *partaker of the divine nature:* Let the *Holy Ghost come upon me and overshadow me,* that being *born in the spirit,* I may live to your honor and glory. As the *Holy Ghost did overshadow a pure virgin, in the birth of Christ;* so grant that my heart being made pure, it may become a proper *habitation for your Holy Spirit.* Seeing it has pleased you, O Lord, to *raise up for me a horn of salvation in the house of your servant David;* seeing you have thus *visited and redeemed me,* grant that *being saved out of the hands of my spiritual enemies,* I may *serve you in holiness and fear* all the days of my life. Grant it for your Son's sake, to whom, &c.

Suffered under Pontius Pilate was crucified, dead, and buried.



blessed Lord, I adore and magnify your name, for *delivering up your Son to the death* for me, a vile offender: Herein, O *God, did you commend your love to sinners, in that Christ died for them, that they might be reconciled to you by the*

death of your Son. Herein is love; not that we sinners loved you, but that you loved us, and sent your Son to be the propitiation for the sins of the world. Adored be the astonishing love of Christ my Lord, who hath loved me, and washed me from my sins in his own blood, and by this means has made me to my God a king and priest, O the height, and depth, and length, and breadth, of that love of Christ which passes knowledge; that great love wherewith he has loved me; and which he expressed by becoming obedient to death, even that of the cross. O may I be reconciled unto you by the cross of Christ. Since Christ has appeared to put away sin by the sacrifice of himself, O let all my sins be put away by virtue of his atoning sacrifice. May the death and crucifixion of Christ prove effectual, through your grace, to excite in me an indignation against sin, and a hearty love to you, and thy well-beloved Son. Since the Son of God was once crucified for my sins, O suffer me not to be crucifying him afresh by living in sin: But help me in conformity to the death of Christ, to be dying daily to sin, and in conformity to his crucifixion, both to be crucified to the world, and also to crucify the flesh with its affections and lusts. Enable me ever to yield obedience to him, who was obedient to death, even the death of the cross for me, and still be ascribing glory to him; for worthy is the Lamb that was slain, to receive power, and riches, and wisdom and strength, and honor, and glory, and blessing, for he was slain, and hath redeemed me to God by his blood.

I believe that as Christ was crucified, so he was buried; adored be his great love for humbling himself so far as to *descend into the lower parts of the earth*, whereby he has confirmed his death, has fulfilled

types and prophecies, has evidenced his conformableness to those whom he came to save, and has sweetened the grave for all his followers. O let a sense of Christ's descending into the grave, mind me of my being laid there, and be a means of quickening me in my preparations for the same, that whenever my body comes to be committed *to the dust*, my soul may be taken to *be with Christ in paradise*. Since my *Lord was laid in a sepulcher*, let not me, O God, be frightened at the apprehensions of my *being laid there too*; but may it prove a happy resting place for me, till the morning of the resurrection, when being awakened by *the voice of the arch-angel, and the trump of God, I may go forth to meet my Lord in the air*, who, though *he was dead, is now alive, and lives for evermore*. Grant this for his sake, to whom, &c.

The third day he rose again from the dead.



lessed Lord, I believe that you did *raise up Jesus from the dead, whom the Jews slew and hanged upon a tree*. O strengthen my faith in this fundamental article. I bless you that you *did not leave his soul in hell, nor suffer your Holy One to corruption*; but did declare him to be the *Son of God with power by his resurrection from the dead*: Herein, O Lord, you did manifest your great power; for though *Christ was crucified through weakness, yet he lives by the power of God. I know that my Redeemer lives*, and I bless you, that by *raising him from the dead*, you did both vindicate his honor, which a little before had been laid in the dust and did also give him an entire discharge from all those sufferings, which for

my sake he voluntarily sustained. I bless you also, that *as he was delivered for mine offenses, so he rose again for my justification*; and that by his resurrection all believers have a sure pledge given them of their own resurrection, for *Christ is risen, and become the first fruits of them that slept*. I adore you for raising *him on the third day*, by which means you gave an abundant proof of his being dead, and for deferring it no longer, left the faith of his disciples, which began to stagger, should have quite failed.

Stir me up, I pray you, often to think and meditate upon the resurrection of Christ from the dead, which is a doctrine fraught with so much comfort. Help me often with pleasure *to remember that Jesus Christ of the seed of David was raised up from the dead, no more to die, or to return to corruption*. Give me grace, both *to confess with the mouth the Lord Jesus, and to believe in my heart, that you have raised him from the dead*. May I be risen with Christ and help me to set mine affections on things that are above. O God and Father of my Lord Jesus Christ, according to thine abundant mercy, grant that I may be begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fades not away. As I have by baptism been planted into the likeness of his death; so may I also be planted into the likeness of his resurrection; and like as Christ was raised up from the dead, by the glory of the Father; so help me to walk in newness of life. O let me be quickened together with Christ, and since Christ, though *he died for sin once, yet lives, and lives unto God*; grant that I may reckon myself dead indeed unto sin, but alive unto God through my Lord Jesus Christ. Because

Christ, *though he was dead, yet now lives*; let me *live also*, live a spiritual life now, and an eternal life hereafter; a life of grace in this world, and a life of glory in the other world. Since *Christ being raised from the dead, dies no more, death has no more dominion over him*, grant in conformity hereto, that I *being raised from the death of sin, may die no more*; let *that death have no more dominion over me*. Seeing *Christ is risen and become the first-fruits of them that slept*, let *his resurrection prove a sure pledge of a happy and glorious resurrection unto me*. Give me grace to be now *waiting for your Son from heaven, whom you did raise from the dead*; And after I have slept in the dust of the earth, O you, *who raised up the Lord, raise me up also by your own power*. In the meanwhile, O *God of peace, who brought again from the dead the Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make me perfect in every good work, to do your will, working in me, that which is well pleasing in your sight, through Jesus Christ, to whom be glory for ever and ever, Amen*.

He ascended into Heaven and sits at the right hand of God the Father.



Blessed Lord, I believe that when Christ had *shown himself alive after his passion by many infallible proofs, he left the world again, and went unto you, his Father*. I bless you, that as *by his resurrection from the dead, so by his ascension into heaven, you did further declare him to be the Son of God with power*. Seeing *he left the world in such an extraordinary manner, and went*

unto you, his Father, I am assured that he came from you when he came into the world. I adore and magnify your name, for the glorious and triumphant ascension of the Lord Jesus Christ, that when he ascended on high, he led captivity captive, and received gifts for men; yes, for the rebellious also, that the Lord God might dwell among them. I rejoice that he is gone unto you his Father and is entered into that joy that was set before him, when he endured the cross, and despised the shame: seeing for my sake he was willing to be lifted upon the cross, I rejoice at his now being lift up to heaven. I bless you that I now can come boldly to the throne of grace, seeing I have a great High-Priest who is passed into the heavens, Jesus the Son of God, upon whose advocateship and intercession I entirely depend for all the favors I now enjoy and hope for. Alas, O Lord, when I consider your infinite majesty, and spotless purity, together with mine own meanness and vileness, I should not dare to look up to heaven, and direct my prayer to you there, had I not there Jesus mine elder brother, appearing in your presence for me: But having this High-Priest over the house of God, I presume to draw near to you. O that you would help me now, and at all times, to do it with a true heart in full assurance of faith, having my heart sprinkled from an evil conscience, and my body washed as with pure water. Give me grace to believe in him, though I neither have, nor can see him in this world, since he is gone into the heavens, which do and will receive him until the time of the restitution of all things. May I be made a partaker of some of those gifts which Christ received for men, then when he ascended on high. May the Comforter be given to me, for the sending of whom

it was expedient that Christ should go away. Quicken me together with Christ and make me to sit together with all yours in heavenly places in Christ Jesus. Seeing Christ is ascended into heaven, help me, I intreat you, often to be ascending there in pious thoughts, in devout meditations, even there where Christ is gone to prepare a place for his followers. O grant me your grace, whereby I may be preparing myself for this place, so that I may at last come there, where he is to behold the glory which you have given him. Seeing Christ is entered into Heaven as my forerunner, quicken my pace in the way to Heaven, and enable me to run after him.

I believe that Christ *being received up into glory, is now set at the right hand of God.* Hosannah to this my exalted Redeemer, who, though *he made himself somewhat lower than the angels,* is now advanced higher, for you never did say to *any of the angels, sit at my right hand.* I rejoice to think, that after all the toils and sufferings which he here underwent, he now enjoys an undisturbed rest and tranquility in your blessed presence, *where there is fulness of joy, and at your right hand, where there are rivers of pleasure for evermore.* O give me grace ever to serve and obey this exalted Prince: Stand by me in all my conflicts with the powers of darkness; Enable me to *overcome,* and *grant that at last I may sit down with Christ on his throne; as he overcame and is set down with his Father on his throne.* Grant it for his sake, to whom, &c.

From thence he shall come to judge the quick and the dead.



lessed Lord, I believe that you have *committed all judgment to the Son*, and that he will at the Last Day come to *judge both the quick and the dead*: for you have *appointed a day, in which you will judge the world, by that man whom you have ordained, whereof you have given assurance to all men, in that you have raised him from the dead*. I bless you that you have given him *authority to execute judgment, because he is the Son of Man*. I adore you, for investing the human nature of my blessed Savior, with the high office and dignity of judge of the world, herein rewarding his sufferings, and declaring the equity of your judicial proceedings. I have reason to thank you, that I *have not a judge, that cannot be touched with a feeling of my infirmities, but one who was in all points tempted like as I am, though without sin*. O God, since you have appointed one to be my judge, and one who, when he comes to judge the earth, will *judge the world with righteousness, and the people with truth*, make me seriously mindful of the future judgment, and stir me up to prepare for it. Since *the Day* is coming *when all things shall be dissolved*, make me now such a *manner of person* as I ought to be, and as I shall then wish I had been. Let a sense of the future awful account quicken me, to be now often calling myself to account, yea, *O Lord, do search me and try me, and see what wicked way there is in me, and lead me into the way everlasting*. Give me grace to avoid all secret sins, since you will *judge the secrets of men by Jesus Christ*, and will *bring every work into judgment, with every secret thing, whether it be good, or whether it be*

evil. Enable me also to shun all *idle and wicked words*, seeing I am told by the judge himself, that *every idle word which men shall speak, they shall give account thereof in the Day of Judgment.* Help me to abandon all evil works, since in that day *it will be rendered to every man according to his works.* Suffer me no longer to *walk in the ways of my heart, and in the sight of my eyes*, from a serious consideration, that for these things you will *bring me into judgment.* Lord, keep me from *working iniquity*, so that I may not in that great and terrible Day, hear you *saying, depart from me.* Make me circumspect in my whole behavior, seeing I am *to give an account of all the actions done in the body.* God grant that I may behave myself after such a manner in this world, as that I may have *boldness in the day of judgment, when many will hide themselves in the dens, and in the rocks of the mountains, and say unto the mountains and rocks fall on us, and hide us from the face of him that sits upon the throne, and from the wrath of the Lamb.* O may I have an interest in the Judge's favor: Let me be *engrafted into him, and abide in him, that when he appears, I may have confidence at his coming:* Suffer me not to act after the manner of those fool-hardy creatures, who are continually by their sins provoking him to be their enemy, who 'ere long is to be their Judge. Seeing every *hidden thing will be brought to light*, in that Day convince me what a foolish thing hypocrisy is and give me grace to be sincere in all my actions, approving myself to be *an Israelite indeed, in whom there is no guile.* Since you will *judge every man according to his works,* give me grace to *pass the time of my sojourning here in fear.* Deliver me, I pray you, from *judging others,* since

everyone must give an account of himself to God. Stir me up to abound in all acts of mercy and charity, and also with great faithfulness and diligence to improve my *talents*, so that I may *give up my account hereafter with joy, and not with grief.* Help me often by an eye of faith to be *looking towards* the great day, and grant, I beseech you, that when *the chief Shepherd appears*, I may *then receive a crown of glory*; when the *sheep come to be separated from the goats*, let me be *placed among the sheep at his right hand*, when many will be *placed at his left hand*, to whom it will be said, *depart from me you cursed into everlasting fire*: I dread, O Lord, this sentence above all things; I cannot bear the thoughts of *departing from you, the fountain of life, and spring of all true felicity*; much less of *departing from you with a curse into everlasting fire.* O let *my whole spirit, soul, and body, be preserved blameless, even unto the coming of Christ.* Hear and answer for his sake, to whom, &c.

I believe in the Holy Ghost.



Holy and Glorious Majesty, *I believe in the Holy Ghost*, whom you did send down in his extraordinary and miraculous influence upon the apostles, and many primitive Christians, and whom you have promised to give with respect to his ordinary, special, and saving influences, to *all that ask* in truth and sincerity. Blessed be God for *the signs and wonders, and divers miracles and gifts of the Holy Ghost*, with which you did bear *witness to the great salvation*; and blessed be your name for the promise, that as *earthly parents know how to give good gifts to their*

children, so our heavenly Father will give the Holy Spirit to them that ask him. I pray, O Lord, make me a partaker of this heavenly gift, which I am encouraged to ask at your hands, seeing you have promised it to all that are far off, even to as many as the Lord our God shall call; O grant that I may not be left destitute hereof, seeing I am informed from your Holy Word, that if any man have not the Spirit of Christ, he is none of his. Breathe upon me therefore, and say, receive the Holy Ghost, since otherwise I cannot enter into the Kingdom of Heaven. O merciful Father, save me by the washing of regeneration, and the renewing of the Holy Ghost. Let me be washed and sanctified by the Spirit of God, as well as justified in the name of Jesus. Let me be led by the Spirit, and may I have an unction from this Holy One, whereby I may know all things necessary, in order to my eternal happiness. Pour down upon me a spirit of grace and supplication. I know not what to pray for as I ought, O let the Spirit itself make intercession for me with groanings that cannot be uttered. May his blessed influences inspire all my devotions and help mine infirmities in the duty of prayer. Send the Spirit of your Son into my heart, crying Abba, Father; and let me have your Spirit to bear witness with my spirit, that I am of the number of your children. I desire, O Holy Father, that the fruit of the Spirit which is in all goodness, righteousness, and truth, which includes love, joy, peace, long-suffering, gentleness, faith, meekness, temperance, may appear visibly in my life and conversation. Let my soul be purified in obeying the truth, through the Spirit, unto charity and unfeigned love of the brethren, and let the love of God be shed abroad in my heart, through

the Holy Ghost, I humbly beseech you. May I be sealed with the Holy Spirit of promise, and let it be in me the earnest of a future glorious inheritance, till the redemption of the purchased possession. Give me the Spirit, that I may know that Christ dwells in me, and I in him. O send that Comforter to abide with me, that I may be full of joy and comfort through the power of the Holy Ghost. May the Spirit of Jesus and of glory rest upon me, and keep me from grieving this divine guest, and quenching any of his heavenly motions. While some are sowing to the flesh, from which they will reap corruption, enable me by your grace to be sowing to the Spirit, so that of the Spirit I may reap life everlasting, through Jesus Christ, to whom, &c.

The holy catholic Church the communion of saints.



Blessed Lord, I believe you have a Church in the world, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone, in whom all the building, fitly framed together, grows unto an holy temple in the Lord. I bless you, O Lord, that you are pleased to gather to yourself a Church in this sinful world, that it pleases you to call any of the sons of fallen Adam to faith and holiness, in hopes of eternal life. Adored be your name, that the Gospel, which was made known to all nations for the obedience of faith, was mighty through God to the pulling down of strong holds, insomuch that multitudes turned from idols to serve you the living and true God. O blessed God, who did at first give some Apostles, and some Prophets, and some Evangelists, and does still continue to give some Pastors and Teachers, I beseech you, of

your heavenly grace, sanctify all these gifts given unto men, for *the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ*. Let there be *daily those added to the Church, that shall be saved*; let it still be said of Zion, *that this and that man was born in her*, and may such as *are planted in the house of the Lord still flourish and bring forth fruit*. Accomplish, I humbly beseech you, those prophecies and promises recorded in your Holy Word relating to your Church. May it please you graciously to enlarge it; since *to this end Christ both died and rose and revived, that he might be Lord both of the dead and the living*. O let the *kingdoms of this world become the kingdoms of your Christ*. Let all *kings bow down before him, and all nations serve him, and unto him let the gathering of the people be*. May it please you, graciously to remember your Church; O *grave Zion upon the palms of your hands, and let her walls be continually before you*, that she may never have reason to complain, and say, *the Lord has forsaken me, and my Lord has forgotten me*. May it please you, to cast a favorable eye upon it; O *look upon Zion, the city of solemnity, and let your eye see Jerusalem a quiet habitation*. May it please you, graciously to preserve and defend your Church; Let *no enchantment prevail against Jacob, nor any divination against Israel: O deliver not the soul of the turtle dove unto the multitude of the wicked*; Let *there be no hurting nor destroying in all your holy mountain, but be a wall of fire round about it, and the glory in the midst of it*. May it please you, graciously, O Lord, to support and comfort your church; O *comfort your Zion, yea, comfort all her waste places*. Be pleased, O Lord, to afford your presence to

and with her; *Be in the midst of her, then she shall not be moved.* Evidence, I beseech you, your love to her; Let it appear to all the world, *that the Lord loves the gates of Zion more than all the dwellings of Jacob.* Let the Church be filled with your glory; *O let the glory of the Lord fill this house of the living God, and then glorious things will be spoken of her.* Let your Church never want faithful guides and pastors; *O give her pastors according to your own heart, who may feed the church, which your well-beloved Son purchased with his own blood.* Let your Church be *upheld by you throughout all generations:* May it be so firmly *built upon the Rock of Ages,* as that the *gates of Hell may never prevail against her.* Let the *Church, which Christ loved and gave himself for,* be more and more *sanctified and cleansed,* that hereby it may be made *meet to be presented to himself a glorious Church, Holy, and without blemish.* Hear and answer, for your Son's sake, who is *the head of his body, the Church, to whom, &c.*

Another upon the same article.



lessed Lord, you *have chosen Zion, and desired it for your habitation; this is your rest forever, here you will dwell, for you have desired it.* I believe you have a CATHOLIC Church in the world, a Church of universal extent, and including persons of all sexes, all ages, all conditions. *In Judah formerly you were known, and your name was great in Israel; in Salem was your Tabernacle, and your dwelling place in Mount Sion: You showed your word unto Jacob, your statutes and judgments unto Israel, you did not deal so with any other nations; but now you have taken down the*

enclosure that separated Jews and Gentiles, and have ordered the everlasting gospel *to be preached to all nations: The hour is now come, wherein all that worship you in spirit and truth*, shall be accepted, wherever they may be. Formerly you had a respect to *the seed of Abraham your servant*, but now it has pleased you to evidence an equal respect to persons of different nations; now I know there is *neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free*. I bless you, that all distinction of nations is now done away by the Gospel, and I humbly beseech you, grant that I may be a true living member of this mystical body that is thus widely extended. May I be a *sheep* belonging to *that one fold and one shepherd*, who graciously *laid down his life for his sheep*. Grant, that whereas I have been a *stranger and foreigner*, I may henceforth be *a fellow-citizen with the saints, and of the household of faith*: Let me be *a living stone in this spiritual building, wherein Christ Jesus is the chief Cornerstone*. Whereas the Church is the *spouse of our Lord Jesus Christ*, let me be *espoused to this blessed bridegroom, so that when the Marriage of the Lamb is come, and his wife has made herself ready*, I may be of the happy number of them, who being called to the *Marriage Supper of the Lamb, will be glad, and rejoice, and give honor unto him*.

I believe this Church of yours is a HOLY Society, a *Holy Temple*, for Christ *gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word*; O let me be thus sanctified and cleansed, so that when this *Church is presented hereafter a glorious Church, not having spot, or wrinkle, or any such thing, I may then be*

holy and without blemish: Lord, make me holy in all manner of conversation in this world. May I have a pure heart and clean hands, so that I may hereafter ascend to the hill of the Lord: Holiness becomes your house, O Lord, forever, even your Church which is your house; I desire to be of their number, who are called the Holy People, the redeemed of the Lord. O let me be possessed of that purity of heart, which is necessary to qualify me for the beatific vision, even the sight and enjoyment of God another day. I bless you for the communion of saints, and that if we walk in light, we have fellowship one with another, even with all that in every place call on the name of Jesus Christ our Lord; both theirs and ours: O let me have fellowship with the Father and the Son, and with all saints, even all those who are my brethren and companions in tribulation, and in the kingdom and patience of Jesus Christ; and may I be entitled to a more intimate one in the world to come. Enable me, by your grace, to act a good part while I am a member of the Church Militant, and may I hereafter be admitted a glorious member of the Church Triumphant; May I, O Lord, come at length to Mount Sion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant; grant this for Jesus the Mediator's sake, to whom with the Father, and the Holy Ghost, be honor and glory, and everlasting praise. Amen.

The forgiveness of sins.



blesed Lord, you have *proclaimed yourself the Lord, the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth, forgiving iniquity, transgression and sin: Who is a God like you, pardoning iniquity, and passing by the transgressions of your people.* I adore and praise your name, inasmuch as you have not only *declared your readiness to forgive all manner of sin and blasphemy,* but have set before me in your Holy Word, many examples of your pardoning very great sinners, whereby I am encouraged to seek you for pardon, though I have been a sinner before the Lord exceedingly, even unto you, who make *sin of a scarlet dye white as snow, and such as are red like crimson to be as wool:* When I read how your pardoning mercy was extended to Mary Magdalene, who had *seven devils,* to the Apostle Paul, who was *a blasphemer and persecutor,* and to many of the Corinthians who were *drunkards, whoremongers and idolaters,* I am encouraged to hope in your mercy, though I am one of *the chief of sinners:* I know, O Lord, that *your arm is not shortened that it cannot save,* and am very sensible that the *blood of Jesus Christ my Lord which cleanses from all sin,* and which cleansed these polluted wretches, has not lost any of its virtue, and therefore I am encouraged to hope, that *I may be justified in the name of Jesus, and washed by the Spirit of God,* as well as these.

When I consider, O Lord, how *forgiveness is through Christ preached to fallen men,* when it was not preached to fallen angels; and how many of the vilest of the sinful posterity of Adam are made

partakers of it, when the *angels that sinned, are reserved in chains of darkness to the judgment of the great day*, I see abundant reason to have my soul lifted up in praise to you; Oh that I may be interested in this blessed privilege, and so freed from that everlasting condemnation which my sins have justly merited. Lord, *let my sins all of them be covered, impute not iniquity to me; purge away all my transgressions, and cast all my sins into the depths of the sea*; I admit I deserve not so great a mercy, but be pleased to *blot out my transgressions for your own name sake*; do it for his sake also, *who was wounded for my transgressions, and bruised for mine iniquities, and whom you have set forth to be a propitiation through faith in his blood, to declare your righteousness for the remission of sins*. I dread falling into the hands of your avenging justice; and seeing I must do this, if I am not received into the arms of your pardoning mercy, O receive me hereinto: O let the debt of punishment, which by my sins I have contracted, be graciously remitted, since otherwise I must be cast into the prison of Hell, from *whence there is no redemption*. Though my sins are many and great, yet they are not too many, too great, either for your infinite mercy to forgive, or for the blood of your Son to expiate. *I return to you, O Lord, from whom I have grievously revolted, O have mercy on me: and unto you, my God, do abundantly pardon me*, who stand in need hereof by reason of my abundant transgressions. Give me faith in Christ, that hereby I may be qualified for *receiving the remission of my sins*. Give me *repentance towards God*, that by this means I may also be qualified for having *my sins blotted out when the times of refreshing shall come from the*

presence of the Lord. Give me, I pray you, a sense of your pardoning mercy; Comfort me, Comfort me, O Lord, by saying unto me, your iniquities are forgiven; O satisfy me with your loving-kindness, and say unto me, be of good cheer, your sins are forgiven; do it for his sake who gave himself for me, that he might redeem me from all iniquity, to whom, &c.

The resurrection of the body.



Lord my God, with you *all things are possible*; you are the Almighty God, and *nothing is too hard for you to effect*. As your power is great, so is your goodness, which among other things, appears in the promises of a happy resurrection to all those *that die in the Lord*. I beseech you, O Lord, strengthen my faith in this *exceeding great and precious promise*, and whatever it may to others, grant that unto me it *may never seem a thing incredible that God should raise the dead*. Let me be entitled to the privilege of a happy and glorious resurrection: O grant that I may now be raised from the death of sin; that being interested in *this first resurrection, the second death may have no power over me*. Stir me up to do good, so that *when the hour is come, wherein all who are in the grave, shall hear the voice of the Son of God and come forth*, I may then *come forth to the resurrection of life*. Give me grace now to *be waiting for the adoption, to wit, the redemption of the body*, and let me *be satisfied when I awake in the morning of the resurrection with your likeness*: When *the Lord himself will descend from heaven with a shout, with the voice of the archangel, and the trump of God*, may I be

of the happy number of *those dead in Christ, who shall rise first*. Give me grace now, O Lord, to *be looking for the Savior, the Lord Jesus Christ, who shall change my vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself*; and let me now be *sealed by the Holy Spirit of God unto the day of redemption*. O gracious Father, *who raised up the Lord, raise me up also by your own power, and let the body which is now sown in corruption, be raised in incorruption; the body which is now sown in dishonor, be raised in glory; the body which is now sown in weakness, let it be raised in power; the body which is now sown a natural body, let it be raised a spiritual body*: Give me grace, in pursuance of so glorious a hope, not to *suffer sin to reign in my mortal body, nor to yield its members as instruments of unrighteousness unto sin*. Enable me, by your grace, to preserve and keep it pure, and undefiled, as the *temple of the Holy Ghost*, so that after this *temple has been delivered by death*, it may be *raised up again* after a glorious manner and made to *shine like the sun in the firmament*. When the time comes, O blessed Lord, that *they that sleep in the dust of the earth shall be judged*, grant that I may *awake and sing; and when Christ who is my life shall appear, O let me appear with him in glory*. Hear and answer, for the sake of him who *is the resurrection and the life*, and who has promised all his followers, that *because he lives, they shall live also*; to whom with you, O Father, and the Holy Ghost, be honor and glory, and everlasting praise. Amen.

The life everlasting: As it respects the future misery.



blesed Lord, I believe there is an everlasting life after this short life is ended, wherein the wicked will be punished, and the righteous rewarded; O strengthen my faith herein. It is owing to your great mercy, O Lord, that I am not there, *where there is weeping and wailing, and gnashing of teeth; where the worm dies not, and where the fire is not quenched.* I have abundant reason, as long as I live, to bless and praise you, that I am not already cast into *the lake of fire and brimstone*, where I should be everlasting *tormented, and have no rest day nor night;* when I consider how I have by my sins provoked you to send me into all this misery; I must say, *it is of your mercies, O Lord, that I am not consumed, even because your compassions fail not.* I bless you, O Lord, with my whole soul, that you have *kept my feet* hitherto from *falling into the bottomless pit*, even the pit of hell; O for the sake of him, *who came to deliver me from the wrath to come*, be pleased still to keep me: Stir me up to flee from the wrath to come, and enable me, I beseech you, to *escape the damnation of hell;* that damnation which *eye has not seen, nor ear heard of*, so as that it should *enter into any man's heart to have an adequate conception of*, but which *God has prepared for them that hate him.* Lord, whatever you do, grant that my lot may not be with the *Devil and his angels; with the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and liars*, who have their *part in the lake which burns with fire and brimstone, and the smoke of whose torment ascends up day and night.* Lord! *Who knows the power*

of your anger, or who is able to abide the fierceness thereof? For my part I do not, I cannot: It makes *my very flesh to tremble, and my bones to quake*, even to think of that misery which is prepared for sinners in another world; how unable am I then to endure it? I cannot *dwell with devouring fire, with everlasting burnings*; The good Lord, of his great mercy in Christ Jesus, grant that I never may. I know, O Lord, you have in your Word threatened sinners with everlasting torments, a punishment very shocking to my thoughts; but when I consider how you have threatened this, with a design that sinners by this means might be stirred up to avoid it, for *you have no delight in the death and misery of your creatures*, I cannot but earnestly implore your grace, whereby I may be kept from that *broad way that leads to all this misery*. O suffer me not *to forget you*, O Lord, *lest justice and judgment take hold of me, and there be none to deliver*. Preserve me, by your grace, from all those *sins, for the sake whereof the wrath of God comes upon the children of disobedience*. Deliver me from *doing those things that are worthy of death*, that I may not by this means be *treasuring up to myself wrath against the day of wrath*. Help me still to bear in mind, that the *pleasures of sin are but for a season*, and that they are not fit to be compared with those lasting *pangs and sorrows*, those unmixed, durable, and everlasting torments which will succeed in their room. Make me willing, O Lord, *to pluck out a right eye, and to cut off a right hand, rather than hereafter to be cast into hell fire*; yea, rather than run the risk of such inconceivable misery, may I be content to *suffer the loss of all things in this world*, and to undergo *the fiery trial*, as knowing this to be

abundantly easier. Grant these things for your Son's sake, in whom you have declared yourself well pleased, to whom, &c.

Everlasting life: As it respects eternal happiness.



blesed Lord, I believe that as *the wicked will hereafter go away into everlasting punishment, so the righteous will go into life eternal*. I bless you that *life and immortality, which were but darkly discovered before, are now brought to light by the gospel*, and that it pleases you herein to invite such as I am, *to lay hold on eternal life*: Eternal thanks be unto you, that instead of *appointing me unto wrath*, as you very justly might have, you are pleased to call such a sinful wretch as I am to glory and honor; I beseech you, O Lord, stir me up to obey this call, and be pleased to give me a meetness for eternal happiness. May I belong to that *little flock, to whom it is your good pleasure to give an heavenly kingdom*. Let me be *begotten again unto a lively hope of an inheritance incorruptible, undefiled, and that fades not away*, so that I may in this world *be rejoicing in the hope of the glory that is to be revealed at the revelation of Jesus Christ*. Happy are they, O God, *who dwell in the house above*, where they are perfect in holiness, freed from all temptation to sin, and put even out of possibility of ever transgressing your holy laws; where *there is no more death, neither sorrow, nor crying, nor any more pains*; where there is light without any darkness, joy without any sorrow, pleasure without any pain; a perfect calm without the least storm; where they *behold your blessed face*, enjoy the blissful presence, and in *your light see a glorious light*: O create in me desires and

longings after this *fulness of joy*, an holy thirst after those *rivers of transporting pleasures, which are at your right hand for evermore*. Prepare me, by your grace, for a place in those glorious *mansions which Jesus is gone to prepare for his followers, that where he is I may be, there to behold the glory which you have given him*. Make me a sincere lover of your blessed self, since it has not *entered the hearts of men to conceive*, what great and glorious things *you have prepared for them that love you*. Stir me up to *follow after righteousness*, since I am informed out of your word, that *the righteous will shine forth as the sun in the kingdom of the Father*. Make me *pure in heart*, so that I may come to *see you my God*. Lord, help me to work good, so that I may be entitled to glory, honor, and peace another day. Enable me with sincerity and perseverance to *do your holy will*, so that *I may abide forever*; abide forever there, *where the sun shall not light upon me any more with its scorching heat, but where the Lamb, which is in the midst of the throne, will feed me, and lead me unto living fountains of water*. Strengthen me, I beseech you, to do your commandments, and give me a right *to the tree of life, which is in the paradise of God, even the holy city, the new Jerusalem, where there is no night, nor any need either of the light of the candle, or the sun, but where you, O Lord, give a glorious light*. Now I *see through a glass darkly*, O when will I come to *see you face to face*: I now *know in part*, O when will I *know even as I am known*: I now dwell in a *vale of tears*, O when will I arrive there, where *all tears will be wiped away from my eyes*: I now too often, through the strength of indwelling corruption, and the imperfection of my graces, find your service irksome and difficult;

O when will I be admitted *into your Temple above, there to serve you with* a constant overflowing joy through everlasting ages: I now too often feel melancholy eclipses of your love, O when shall I come to be forever with you there, where I shall be always irradiated with light and joy; grant that I may in your due time for your Son's sake, to whom, &c.

THE GRACE OF FAITH



Gracious and merciful Lord God, it is *your commandment that I believe the gospel, and that I believe in the name of your Son Jesus Christ;* but it is my sin and folly that I am *so slow of heart to believe.* I lament, O God, that *an evil heart of unbelief, has so much, and so often caused me to depart from you the living God:* There is at the best a great deal lacking in my faith; it is very apt to fail, and I am prone to stagger through unbelief, notwithstanding all the evidence it has pleased you to afford me whereupon to ground my faith; I deserve to be *condemned already* because of my unbelief, and to be sent into *the Lake of fire and brimstone, into which all unbelievers are cast;* but I beseech you, O Lord, to have mercy upon me; O may it please you to cure me of my unbelief, and since *faith is your gift, and of your operation,* be pleased to give it to me, to work it in me: Give me both *to believe in you, and also in your Son Jesus Christ.* You have in great love to mankind *given your Son to die, that whoever believes on him might not perish, but have everlasting life;* O enable me to *believe in him,* so that *I may not perish, but have everlasting life.* You have ordered the

gospel to be written, that men might believe that Jesus is the Christ the Son of God, and that believing they might have life through his name; grant, I beseech you, that I may believe that Jesus is the Christ the Son of God, so that I may have life through his name. O give me to believe in the Lord Jesus Christ with a faith that will be counted unto me for righteousness, and may the life, which I now live in the flesh, be a life of faith in the Son of God, who loved me, and gave himself for me. Let Christ dwell in my heart through faith, and may I be wise to salvation through faith which is in Christ Jesus. Enable me so to receive Christ, and to believe on his name, that I may receive the remission of sins, and have power given me to become one of the sons of God. Give me that faith which will evidence me to be born of God, and whereby being justified, I may have peace with you through my Lord Jesus Christ. May I have that faith, without which I can neither please you, nor profit by your Word, which is of a precious nature, and which will render Christ precious to me; which works by love, and without which nothing will avail me. Enable me to fight the good fight of faith, and may I be kept by the power of God through this divine grace unto salvation. May I through the power of your grace be endowed with such a faith as will purify my heart, as will enable me to beat back the fiery darts of Satan, and overcome the world; such a faith as will prevent my dying the second death, as will keep me from fainting in a day of adversity, and be a means of producing in me joy unspeakable and full of glory. Give me that faith, I pray you, which is the substance of things not seen, and the evidence of things hoped for. Let me be strong in faith, whereby I may give glory to you the Lord my God. Implant in my soul

that *belief of the truth*, through which it is that you choose persons to salvation. Grant that I may *be a follower of them, who through faith and patience inherit the promises*; and may I *believe to the saving of my soul, holding faith and a good conscience*, till I come to that blessed world where faith will be turned into vision. Fulfill unto me, O Lord, these desires, for the sake of your Son Jesus Christ my Lord and Savior. Amen.

THE PERFECTIONS OF THE DIVINE NATURE, MEDITATED UPON AND PRAYED OVER



Blessed Lord, I adore you as a spirit, infinite, eternal, unchangeable in your being, wisdom, power, holiness, justice, goodness and truth. You who are *my Father in Heaven are perfect*, and have all perfections in that degree, that it is impossible for any *by searching to find out God, to find out you the Almighty unto perfection*. *Thine, O Lord, is the greatness and the power, and the glory, and the victory, and the majesty; You are very great, you are clothed with honor and majesty. Who can make known the glorious majesty of your kingdom, and the greatness of your excellency? O Lord, your name is excellent, yes, it is exalted above all blessing and praise; And as you have all perfections in your nature, so your work, O Lord, is perfect, and all your ways are judgment; your law is perfect, and all your precepts concerning all things are right*. I lament that I have *cast this perfect law of yours behind my back*, and that I have *hated to be reformed*; and that I do so very little resemble, nay, that I am so very unlike you in your moral perfections, wherein you have set yourself

before me as a pattern to imitate, requiring me *to be perfect, as you my Father in heaven are perfect*: You are *good*, but I am *evil*, you are *pure and holy*, but I am a *filthy creature*, a *polluted worm*, that has *drunk up iniquity like water*; you are *merciful*, but I am *backward to show mercy*; you are a *God of truth and faithfulness*, but I have evidenced myself to be one in whom *there is little or no faith*; you are *just and righteous*, so just, so righteous, that in *you no unrighteousness can be*, but I am *unjust and unrighteous*, for I have *not given unto you the glory that is due your name*; instead thereof, I have *robbed you of that service and obedience which I owe you*. O God, I humbly beseech you, *be merciful to me*, for the sake of him *who is the brightness of your glory, and the express image of your person*; for his sake grant that I may be renewed *after your image, who has created me*. Enable me to *put on the new man, which after God is created in righteousness and holiness*: Let me be made by your grace *a partaker of the divine nature*; give me grace to be a *follower of you as a dear child*; stir me up to a vigorous and zealous imitation of you in your moral and imitable perfections: O make me *perfect, as you my Father in heaven are perfect, holy as you are holy*. Grant, that by now being made a *partaker of your holiness*, I may be qualified for *partaking of the inheritance with the saints in light*; Let me be thus *like you* in this world, that by this means I may be fitted and disposed for *seeing you as you are in the next world*. Hear and answer for your Son's sake, to whom be honor and glory, and everlasting praise. Amen.

The Unity of God



llessed Lord, *you are God, there is none besides you; before you there was not God formed, neither will there be any after you: All the gods of the people are idols, which by nature are no gods; they cannot do evil, neither is it in them to do good, for I know that an idol is nothing in the world, and that a graven image is profitable for nothing, and that there is no other God but one, even your blessed self. I adore you, at this time, as the one only living and true God; O give me grace always to do so. Though there be that are called gods, whether in heaven or in earth, yet grant that I may but one God, even you the Father, of whom are all things: Whereas other lords besides you have dominion over me, yet henceforth, I pray you, let me make mention of your name only. Since there is no other God but you alone, give me grace to worship and serve you only. Keep me, O God, from idolatry of all kinds; prevent me from ever bowing down to idols or graven images; suffer me not to be guilty of spiritual idolatry; grant that I may not belong to the number of them whose god is their belly, and who mind earthly things: Enable me, by your grace, to mortify all covetousness, which is idolatry. Since there is none besides you, O may I ever seek for a happiness in you alone: Whom have I in heaven but you, and there is none upon earth that I desires besides, or in comparison of you. Since you are God alone, suffer not anything to be a partner or rival with you in my affections; give me grace to love you the Lord my God, with all my heart, and with all my soul, and with all my mind. Since you are the one God that made me and others, deliver me from dealing treacherously against my neighbor; and let*

the unity of your nature be ever a prevailing argument, influencing me to *keep the unity of the spirit in the bond of peace*. Hear and answer, for the sake of the one Lord Jesus Christ, to whom, &c.

The Spirituality of God



blesed Lord, I adore you as a glorious *spirit that has neither flesh nor bones*; you are an invisible being, *who no man has seen, nor can see*. Since you are a glorious spirit, suffer me not to entertain any gross, debasing conceptions of you; grant that I may neither *think you altogether such a one as myself, or ever represent you by the likeness of anything that is in heaven above, or the earth beneath*. Since you are a spirit, give me grace to *worship you in spirit and in truth, to serve you with the spirit of my mind*; suffer me not to put you off with a *bodily*, but enable me to yield you a *reasonable service*. Convince me that *the kingdom of God does not consist in meats and drinks, in a carnal ceremonious worship, but in righteousness, peace and joy in the Holy Ghost*; and enable me to *follow after these things*. Let the consideration of your being a spirit, influence me to a due regard for my soul, which in this respect is made *after your image*; O suffer me not to *despise and hate* that part of myself, wherein I resemble you, and which by consequence is my best part. Stir me up to a due care about that *spirit within me*, which quickly will *return to you*, even then when this *body* of mine *shall return to the dust from whence it came*. Cleanse me, O Lord, *from all filthiness of spirit, and let my heart be washed from all wickedness*: May my soul be adorned with all the graces of your Holy Spirit, that as

it resembles you with respect to the spirituality of its nature, so it may likewise resemble you as to your moral perfections. Since you are a spirit, you have it in your power to bestow upon me and others spiritual favors; Lord *bleſs me, I beſeech you, with ſpiritual bleſſings in heavenly places in Chriſt Jeſus. Give me wiſdom, which is better than gold; Let me have a good underſtanding in the fear of the Lord; May my heart be eſtabliſhed with your heavenly grace; root more and more out of me a carnal mind, which is enmity againſt God, and grant that I may be ſpiritually minded, which to be is life and peace. O let every day ſome cubit be added to my ſpiritual ſtature in Chriſt Jeſus. Grant theſe things, I beſeech you, for his ſake who is worthy, to whom, &c.*

The Eternity of God



bleſſed Lord, before the mountains were brought forth, or ever you had formed the earth, and the world, even from everlaſting to everlaſting you are God; you are without beginning, and you remain forever. Your goings forth have been from everlaſting, and your years are throughout all generations. O let the conſideration of your eternity, effectually engage me to repent of my ſins, left I ſhould come to be the object of eternal wrath; for ſince you live forever, I know, O Lord, you can puniſh forever: You Lord endure forever, whereas the heavens and the earth theſe will periſh, yea, they ſhall wax old like a garment, and as a veſture you will change them, and they ſhall be changed. O then let mine affections be removed from theſe periſhing things, and fixed upon you who are an eternal

object, the same throughout eternal ages. Since you are from *everlasting to everlasting* the same God, enable me *to trust in you at all times*; may *the eternal God be my refuge, and underneath me let your everlasting arms be placed*. Grant, I beseech you, that I may *cease from man, whose breath is in his nostrils*; deliver me from *putting my trust in princes, whose breath goes forth, who return to the earth, and in that very day their thoughts perish*; and enable me *to trust in you the everlasting God, whose goodness endures forever, and in whom is everlasting strength*. Since you are *the living God, and steadfast forever, the immortal and everlasting King* you are able to make happy forever, by conferring eternal life; enable me therefore to serve you faithfully in hopes hereof, and grant, I humbly beseech you, that whenever the *earthly house of my tabernacle will be dissolved, I may have a building of God, an house not made with hands, eternal in the heavens*, where I may forever see and enjoy you, who are the *King eternal, immortal, invisible, the only wise God*. Grant it for your Son's sake, to whom, &c.

The Immensity of God



lessed Lord, *you fill all in all; the heaven of heavens cannot contain you: Where shall I go from your Spirit, or where shall I flee from your presence? If I ascend up into heaven you are there, if I make my bed in hell you are there, if I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall your hand lead me, and your right-hand will hold me*. Seeing then, O Lord, I am always in your presence, and cannot anywhere

get out if it, let a lively sense of this strike an awe upon me, and deter me from sin. Give me grace, wherever I am, to *set you before mine eyes, to stand in awe of your glorious majesty*, and not to dare to do what may be offensive to the *eyes of your glory*. Since *you understand my thoughts*, by your grace, give a check to those *thoughts of foolishness which are sin*; keep me from *devising mischief in my heart, which is naked and open before you; or in in my bedroom, where you are present with me*: Seeing it is impossible for me to *hide myself in any secret place where you do not see*, let me never be so foolish as to sin, from the fond hopes of hiding myself from you; let every place in this respect appear *dreadful to me*, since *God is in the place, since the darkness hides not from you, but the night shines as day, and the darkness and light are both alike to you*, O give me grace to abandon *all works of darkness*. I am always in the presence of you who are my judge, and at whose bar I must shortly stand, O suffer me not then to be so impudent as to break your laws before your face. Let a sense of God, of your continual presence with me, inspire me with strength and courage, with zeal and fidelity in your service: Let a sense hereof also strengthen my confidence in you in a time of trouble, and at such a time be found *a present help to me*: You are *God both of the hills, and also of the valleys; you are a God at hand, and you are a God far off*; and seeing you are so, enable me at all times and in all places to make you *my refuge and my strength*. O do it, I entreat you, for your Son's sake, to whom, &c.

The Knowledge of God



Lord, I adore you as a *God of knowledge, you are perfect in knowledge, and know all things*; your knowledge is self-derived and void of any mistake, *for you are the Father of lights, in whom is no darkness at all, yea, your understanding is infinite: known unto you, O God, are all your works from the beginning of the world; neither is there any creature that is not manifest in your sight, but all things are naked and open to your eyes with whom I have to do.* O that a sense of your all comprehensive knowledge might fill my soul with a high reverence for your majesty, and a humble sense of my own ignorance.

I adore you as a *God that knows all the actions of the children of men; your eyes are upon the ways of man, and you see all his goings; yes you ponder all a man's goings, and weigh them in a balance:* Enable me, I beseech you, to *take heed to my ways, seeing by you all actions are weighed:* Stir me up to *keep your precepts and your testimonies, since all my ways are before you.*

I adore you as a *God that knows the hearts of the children of men; you Lord search all hearts, and understand all the imaginations of the thoughts. Hell and destruction are before you, how much more the hearts of the children of men;* and seeing they are so, convince me by your grace, of the great folly of hypocrisy, of the folly of *honoring you with my lips, when my heart is far from you.* O let me not be of the number of those who *paint themselves beautiful without, when inwardly they are full of rottenness and uncleanness.* Since *my heart is*

known to you, help me to cleanse it from all wickedness, to keep it with all diligence, and whatever I do in religion, to do it heartily as unto the Lord. Since you search all hearts, and understand all the imaginations of the thoughts, give me grace to know you the God of my Father, and to serve you with a perfect heart, and with a willing mind; enable me, at all times, to worship you in spirit and in truth, not as pleasing men, but you my God, who search the hearts and try the reins, even to give every man according to his ways. Seeing you alone, O God, know the heart, grant that I may never so far invade your prerogative, and step into your throne, as to take upon me to judge another man's heart: I must own it to your praise, that it is matter of comfort to me, that the hearts of the wicked are seen by you; you know the thoughts of men that they are vanity, and you can bring their counsel to nought, yes, you can make their devices of none effect; Lord, hide me from the secret counsel of the wicked, from the insurrection of the workers of iniquity, who prepare themselves, that they may shoot in secret at the perfect man. I adore you finally as God, that foreknows whatever events are to come to pass; enable me, I pray you, therefore to cast all my cares upon you, and to commit myself unto you in well doing. Grant these things for your Son's sake, to whom, &c.

The Wisdom of God



*l*essed God, you are wise in heart, your thoughts are very deep; you are worthy in wisdom, wonderful counselor, excellent in working: You did possess wisdom in the beginning of your way, before your works of old, while as yet you had

not made the earth, nor the fields, nor the highest parts of the dust of the world. Blessed be your name, O God, forever, for wisdom and might are yours, yea, you are the only wise God; you only are originally and independently so, for though you give wisdom to the wise, yet none has been your counsellor, neither has any first given unto you: You only are eminently and transcendently so; the greatest wisdom of the creature is nothing in opposition to yours, for you take the wise in their own craftiness, and there is no wisdom, nor understanding, nor counsel against you: The greatest wisdom is nothing in comparison of yours, you know the thoughts of the wise that they are vain, yea, the glorious angels you charge with folly. Seeing then you are the only wise God, to whom but to you, O Lord, should I go for wisdom, and hereto I am encouraged from your Holy Word, which says, if any man lack wisdom, let him ask it of God, who gives liberally, and upbraids not: I must own that I lack wisdom, and thank you for this encouraging word; O let me be possessed of this gift which comes down from above. Give unto me the spirit of wisdom and revelation in the knowledge of yourself. Make me wise to that which is good. Implant in me that fear of the Lord which is wisdom, and grant that I may depart from evil which is understanding. A good understanding have all they that do your commandments. O give me to evidence myself possessed of this good understanding by doing your commandments. Seeing you are the only wise God, may I never be so vain as to glory in any wisdom of my own, for if I have any, I have nothing but what I have received from you, the fountain of wisdom, the place of understanding; and I will prove myself to be a

great fool, if I did not own the *foolishness of you my God to be wiser than man*. Seeing you are the *only wise God*, God grant that I may *acknowledge you in all my ways, commit my way unto you, and never lean to my own understanding*: Let me not be like those *who trust to the strength and wisdom of men, but look not to the Holy One of Israel, nor seek to you the Lord, though you also are wise*. Seeing you are so transcendently wise, may I never be so foolish, either as to prescribe to your providence in any case, or in any case to censure the proceedings thereof. Help me with respect to such providences which are dark and mysterious, to cry out in the language of the Apostle, *O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are your judgments, and your ways passed finding out!* O Lord, I beseech you, keep me from murmuring against you, or desponding under any events of providence, since you are infinitely wise, and know how to bring the greatest good out of the greatest evil. Seeing you are the *Father of Lights*, enlighten and so direct me in doubtful cases, as that I may herein *see my way clear before me*: When I am in doubt as to the steering of my course, *O guide me in the way that I should choose*. Seeing you are infinitely wise, convince me how great folly it must be to disobey any commands of yours, which must needs have the signatures of wisdom upon them, as proceeding from you. Grant these things, for the sake of him *who is the wisdom and power of God to the salvation of such as believe*. *Now to the only wise God, be honor and glory forever and ever. Amen.*

The Wisdom of God Appearing in the Creation of the World



Lord, how manifold are your works, in wisdom you have made them all: the eternal wisdom, as well as the eternal power of you my God, is understood by the things which are made. I adore your wisdom in your works as unsearchable and past finding out: Though a wise man seek to find out your work from the beginning to the end, he will not be able to do it. O Lord, you have established the world by your wisdom, and stretched forth the heavens by your understanding: The heavens declare your glory, and the firmament shews forth your handy works; Day unto day utters speech, and night unto night shews knowledge. I adore your wisdom, particularly in the creation of man, who is the chief of the ways of God, and upon earth has not his like. I am fearfully and wonderfully made by you, marvelous are your works, and that my soul knows right well. I adore your wisdom, appearing in the usefulness and convenient contrivance of every part of man's body, and also particularly in that part wherein he excels the beasts that perish. I adore your wisdom, also, in that excellent provision which you have made in this lower world for his use and delight. Who can declare your works, O Lord, who can shew forth your praise? Who has made all things so exactly in number, weight, and measure. Your works are great, O help me to seek them out, and to have pleasure therein. Grant that I may still be enquiring after you my maker, who gives songs in the night, who teaches me more than the beasts of the earth, and makes me wiser than the fowls of heaven. Let your wisdom manifested in the

creation, engage me to trust in you for all the needful supplies in this world.

Suffer me not to disquiet myself by taking anxious *thought for life, what I will eat, or what I will drink, or wherewithal I will be clothed, since the life is more than meat, and the body than raiment.* Grant this for your Son's sake, to whom, &c.

The Wisdom of God appearing in Redemption



lessed God, *as the heavens declare your glory,* so much more does the redemption of sinful man. *How manifold is your wisdom, O God, according to the eternal purpose which you have purposed in Christ Jesus my Lord.* I adore you for that redemption which I and others have in him, according to the riches of your grace, wherein you have abounded towards us sinners in all wisdom and prudence: Herein you have discovered wisdom, well worthy the knowledge of those *principalities and powers that are in heavenly places:* I can never adore you enough for the fitness, the expediency, the excellency of those means used for man's recovery. I bless you for the *Word's being made flesh;* by which mean he was qualified both to be a prophet to teach ignorant, and a priest to atone for guilty creatures. I bless you for the exemplary holiness of his life, and the miracles he wrought in confirmation of his doctrine, both excellently subservient to promote holiness among men. I adore you for *sending your own Son in the likeness of sinful flesh,* by which mean thou didst condemn sin in the flesh, and for *delivering him up unto death,* by which mean you did destroy him

that had the power of death, even the Devil who sought his death. You did permit him to carry on his design, and so did snare him in the works of his own hands; adored be your infinite wisdom. I adore you for declaring Christ to be the Son of God with power, by raising him from the dead, and for seating him at your own right-hand, where he ever lives interceding for transgressors, and by which means both I and others have a sure pledge given us of everlasting happiness. Since the Gospel has revealed your wise dispensation for the salvation of sinners, grant, I beseech you, that I may have more wisdom than to reject the counsel of God against myself. Suffer me not to frustrate your kind end, for the carrying on whereof you have used such excellent means. Since the Son of God was manifested to take away sin, O grant that I may not live in it. Since he died, the just for the unjust, to bring me to God; O that by his death I might be brought home to you my God, and no more wander from you in the intricate ways of sin and error as I have done. Let not the cross of Christ, wherein the hidden wisdom of God shines forth, appear foolishness to me, as it does to them that perish; neither suffer me to tread under foot the Son of God, and count the blood of the everlasting covenant an unholy thing. Let not, I humbly beseech you, the God of this world to blind my eyes, as to hinder the light of the glorious Gospel of Jesus Christ from shining unto me. O let him not, for his sake, who is both the power of God, and the wisdom of God, to whom, &c.

The Holiness of God



oly, holy, holy is the Lord of hosts, you are glorious in holiness; the most holy. You put no trust in saints, and the heavens are not clean in your sight. You are removed at an infinite distance from all sin; far be it from you, O God, that you should do wickedness, or commit iniquity: You cannot be tempted of evil, neither do you tempt any man. You are pure, and every word of yours is so; Holy and reverend also is your name: You are holy in all your ways, and in all your works; Your law is holy, and your commandments are holy, just, and good. I adore and worship you, O Holy One of Israel. Whenever I reflect upon the spotless purity of your nature, I see reason, great reason, for self-abasement, because I am a sinful polluted worm; by which mean I am unlike, yea contrary to you in that which is the beauty and glory of all your perfections. God be merciful unto me, and let a sense of your holiness both engage me to loath myself for my great sinfulness, and also stir me up to follow after holiness for the time to come. As you who have called me are holy, so grant that I may be holy in all manner of conversation; seeing you are holy, you can make me so; put on me therefore, I beseech you, the new man, which after God is created in righteousness and true holiness; sanctify me in body, soul, and spirit, and let me be preserved blameless to your heavenly kingdom. Seeing you are not a God that has pleasure in wickedness, neither shall evil dwell with you, deliver me, I beseech you, from taking pleasure in wickedness, and let not evil dwell in my heart; since you hate all the workers of iniquity, give me grace to hate all the works of iniquity. Let a sense of your holiness effectually

engage me, ever to *wash my hands in innocence when I compass your altar*. Let a sense hereof engage me to *honor* those that are *partakers of your holiness*, as being *more excellent persons than their neighbors*, how mean forever they may be in the eyes of the world. Let a sense hereof keep me from charging any of my sins upon you, and *saying when I am tempted to sin, I am tempted of God*. Let a sense hereof likewise restrain me from working wickedness, lest you should say unto me another day, *depart from me, I know you not*. Grant this, I beseech you, for the sake of *your holy child Jesus, who was a lamb without spot and blemish*; to whom with you, and the Holy Ghost, be honor and glory, and everlasting praise. Amen.

The Justice of God



Lord, *God of Israel, you are righteous. Righteousness, O Lord, belongs unto you. There is no iniquity with you, nor accepting of persons, nor taking of gifts*: It is impossible for you either to *pervert justice or judgment; for the work of man you will render unto him, and cause every man to find according to his ways. Your judgment, O Lord, is a righteous judgment*, since those only will you condemn hereafter, *who commit those things as render them worthy of death*, and you will distribute judgment in such equity, as that *in the Day of Judgment it will be more tolerable for some sinners than for others*. You are a being of impartial justice, who *without respect of persons will judge every man according to his work*; and seeing you will, enable me, I beseech you, to *pass the time of my sojourning here in your fear*; do it so that I may *have confidence in that*

day, when the Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, shall hide themselves in the dens, and in the rocks of the mountains. Seeing you are a just and righteous God, let this engage me to *stand in awe of you*, and prevent my abuse of your milder attributes of goodness and mercy. Let a sense of your justice and righteousness keep me from condemning you, with respect to any of your proceedings in the government of the world. Let a sense of this your perfection, suppress all complaint and murmuring, however it may please you to deal with me; whatever afflictions and sufferings I meet with, I have abundant reason to say, *you are just in all that is brought upon me, for you have done right, but I have done wickedly.* Stir me up also, O God, to the imitation of this your perfection; make me so just and righteous, as not to *rob you of* that honor and service which *is your due*, and help me *to follow after righteousness with all men, even to do justice and judgment, which is more acceptable to you, O Lord, than sacrifices.* And finally, by your heavenly grace, help me *to labor abundantly in your service, seeing you are not unrighteous to forget any labor of love.* Grant this, I pray you, for your Son's sake, to whom, &c.

The Truth and Faithfulness of God



Lord God, *you are God, and your words be true: You are abundant in goodness and truth; all your paths, O Lord, are mercy and truth, just and true are your ways, thou King of saints: Your truth endures to all generations, yea, you keep it forever; you*

are the strength of Israel, and will not lie, nay, it is impossible for you to lie: whatever you have said you will do, whatever you have spoken you will make good. You are the faithful God, which keeps covenant and truth. Seeing you are a God of truth, grant that I may firmly believe all the declarations contained in your Holy Word, which is the word of truth; yes, which is truth. May I not, by refusing to believe you, make you the God of truth, a liar; but enable me, by receiving your testimony contained in your Holy Word, to set to my seal that you are true. Since you are the God of truth, grant that I may not bless myself, saying, I will have peace, though I walk in the imaginations of my heart, because you have in your Word sworn, that such will not enter into your rest. Since you are a God of truth and faithfulness, enable me firmly to believe all the promises contained in your Word, and to take heed lest, a promise being left of entering into your rest, I should come short of it. Help me to hold fast the profession of my faith without wavering, seeing you are faithful who have promised. Let a sense of your faithfulness evermore influence me to place an unshaken trust in you; Into your hands I commit my spirit, O Lord God of truth. Give me such a firm hope in you, and in all your promises, as may prevent my soul from being too much cast down and disquieted within me. Enable me, agreeably to your promises, to be waiting for the blessed hope of eternal life. Stir me up to an imitation of you, in your truth and faithfulness; grant that putting away lying, I may speak the truth to my neighbor, and in all my dealings with men, may I be found faithful. Make me also true and faithful in all my

transactions with you; may I *ever be mindful of the covenant of my God, for your Son's sake, who is the Amen, the true and faithful witness.*

The Goodness of God



Lord, you are good, and you do good, yes, you are abundant in goodness and truth; your goodness is very diffusive, and of an unlimited extent, you are good to all, and your tender mercies are over all your works; so good, as that you cause your sun to rise, and the rain to fall upon the just and upon the unjust; you are kind to the thankful and the evil: Your goodness does constantly flow, for it endures continually. It is unparalleled, for there is none good as you are; it is preventing, for you prevent all creatures with the blessings of it; it is inexpressible, O how great is your goodness; it is rich and overflowing, for the earth is full of your goodness, O Lord: You give to all liberally and upbraid not, you daily load me and others with your benefits. I am not able to reckon up the particular instances of your goodness; should I go about to number those which have been shown me, I should find them more in number than the hairs of my head. O let a sense of your great goodness fill my heart with the love of you, the Lord my God: O let it make me afraid to offend you. Grant that I may fear you and your goodness, and suffer me not, by despising the riches of it, to treasure up to myself wrath against the day of wrath. Let your goodness stir me up to bring forth fruits meet for repentance, and may I not be so foolish as to requite you so ill as I have done. O let a sense of your goodness melt me into tears of godly sorrow for my manifold sins; you have been good to me, who have been evil and

unthankful; and though I have been an *enemy* to you, yet when I have *hungered* you have *fed me*; when I have *thirsted* you have *given me drink*, thus *heaping as it were coals of fire on my head*, on purpose to melt me into repentance, and to *overcome my evil with good*; O that your matchless goodness towards me might be attended with this happy effect. Let a sense of this glorious attribute influence me *to fear you the Lord, and to serve you in truth with all my heart*. You have evidenced your goodness not a little in those laws which you have given me, since they all have a natural tendency to promote my good; O gracious majesty, farther evidence your goodness to me, *by writing them upon my heart*. Let a sense of this your perfection render me patient and easy in ever state; since I *have received so much good at your hands*, I may very well be content to *receive also*, especially since you evidence your goodness to me, even in sending evil upon me, for you *do not chasten me for your pleasure, but for my profit*. Stir me up, O my God, I beseech you, to an imitation of this your glorious perfection; let there be a principle of real goodness in me, and quicken me to evidence the same by *doing good to all, but especially to the household of faith*. O evidence your goodness by returning a gracious answer to these my requests, for your Son's sake, &c.

The Mercy of God



Lord God, you are *gracious and merciful*: Unto you, O Lord, *belong mercy*: You are the *Father of mercies, and rich* herein: You are *plenteous in mercy, and delight* herein:

Your mercies, O Lord, are of universal extent, and everlasting duration; *they are over all your works, and they endure forever, they fail not: Great, O Lord, has been your mercy towards me. In your manifold mercies you have not forsaken me, a vile sinful wretch; but have, notwithstanding my manifold sin, continued to crown me with your loving kindness and tender mercies. Your mercy, O Lord, is in the heavens, but blessed be your name it is not confined to them, for the earth also is full hereof.* It is not possible for me, O Lord, to set forth *the greatness, or by words to express the sounding of your bowels, and of your mercies.* I adore you, O Lord, for your preventing, forbearing, comforting, relieving, and pardoning mercy: and O let me still be made more and more a partaker of the same. *Have mercy upon me, O Lord, according to the multitude of your tender mercies, blot out my transgressions.* Hitherto I must own that *it is of the Lord's mercies that I am not consumed, because your compassions have not failed;* O let them not fail for the time to come. O that a sense of your great mercies might dissolve me into tears for my disobedience to you; make me penitent for my sins against mercies; though *you have showed favor* to me, yet have I not been influenced hereby to *learn righteousness,* as I should have been. Stir me up, I humbly beseech you, to an imitation of this glorious perfection of yours; O may *I be merciful as you my Father in heaven are merciful;* Let a sense of your past mercy towards me, make me *ready to shew mercy* to others, by which mean I will still be entitled to your mercy, since you have said, *blessed are the merciful, for they will obtain mercy. Put on me,* I beseech you, *bowels of mercy,* and grant that I may ever *follow after*

mercy, so that I may find life. Since, O God, you *take pleasure in them that hope in your mercy*, grant, I beseech you, that I may never so far dishonor you, as to despair of it; deliver me also from presuming so far upon your mercy as to sin, *that grace may abound*, lest I by this means provoke you *that formed me, to have no mercy on me*. Hear and answer for your mercy's sake, in Christ Jesus.

The Patience of God



Lord, you are *merciful and gracious, longsuffering, and slow to anger*: This is evident from your *daily blessings of goodness*, such who have, and still continue to provoke you to turn them into Hell. I cannot but admire your patience, when I consider how quickly, how easily you could *ease yourself of your adversary, and be avenged of your enemies*. How backward you are, O Lord, *to whet your glittering sword*, and how much space do you *give wherein to repent*. I adore you for those illustrious instances of your patience upon record in your Word; your long-suffering did wait *in the days of Noah*, upon a world of ungodly sinners, for the *space of forty years did you suffer the manners of the Israelites in the wilderness*; yes, so backward you are to acts of vengeance, that I am informed from your Word, *you would not go up in the midst of provoking Israel, left by their iniquities you should have been provoked to consume them in the way*; and afterwards, when you were about to *give up Ephraim, and to deliver Israel, your heart was turned with you, and your repentings were kindled together*: But I need not go so far back to find examples of your patience, to mention to

your praise, when I myself am such a monument of your forbearing goodness. You have *been long-suffering to me-ward, not willing that I should perish, but that I should come to repentance*; O grant that I may not, as I have done, *despise the riches of your goodness, and forbearance, and long-suffering*; but let this your *goodness to me, lead me to repentance*. Suffer me not to do after the manner of some, *who because sentence against their evil works is not executed speedily, therefore they have their hearts fully set in them to do evil*. Help me, I intreat you, *to account your long-suffering salvation*, and grant that I may improve *the space given me by means of it, in working out my salvation*. You have *waited to be gracious*, and have come many years seeking fruit, but have found either none, or next to none; O suffer me not by continuing to abuse your patience, to provoke you to *cut me down*, as one that *cumbers the ground*; grant that henceforth I may have *my fruit unto holiness*, and let the end be *everlasting life*. Stir me up to an imitation of your glorious perfection, to which it is that I am indebted for my being on this side Hell: since you are *slow to wrath*, O grant that I may not *exalt folly, by being hasty in spirit*; you are *slow to wrath*, and thereby do evidence *your great power over yourself*; make me *slow to wrath*, by which mean I will evidence myself to be of *great understanding, and better than the mighty*. Hear and answer, for your Son's sake, &c.

The Power of God



Lord, *you are strong and mighty; you are mighty in strength, you are excellent in power; who is like unto you, with whom there is everlasting strength? The things which are impossible with men, are possible with you, yes, there is nothing too hard for you. You are the Lord God omnipotent; you are almighty and can do all things.* Seeing, O Lord, you are possessed of such infinite, such matchless power, grant, I humbly beseech you, that I may not, by my sins, *provoke you to jealousy, as though I were stronger than you.* O suffer me not to be so foolhardy, as to *stretch out my hand against God, and strengthen myself against you the Almighty.* Seeing you are *great in power,* and will not *acquit the wicked,* deliver me, I beseech you, from doing wickedly. Grant that I may not, by *forsaking you,* provoke you to exert your power and wrath against me: *for who knows the power of your anger?* Instead of *fearing them who only can kill the body.* Give me grace to *walk before you and to be perfect.* Since you are *able to do for me exceedingly above what I can either ask or think,* help me to *put my trust and confidence entirely in you.* O strengthen my trust in you, since *in you the Lord Jehovah is everlasting strength;* and you, who *made the heaven and earth, bless me.* O *mighty one of Israel,* you are *greater than all,* and since you are, I will *commit the keeping of my soul unto you.* O let not the enemies of my soul's welfare, *pluck it out of your hands.* While I live, let your power be engaged in my defense; let it support me in my dying agonies, and after death, be pleased to evidence your mighty power in *raising my body out of the grave, and fashioning it like unto Christ's glorious body;* do it for his sake, *who is the resurrection and the life, to whom, &c.*

The Sovereign Dominion and Glory of God



Lord, you are *Lord of all; Lord of lords, and King of kings; you are the most high God, possessor of heaven and earth. The world is yours and the fulness thereof. Yours is the kingdom, O Lord, and you are exalted as head above all: All things serve you.* I adore you, O King Eternal, for your *dominion is an everlasting dominion, and your kingdom is from generation to generation, and you do according to your will in the armies of heaven, and among the inhabitants of the earth.* Since your *dominion is so sovereign and uncontrolled, grant me grace, O Lord, that I may not be so unrighteous, as in any case to dispute your will: However the potsherds may strive with the potsherds of the earth, yet suffer not me to strive with you my maker.* Convince me, O Lord, how indecent a thing it is to *reply against God in any case, or for the thing formed to say unto him that formed it, why have you made me thus?* However it may please you to afflict and chasten me, let a sense of your sovereign dominion strike *me dumb, and keep me from opening my mouth* in a way of complaint. However it may please you to deal with me, may it ever be the language of my soul, *it is the Lord, let him do with me what seems good unto him.* Enable me, by your grace, to imitate my blessed Savior, who said, *not as I will, but as you will,* when yet he appeared desirous to *have the cup pass from him.* Your dominion gives you a right to rule me, and therefore *as a son honors his father, and a servant his master,* so give me grace to *honor you as my father, and to fear you as my maker:* Let a sense of your dominion convince me of the unrighteousness of with-holding obedience

from you. I adore you, O Lord, *as the King of Glory; you are clothed with majesty and honor, the whole earth is full of your glory.* O glorious King eternal, help me to *give unto you the glory due unto your name, let my mouth ever shew forth your praises, for worthy are you to receive honor, and glory, and praise.* Grant, that *whether I eat or drink, or whatever else I do, I may do it to your glory:* Now I know you to be God, enable me to glorify you as God. Suffer me never to *give your glory to another, nor your praise to graven images.* O Lord, I beseech you, may my *light so shine before men, that they seeing my good works,* may be induced hereby to *glorify you my Father who is in heaven.* Grant this, for your Son's sake, to whom *be glory in the churches throughout all ages.* Amen.

THE LORD'S PRAYER PRAYED OVER

Our Father which art in Heaven



Lord, I adore you as *the Father of all*, since you *have created all.* When I consider this relation, I blush at my carriage and behavior towards you; I am your child, you *have nourished me and brought me up, and yet have I rebelled against you.* If the disobedient son under the Law was counted worthy *to be stoned to death, of how much more sorer punishment* must I be thought worthy, who have been disobedient to you my Father in Heaven; but as you are my Father, so you are the *Father of mercies,* I pray therefore to forgive my past disobedience and undutifulness. I adore you, O Lord, as for being the *Father of all*, so for being the

Father of some in a way of special grace. *Israel* once was *your son*, even *your first-born*, you were their *Father* that bought them, you did make and establish them; but now to as many as receive thy Son *Jesus*, be they of what nation or condition soever, you give power to become the *Sons of God*, even to as many as believe on his name, being born not of the will of men, but of the will of God. O let me have power to become your son; make me a partaker of the *spirit of adoption*, whereby I may be enabled to cry *Abba Father*. As a son honors his father, so give me grace to honor you: Help me to obey you my heavenly Father, and when at any time you may correct me, to be in *subjection to you, the Father of Spirits*, so that I may live. Enable me, O God, to do righteousness, since in this your children are manifest, and the children of the devil; whosoever does not righteousness, since in this your children are manifest, and the children of the Devil; whosoever does not righteousness is not of you. Grant, I pray you, that I may not call you Father, and at the same time evidence the Devil to be my Father, by doing his lusts. Help me to walk before you as a dear child, and like as a Father pities his children, do pity me. Let it never seem a light thing to me to be your child by adoption and help me to walk worthy so glorious a relation. Take me under your fatherly care and protection; give unto me those good things which I may ask; withhold no good thing from me in this world and let me have the inheritance of sons in the other: O let it be my Father's good pleasure to give me a kingdom at last. I adore you, O Lord, as OUR Father, the Father of my Lord *Jesus Christ*, and my Father; how astonishing is his goodness, that he is not ashamed to call such as me brethren! I adore

you as the common *Father of all* men, and the special *Father of all true* believers: O let this relation wherein I stand to others, influence me to love and pray for others; help me to testify my love to all, *by doing good to all men, but more especially to the saints, by doing good to them that are of the household of faith*: Stir me up, by your grace, to *make supplications, prayers, and intercessions for all men, especially for all saints*. I adore you as *our Father in heaven; you fill heaven and earth with your presence*, but in heaven you are peculiarly present after a glorious manner; *you have prepared your throne in heaven, your kingdom rules over all*: I know from hence that you *are able to grant me whatever you please. Look down from your holy habitation, for your Son's sake, who is gone into the heavens, where he intercedes for transgressors*, and bless me: Let a sense of your glorious residence in the heavens, excite in me a reverential awe of your majesty, when at any time I address unto you; seeing *you are in heaven, and I upon earth*, grant that I may not *be rash with my mouth, neither let my heart be hasty to utter anything before you*: Since you are in the heavens, O let my heart *be lifted up* there whenever I pray unto you, and help me at such times to lay aside all mundane and earthly thoughts. Whenever I *direct my prayers unto you*, enable me to *look up*: Since *you are in heaven*, you have it in your power to confer upon your servants heavenly benedictions; O let me *be blessed with spiritual blessings in heavenly places in Christ Jesus*, and grant unto me a *meetness for heaven*. Since *you are in heaven*, O help me to *seek the kingdom of heaven in the first place*, knowing that it is best for me to be there where you are to be seen and enjoyed. Give

me grace to be still aspiring after that blessed region, where you unveil your glorious perfections, where you are to be seen *face to face*. O do it for your Son's sake, through whom it is that you are my Father, and through whom it is that I am emboldened to *look up towards Heaven*, your glorious habitation, to whom be everlasting praises. *Amen*.

Hallowed be thy Name



Lord, my Lord, *how excellent in your name in all the earth; you have a name above every name and are far exalted above all blessing and praise*: No addition can be made to your essential glory, but since there may [be additions] to your manifestative glory, *Father in heaven glorify your name*. O let your glorious perfections be displayed in the earth. Whatever robs you of the *glory due to your name*, root it out of the earth, and let whatever tends to your glory be advanced. O let *the knowledge of the Lord cover the earth, even as the waters of the sea; let your way be known upon earth, and your saving health among all nations: Let your Word have a free course, and be glorified*: Cause your goodness to pass before your people, and thus do you show them your glory: Save your people for your name's sake, that your power may thus be known: Get glory upon your proud implacable enemies and all their hosts; Let all the churches of Christ prove trees of righteousness, that you may be glorified: Enable me and others to glorify you in our thoughts, in our words, and in our actions: I am your creature, formed by you and for you, O let me be for a praise, and for a name, and for a glory to you

the Lord my God; the heavens declare your glory, and the firmament shows forth your praise; Lord grant that I may not be silent, but stir me up to speak aloud of your praise, and to declare the honor of your majesty: I esteem it a great favor that you have made me capable of glorifying you, O let not this capacity be afforded me in vain. Give me grace to prefer your glory above all things. Grant that I may at all times entertain high and honorable thoughts of you, and not dishonor you, by thinking you to be altogether such a one as myself: May I never dishonor you by taking your name in vain, but stir me up, and enable me by offering praise to glorify you. Help me to be fruitful in all those works of righteousness, which are through Jesus Christ to the glory and praise of you my God. May I be enabled to glorify you by bearing much fruit; and O that my works may so shine before men, that they seeing them, may be brought to glorify you my Father who is in heaven. Grant these things for your Son's sake, to whom be everlasting praise. Amen.

Thy Kingdom Come



Lord, you reign as King for ever and ever, and your kingdom rules over all; you are King of Kings and Lord of Lords: All creatures both in heaven, earth, and hell are subject unto you. You have also set up a kingdom of grace among men, and you have a kingdom of glory, to which you adjudge all the faithful subjects of this kingdom of grace. Let this kingdom of grace come with power: Grant that Satan's kingdom, which is opposite to it, may be destroyed. Let the Prince of this world be cast

out; grant that this prince of the power of the air may cease to work in the hearts of the children of disobedience: Let Satan fall as lightning from heaven, even thus let your enemy perish, O Lord; let the Lord rebuke Satan, even the Lord that has chosen Jerusalem rebuke him. Let his power be broke in the world, and let all those plots which he forms against your servants, have a miscarrying womb and dry breasts. I humbly desire, O Lord, that Satan may not reign in my heart, and lead me captive at his will; O let me, by the power of your grace, be effectually turned from the power of Satan, to serve you the living and true God: Help me evermore so to resist this enemy of my soul, as that he may flee from me, and in your own due time bruise Satan under my feet. Let the kingdom of grace, O Lord, be advanced; let Christ be enthroned in my heart, and may every thought be brought into captivity to his blessed yoke: Let the laws of the blessed Redeemer be written in my heart, and may the kingdom of God which consists in righteousness, peace, and joy in the Holy Ghost, come with power into my soul: I pray not for myself only in this respect, but I pray for others too. O let the prophecies and the promises relating to Christ's kingdom in the world be fulfilled and accomplished. May the kingdom of the world become the kingdom of our Lord and his Christ, and let him reign for ever and ever: Of the increase of his government and peace let there be no end; O let the zeal of the Lord of Hosts perform this. Let the Sun of Righteousness arise with healing in his wings, upon those that sit in darkness. Let the mountain of the Lord's house be established upon the top of the mountains, and let all nations flow thereto. Let the gospel run and be

glorified, and wherever it is, let it be *powerful through God, to the pulling down of Satan's strong holds*, and to the erecting the Redeemer's throne in the heart: O let it *come with power, and such a demonstration of the Spirit*, as that it may make its way into the heart. Bless all the ministers and members of the Church of Christ and *cause your face to shine upon them for the Lord's sake*. May it please you, O Lord, to grant that the kingdom of glory may be hastened: O let me be an heir of it, prepared, and made *meet for it*, and may I have an *abundant entrance ministered to me into it*. I desire also that the number of the heirs of salvation may be increased, and when the number of your elect is accomplished, let the end be hastened, and that time come, *when the Son of God shall appear to be glorified in his saints, and admired in all them that believe*. Hear and answer for his sake, to whom with you, O Father, and the Holy Ghost, be honor and glory, and everlasting praise.

Your Will be done on Earth as it is in Heaven



Blessed Lord, who *work all things according to the counsel of your own will*; I adore you, both upon the account of the *will of your providence*, and also upon the account of the *will of your precept*. May it please you to give grace to me and others, to submit to the former, saying, as *your servant of old did, let the Lord do with us what seems good unto him*. Stir up me and others, to a ready compliance with the latter, even your good and acceptable will, contained in your Holy Word. Enlighten me, and others, with the knowledge hereof, that by this mean we *may discern*

what is the good, and perfect, and acceptable will of God; open our eyes, that we may see what is contained in your Law and Gospel; may we be filled with the knowledge of your will in all wisdom and spiritual understanding: And since knowledge is in order to practice, may it please you, by the power of your grace, to excite me and others to, and assist us in, the doing of your holy will; incline our hearts to keep all your commandments, and to walk before you in truth. Seeing this is your will, even our sanctification, let me and others be sanctified throughout, in body, soul, and spirit. Seeing this is your will in Christ Jesus, that in everything we give thanks, help us thus to show our gratitude for mercies received. Seeing it is also the will of God, that with well-doing we put to silence the ignorance of foolish men, enable us to have our conversation honest in the world. Father in heaven, you have inhabitants of the upper world who do your will, and it is my desire, that your will may not only be done here upon earth, but that the doing of it here upon earth may, as to its manner, resemble the doing of it in heaven. Give grace to me and others here upon earth, in imitation of the holy angels, to do your commandments, hearkening to the voice of your will, and to follow the Lamb whithersoever he goes.

The holy angels, those *swift-winged* creatures, *they fly to do your will, and to execute your pleasure*; give grace to me and others, in conformity to them, to yield to you a ready and cheerful obedience, not *to consult with flesh and blood, but to serve you with gladness of heart*. The glorious angels show their reverence and humility, by veiling their faces in your presence, by *falling down before you, and*

by casting their crowns before your throne, when they worship you who live forever; enable me, and others, I humbly beseech you, in conformity to these blessed beings, at all times to walk humbly with you, and to fear before you; but more especially at such times when we come into your presence. Give me and others grace, O Lord, to condescend to men of low degree, in imitation of the holy angels, who minister to creatures of an inferior rank: These blessed creatures are ardent and zealous in doing your will, for you make your angels spirits, and your ministers a flame of fire; O grant that I, and others here below, may be zealous herein, that we may keep your precepts diligently, and be fervent in spirit serving the Lord. The holy angels serve you day and night, and never grow weary of your service, O keep me, and others of your servants here upon earth, from fainting in your service; and may we have grace to keep your precepts always, even to the end: O that your servants here upon earth did more resemble their fellow-servants in heaven. Since Christ is come to reconcile all things to himself, whether they be things in heaven, or things in earth; and since from him the whole family in heaven and earth is called, I desire that that part of the family which is here upon earth, may be more conformed to that part of it which is in heaven: I desire earnestly that I may, so that being like the angels now in doing your holy will, I may be made equal to them hereafter, in enjoying your blissful and precious presence. I desire it for your Son's sake, to whom, &c.

Give us this Day our Daily Bread



Lord, you, even you alone, made heaven, even the heaven of heavens with all their hosts, the earth and all things therein, the seas and all that is therein, and you preserve them all, and the host of heaven worship you: It is you that give rain upon the earth, and send waters upon the fields; it is you that give rain from heaven and fruitful seasons, whereby you fill our hearts with food and gladness: You cause the grass to grow for the cattle, and herb for the service of man, and thus bring food out of the earth. As I own your general care of all creatures, so I own your particular care of me; whatever outward blessing I enjoy, I own it is given me from above: I acknowledge, O Lord, and bless you for it, that you have such a regard for the body, and for this would I seek unto you, humbly beseeching you, O Lord, that you would give me *day by day my daily bread*; let me of your great goodness have those necessaries and conveniences of life, which you see fit for me: *Fix the bounds of my habitation as you see convenient*. Since you are my life, and the length of my days, give me such a measure of health and strength as you see fit. Grant that I may not be *slothful in the busyness of my calling*, and give me success therein, if it be your holy will: Seeing it is in *vain for me, without your blessing, to rise up early and to sit up late, and to eat the bread of carefulness*, be pleased of your great goodness to *bless my endeavors, and all that I set my hands unto, prospering the work of my hands unto me*. It is you, O Lord, *who gives power to get wealth*, this is what I don't pray for, I only desire, if it be your holy will, that I may be kept from those extremes of a prosperous and

adverse condition, which would be dangerous temptations to sin. Give me *neither poverty nor riches, feed me with food convenient for me, lest I be full and deny you, and say, who is the Lord? or lest I be poor and steal, and take your name in vain.* Since that every man should eat and drink, and enjoy the good of all his labor, it is the gift of God; let it of your great goodness be given to me, *to eat and drink, and enjoy the good of my labor.* I own, O Lord, that *man does not live by bread only, but by every word that proceeds out of the mouth of the Lord, does man live;* give your good creatures therefore which I enjoy, virtue to support and nourish me. May it please you, O Lord, *to command your loving-kindness to me in the day-time, and in the night do you cause me to lie down and sleep, and make me to dwell in safety.* If you will be with me, O Lord, and keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come to my heavenly Father's house in peace, then will you, O Lord, be my God. Give me, if it be your holy will, *each day my daily bread;* and since my Savior has enjoined me daily to ask this at your hands, free me by your grace from an anxious *taking thought about tomorrow,* and make me sensible of my continual, my daily dependence upon you. I desire these temporal favors, not only for myself, but for others too; *O let the earth yield its increase, and let God, even our own God, bless us; bless us, I beseech you, and make us plenteous in the fruit of our ground, and give us the staff of bread to strengthen our hearts.* Stir up me and others, to a right and charitable use of all the external blessings of your providence; do it, I beseech you, O Lord, for his

sake who is the bread of life, that is come down from heaven, and which gives life to the world, for whom I bless you, to whom, &c.

Forgive us our Debts, as we forgive our Debtors

[See 10th Article of the Apostles Creed.]



Lord, you are my *Creator, Preserver, and Benefactor*, to whom I owe a *debt of duty and obedience*, which since I have failed to pay, I have contracted a *debt of punishment*, which I must acknowledge myself unable to pay. I cannot say unto you, *have patience with me, and I will pay you all. Alas! If you enter judgment with me, and demand this debt at my hands, I am undone. I beseech you therefore, O Lord, for your Son's sake, forgive me this debt; blot it out of the Book of your Remembrance, O you who blot out the transgressions of your people for your name's sake.*

Since, O Lord, you have made my *forgiving others* necessary to my receiving forgiveness from you, I beseech you, help me by your grace to *forgive men their trespasses*. O give me grace to *forbear and forgive all those with whom I may have a quarrel*. Instead of *avenging myself*, grant that I *may give place to wrath*. Since you have called me hereto, help me to be *pitiful and courteous, not rendering evil for evil, nor railing for railing, but contrariwise blessing, so that I may inherit a blessing*. Keep me from saying to any that may have injured or offended me, *I will do so to him as he hath done unto me, I will render unto the man according to his works*.

Clothe me also with that *charity which rejoices not in evil overtaking* any that may have injured me; grant me your grace, that I *may not rejoice when my enemy falls, and let not my heart cheer me when he stumbles*. Make me ready to do offices of kindness to such who have injured me. O give me grace to *love my enemies, to do good to them that hate me, and to pray for them that despitefully use me, that by this mean I may approve myself your true child, who does good to the evil and the unthankful*. Well may I, O God, forgive my neighbor in his offenses against me, which are not as an *hundred pence to ten thousand talents*, if compared with those offenses which I have committed against you, and which I hope to have forgiven me. Since you *esteem it your glory to pass by transgressions*, help me also to esteem it my glory to pass by my neighbors' offenses.

Convince me how well it become those whom *you have made kings, as well as priests*, to issue forth pardons to such who may have offended them. Enable me, I beseech you, *to forgive from the heart, and to do it without delay, before the sun go down upon my wrath*. Give me grace, as *often as my brother sins against me*, to forgive him. Grant that I may be ready to *forgive him, not only until seven times, but until seventy times seven*; grant it for your Son's sake, to whom, &c.

Lead us not into Temptation but deliver us from Evil



lessed Lord, I will *not say when I am tempted, I am tempted of God*; but I come to you, humbly beseeching you *not to lead me into temptation*. I rejoice that the

tempter is in your *restraining hands*, O suffer me not to fall into *his destroying hands*. Since I *wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high place*; be pleased graciously to stand by me in all my conflicts with these enemies of my soul and let me so far experience your gracious favor *in the hour of temptation*, that I may be kept from falling. I fly unto you, O blessed God, for shelter, *who is greater than all*. Suffer not, I beseech you, that *roaring lion to devour me, who industriously seeks it*. Let not the tempter tempt me so as to prevail. O let him not *get advantage against me*. Let not the *prince of the power of the air, that evil spirit, work in my heart*; and since Satan has his instruments here in the world, that tempt to sin, grant, I beseech you, that they may not prevail. *When sinners entice me*, O keep me from consenting, and suffer me *not to follow a multitude in doing that which is evil*.

Since I have also enemies within, suffer me not to be *drawn aside of my own lusts, and enticed*. Destroy, by the power of your grace, the power of lust in my soul, so when Satan comes, he may *not find in me that* which yields a ready compliance to his cursed suggestions. Leave me not at any time in such circumstances, which you know will be a means of drawing me to that which is evil. When at any time I am tempted, withhold not from me those gracious aids and influences of your Holy Spirit, which may enable me to vanquish temptation.

Since there are temptations of another kind, which when we fall into, you bid *us count it all joy*, I humbly beseech you to order these for the best. *Suffer me not to be tempted above what I am able, but with every temptation make a way for my escape.*

I desire, O God, while you would not *lead me into temptation*, it would also please you to *deliver me from evil*. I pray not absolutely for a deliverance from any other evil, but from that of sin, which I own is the worst of evils, and beg earnestly to be delivered from. Let *the law of the Spirit of Life in Christ Jesus my Lord, make me free from the Law of Sin and Death*, and enable me *to cease to do evil, and to learn to do good*. *Keep me back*, I pray you, by your restraining grace, from sinning against you. Let my soul ever be possessed with a lively sense of evil. Convince me by your grace *what an evil and what a bitter thing it is to sin against you.*

Keep me from this deadly evil which *is enmity against God*, which breeds a separation between you and the soul, which is a mean of *with-holding good things from me*, which in this world *pierces through with many sorrows, and which leads to everlasting destruction* in the world to come. *O let it not reign in my mortal body, that I should obey it in the lusts thereof. Keep back your servant from presumptuous sins, let them not have dominion over me.* May I ever dread sin as the very worst of evils, and when at any time I am tempted to it, enable me to repel the temptation, in the language of your servant of old, *how can I do this great wickedness and sin against God.* Yea, O Lord, give me grace to prefer the evil of affliction before the evil of sin, and

with another of your servants of old, *to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.* Grant this for his sake, who came *to save me from my sins,* to whom, &c.

**For thine is the Kingdom, the Power and the Glory, forever.
Amen**



Lord, *yours is the kingdom; you are judge of all, and you reign over all. All angels, authorities, and powers are subject to you. You are the God of all flesh, and of the spirits of all flesh. O Lord God of our fathers, are you not God in heaven, and do you not rule over all the kingdoms of the heathen?* and seeing you are so glorious a king, will you not exert a jealousy for the honor of your great name? Will you not advance and maintain the kingdom of your grace? Will you not take care that your *will be done here upon earth,* as it is highly fit and reasonable that it should? Forasmuch as you are my sovereign, I trust you will allow me *daily bread.* I hope you will exert your royalty in pardoning me, a vile rebel. I expect to be protected by you from the enemies of my soul. *You are my King, O God, command deliverance from me. Yours, O Lord, is the power. In your hand is there not power and might? You are the Lord God omnipotent, and nothing is too hard for you. If you are willing, you can get yourself a great name in the earth. Advance your kingdom among men and cause your will to be done here upon earth as it is done in heaven.* If you are willing, you can supply my temporal wants. Pardon my manifold sins, preserve me from being overcome by the

force of temptation, and deliver me from sin, the worst of evils. And may I not expect from your hands what you can with the greatest ease effect?

Yours is the glory, and is it not for your glory, to have your name hallowed, your kingdom come, your will be done in earth even as it is done in heaven? Is it not for your glory to give daily bread to those that want it, to grant forgiveness of sins to penitent offenders, to defend them from the force of temptation, and to deliver from the evil of sin, which tends so much to your dishonor? Hear therefore and answer, for yours is the kingdom, and the power, and the glory, forever. Amen.

GRACE TO OBEY



lessed Lord, you are exalted as head above all, and all things serve you. You are governor among the nation, and rule to the ends of the earth. You are my lawgiver and my King. I own that I lie under all imaginable ties of duty and obedience to you. You have made me, you keep me alive; you daily load me with your benefits, and therefore have an undoubted right to my service and obedience. But notwithstanding this rightful claim which you have, and the manifold ties that I lie under, I must own to my shame, *that I have not obeyed the voice of the Lord my God, as I should have done; I have not kept the charge, and the statutes, and the judgments, which you have given me, instead of hearkening to the voice of the Lord my God, I have rebelled against it; instead of doing that which is right in your sight; I have done that which is evil in your*

sight; instead of walking in all the ways which you the Lord my God have commanded me, I have turned aside sometime to one hand, sometime to the other; I have shamefully cast your laws behind my back, and instead of serving you in truth with a perfect heart, as I should have done, I have foolishly served divers unprofitable lusts and vanities . I have been too apt to rest in a bare hearing of your Word, without doing the same, and by that means have deceived myself; seeing I am informed from your Holy Word, that not the hearers of the law, but the doers of the same shall be justified. How justly might you, O Lord, punish my disobedience, by excluding me all hopes of ever entering into your heavenly Kingdom; but you are merciful, O God, and with you, the Lord, is plenteous redemption. O for your son's sake pardon my past disobedience, and enable me, by your grace, to be obedient for the future. Write the laws in my heart; put your Spirit within me and cause me to walk in your statutes: Instead of doing that which is right in mine own eyes, help me for the time to come to do that which is right in your sight. Give me grace to obey, since this is better than sacrifice, and to hearken, since this is better than the fat of rams. May I shew that I know Christ by keeping his commandments, and grant that I may approve myself to be of the number of his friends, by doing whatsoever he commands. O may I never grudge yielding obedience to him in any of his commands, who was obedient to death, even that of the cross for me. Grant that I may ever be ambitious of obeying him, whom winds and seas obeyed when he was here upon earth, and to whom angels, authorities, and powers are obedient, now he is in

heaven. I beseech you, O blessed God, help me to *walk in the ways* which you have chalked out for me, that so it may be well with me now, and well with me throughout eternal ages hereafter. Convince me, that *not everyone that says, Lord, Lord, shall enter into the kingdom of heaven, but he only that does the will of you our Father who is in heaven.* Give me grace to *keep your commandments,* since *without this, circumcision is nothing, and uncircumcision is nothing.* If ever it should happen that human commands should stand in competition with you, O grant that I may choose *to obey God rather than man;* and forasmuch as it is impossible for me to serve two such contrary masters, *as God and mammon,* give me grace, that abandoning the service of the latter, I may entirely cleave to that of the former; and having *done your holy will,* and served you here upon earth, may I at last through your merciful favor, and the mediation of my blessed Redeemer, be taken into your temple above, there to *serve you day and night,* in consort with glorious *angels, and spirits of just men made perfect.* Grant these things, O merciful Father, for your son's sake, to whom, &c.

DIVINE KNOWLEDGE IN ORDER TO OBEY



blessed Lord, you are a *God of knowledge and judgment:* *You are perfect in knowledge and know all things: You are the Father of Lights, in whom is no darkness at all, yea, your understanding is infinite.* To whom therefore should I poor ignorant creature apply myself for knowledge, but unto you, O Lord. *I am but of yesterday and know nothing,* nothing in comparison of what I

do not know; nothing in a manner in comparison of what I might have known. I bless you, O God, for the means of knowledge which I have by your Word, *which is profitable for instruction, and sufficient to make me or any other, wise unto salvation.* I bless you that *Light is come into the world,* but have reason to be ashamed that *I have loved darkness rather than light:* Though you have given me *pastors on purpose to feed me with knowledge,* yet have I not been *to wise as to lay it up:* Instead of *applying my heart to understanding, and crying after knowledge, as I should have done,* I have evidenced myself a *fool by too much hating knowledge.* It is a shame to me that I have not more *of the knowledge of God,* and that I have no more liked *to retain God in my knowledge. I have erred in heart, and have not known your ways,* as I should and might have done, but *have walked on in darkness:* I have *been sottish and brutish, wise to do evil, but to do good have had little or no knowledge.* I have suffered *the god of this world to blind my mind, and having mine understanding darkened, I have been very much alienated from the life of God, through the ignorance that has been in me. The things of the Spirit of God have been in too great a measure foolishness to me,* and I have wanted a spiritual discerning herein. *The way of peace,* notwithstanding you have in your Holy Word revealed it to me, yet have I not known it as I might and should have done. Seeing then I have thus slighted and hated knowledge, how justly might you *pour out your wrath upon me,* more deservedly than *upon the heathen that know you not,* forasmuch as it has pleased you to favor me with the means of knowledge. Seeing I have been so *void of understanding under*

enlightening means, though *you made me*, yet you might very justly refuse to have *mercy upon me*. Seeing I am so ignorant, notwithstanding I have enjoyed the means of knowledge, how justly might you say with respect to me, *let him be ignorant*: But I humbly beseech you, deal not with me according to my sins, but may it please you, for your Son's sake, to have *compassion upon me, who have been ignorant and out of the way*. O God, *who commanded the light to shine out of darkness, shine into my heart, and give me the light of the knowledge of the glory of God in the face of Jesus Christ*. O scatter all clouds of ignorance from off my mind and give unto me the *spirit of wisdom and revelation in the knowledge of your dear Son*: Grant that *the eyes of my understanding being enlightened, I may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints is*. Seeing *knowledge comes you*, O give unto me *a heart to perceive, and eyes to see, and ears to hear such things as belong to my everlasting peace*. Open my understanding, that I may understand the Scriptures, and let it be given to me to know the mysteries of the kingdom of heaven. Give me a heart particularly to know you the only true God, and Jesus Christ whom you have sent, whom to know is life eternal. Whatever else I am ignorant of, give me to know Jesus Christ and him crucified: Let the Son be revealed in me; let me know somewhat of the love of Christ which passes knowledge. Grant that I may count all things but loss for the excellency of the knowledge of Jesus Christ, and let my love to him continually abound in knowledge and in all judgment. Open my eyes, that I may behold wondrous things contained in your Law and gospel and cause me

to know the way wherein I should walk. Teach me, O Lord, the way of your statutes, and I will keep it to the end: Give me understanding, and I will keep your Law. Let me not be left destitute of the knowledge of any saving truth. Give me, I humbly beseech you, a clear, distinct, efficacious knowledge off all necessary truths in religion; and may I still *be following on to know, till I come* to that blessed world, wherein instead of *knowing in part, and seeing through a glass darkly*, which is my present lot in this dark world, *I may see face to face, and know even as also I am known.* Grant these things, I beseech you, for your Son's sake, to whom with you and the Holy Ghost, be honor and glory, and everlasting praise.

THE TEN COMMANDMENTS MEDITATED UPON AND PRAYED OVER

Thou Shalt Have No Other Gods Before Me



lessed God, you have required me to *have no other gods before you*, but I have in sundry respects acted contrary to your holy will. I have not had that religious regard for your divine majesty which I ought to have had. I have reason *to speak it to my shame*, that I have not more *desired the knowledge of you and of your ways.* I have been too apt to question your existence, and *with the fool to say in my heart, there is no God.* At other times, when I have *professed to know you, I have in works denied you.* I lament, O Lord, that I have so very much *forgotten you that formed me and been to apt to suffer the great things of your law to slip out of my mind.* I have sadly *forsaken you the fountain of living waters, and*

hewn out to myself broken cisterns, that can hold no water. My heart alas has been too far from you, and too much set upon other things. I have spent my time and my money for that which is not bread, and my labor for that which satisfies not. I lament, O Lord, that there has been such an evil heart of unbelief in me, causing me to depart from you the living God; and that I have no more made you the object of my trust and dependence. I have been apt to take anxious thought for tomorrow and have not cast my burden upon you as I should have done. There has been but little of your fear, O God, before my eyes, and you in whose hand my breath is, have I not glorified as I should have done. I have not rejoiced in you, O Lord, nor served you with that gladness of heart which became me. I have been very unthankful for mercies, and instead of rendering unto you according to the benefits received, have returned you evil for good, and hatred for your good will. Like Jeshurun, I have waxed fat and kicked. I have loaded you with my sins, while you have been loading me with benefits. I lament that I have been so impatient under affliction. I have not accepted the punishment of my iniquity, though it has been less, far less than my iniquities have deserved, nor born the indignation of the Lord with the patience which well becomes one that has sinned against you. I have been very disobedient to you, and if in some instances I have at any time obeyed, you know my goodness has been much like the morning cloud and as the early dew which passes away. I have been to secure under the various dispensations of your providence, not regarding your works, nor considering the operations of your hands, as I should have done; but notwithstanding these, have gone on after the

imagination of my own heart, as if I had made a covenant with death, and with hell I have made an agreement. I bewail, O Lord, the spiritual idolatry which I have been guilty of. I have been too apt to set up idols in my heart. I have been too prone to go out after covetousness, which is idolatry, and to make a god of my belly. I have been a lover of pleasure, rather than of you; and notwithstanding you have said, cursed is the man that trusts in man, I have been apt to trust in an arm of flesh. In many respects have I gone out after other lovers and have forgotten you, O Lord.

O God, I beseech you for your Son's sake, let not *your anger wax hot against me* for my violations of your holy law, but *have mercy on me*, and incline my heart to keep your holy commandment for the future. Give me grace *to put away all strange Gods, and to serve you the Lord only; for you are the God, even you alone.* Enable me *to believe that you exist, and you are a rewarder of those who diligently seek you.* Stir me up *to acquaint myself with you*, so that I may *be at peace.* Grant that I may *follow on to know you*, and O that I may *increase in the knowledge of you, my God! I do affirm you, O Lord, this day to be my God. O Lord, truly I am your servant, I am your servant. O keep it ever in the imagination of the thoughts of my heart, to cleave to you with full purpose of heart. Since you are God, O grant that I may follow you and give unto you the glory due to your name. Give me grace often to remember you, and let my meditation of you be sweet: Who is like unto you, O Lord, among the Gods? Be my fear and my dread. Instead of being afraid of man who shall die, and the sons of men that will be made as grass, may I be enabled by your grace to fear you, who are able to*

destroy both body and soul in hell. I desire, O Lord, to submit to your will. O make me willing to receive evil at your hands, as well as I have received so much good. Convince me how unreasonable it is for a living mortal, or any man, complain the punishment of his sins. Give me grace to love you with all my heart, and let no afflictions abate or diminish my love to you. Grant that I may love you more than father or mother, and may my love abound yet more and more in knowledge and in all judgment. Let my soul pant after you, O God, and help me to delight myself always in you. Give me grace to prefer your loving-kindness before life itself, and may I be enabled to serve you in gladness of heart all my days. In you, O Lord, do I put my trust. Grant, I beseech you, that I may always trust in the name of the Lord, and stay myself upon you my God. I desire to cast my burden upon the Lord, and always to abide under the shadow of the Almighty. Let my eyes be ever toward you, O Lord. Stir me up to acknowledge you in all my ways and may it please you graciously to direct my steps. May I have grace to enable me to set you always before me, and to walk with you as Enoch did. Unto you, O Lord, do I lift up my soul, be thou its portion forever. Enable me always to yield to you that inward spiritual worship which is better than all burnt offerings and sacrifices. Give me a grateful sense of your manifold favors to me and help me from my soul to bless you for the same. Stir me up to talk of your loving-kindness, and enable me to glorify your name, by bearing much fruit. Grant that I may ever walk before you in truth, and with a perfect heart, and do that which is good in your sight. Help me to follow you fully, and to obey from the heart the form of doctrine delivered to me. I

am very sensible, O Lord, that *all my ways are before you, and that you ponder all my goings*. I have no doubt that you *who formed the eye can see*. If at any time I *forget your name, you know it, or if I should at any time stretch out my hand to a strange God, you would search it out*. O that the considerations hereof may still engage me to acknowledge you to be the only true God, and to worship and glorify you accordingly! *Amen*, for Christ's sake.

The Second Commandment



Gracious Lord, you have instituted ordinances of religious worship, which I have not (to my shame may I speak it) been observant of, as I ought to have been. Instead of observing your institutions, I have been prone to go *a whoring after my own inventions*. I have been too apt to flight thine ordinances, and *to say, what a weariness it is to serve the Lord*. I have been careless in your service, and when I *have had in my flock a male*, I have too often *vowed and sacrificed to you a corrupt thing*. How often (to my shame may I speak it) have I *served you with feigned lips, drawing near to you with my mouth, and honoring you with my lips, when my heart has been far from you*.

When I have prayed to you, I have often *flattered you with my mouth, and lied to you with my tongue, because my heart has not been right with you*. Instead of making such an ingenuous confession of sin as became me, how apt I have been *to cover my transgression with Adam, by hiding my iniquity in my bosom*. And when I have sought your favor, I have not done it with that faith and fervor as became

me. I have been apt to *forget your benefits*, and at other times, when I have praised you for your favors, I have not done it *with my whole heart, and with all that is within me*, as I should have done.

You have graciously given me the opportunities of hearing your Holy Word, *which is able to make me wise to salvation*. You have not withheld from me either the *former or the latter rain*; but alas, how much more ready have I been to *offer the sacrifice of fools, than to hear your Holy Word*? I have not *taken such heed how to hear*, as I should have done, and have been apt to let those truths *slip which I have heard*.

O God, I humbly beseech you, have mercy upon me for your Son's sake, and wherein I have offended, both graciously forgive, and keep me for the future from offending. Enable me to *worship you the Lord my God, and by that mean to give glory to you in the way that you have appointed*. Give me grace in all my religious worship, to *act according to the pattern shown to me in your Holy Word*.

When I serve you, O grant that I may *obey your voice*, and give me grace *to observe all things whatsoever you have commanded. The good thing committed to me in your Holy Word, help me to keep, as the apple of my eye*, without adding thereto, or *diminishing* therefrom; and give me grace *to walk in all your ordinances blameless*. Enable me to observe every holy ordinance after a holy manner.

Help me, I beseech you, in the duty of prayer; *Pour upon me a spirit of grace and supplication*; give me grace therein, not only to pour out words, but to *pour out my soul*; assist me always so by your good

spirit in that duty, that *the words of my mouth, and the meditations of my heart, may be acceptable in your sight.* When at anytime *I knowledge my transgressions, and make a confession of sin,* grant that I may *abhor myself, and repent in dust and ashes;* when I petitioned for mercy, enable me to ask such *things as according to your will, to pray in faith, and to call upon your truth.* When I return thanks for benefits received, *let my meditations of you be sweet, and grant that I may be glad in the Lord.*

Help me, I beseech you, in attending upon your Holy Word, which *abides, and will abide forever, though the fashion of this world passes, and will pass away.* O let *the words of your mouth be sweeter to me than the honey and the honeycomb,* and grant that I may *dwell in your house all the days of my life, to behold your beauty, and to inquire in your temple.* Create in me a *desire after the sincere milk of your word,* and grant that I *may grow thereby.* Give me, I beseech you, *the hearing ear, and understanding heart, that I may believe and be saved.* Enable me to *receive with meekness the engrafted word, which is able to save my soul,* and let me *be transformed by it into your image from glory to glory.* O let me not *receive this your grace in vain,* and grant that I *may not be a forgetful hearer but make me a doer of your word.*

Make me sensible *how jealous you are in matters of religious worship;* and since *you are the Lord, whose name is Jealous,* grant that I *may not provoke you to anger with any vanities of mine.* O grant that I may not be among the haters of you, lest *you visit iniquity upon me,* but implant your love in my soul, and give me to testify the

same, *by keeping your commandments*, so that I may be entitled to that *mercy of yours, which is from everlasting to everlasting*. Grant this, I beseech you, for your Son's sake, to whom, &c.

The Third Commandment



merciful Lord, I lament that I have so often *taken your name in vain*. How often have you been *near to my mouth*, when you have *been far from my reins*? How often have I, by carriage unsuitable to my profession, given occasion *to your enemies to blaspheme your name*? How often have I *with my mouth shown much love*, when my heart has gone out after *perishing vanities*? How many *vain oblations* have I presented to you, and how often have I *lied to you with my tongue*? I lament, O Lord, that I have no more *feared your glory and fearful name*, and that I have been too apt to suffer *my communication to be more than yes, yes, no, no, though you have said in your Word, that what is more than these comes from evil*.

I lament, that I have so often *taken your covenant into my mouth*, and at the same time have *cast your law behind my back*; that I have by my sins made myself vile, *like the beasts that perish*, and have been far from *walking worthy of the vocation whereto I am called*. How justly might you, O Lord, refuse *to hold me guiltless*; yea, how justly might you condemn me as a guilty criminal; but I pray, for Christ's sake, remove the guilt which I have contracted by my breach of this commandment and grant that I may no more *profane the name of my God*. Whenever *I make mention of you, the God of Israel*, enable

me to do *it in truth and righteousness*. Give me grace, O Lord, to *worship before you, and to glorify your name*. When at any time I *think of your name*, grant that I may *fear you*, and when I serve you, grant that I may do it *acceptably, with reverence and godly fear, since you are a consuming fire*.

Enable me to behave myself reverently in public worship, since you are greatly *to be feared in the assembly of your saints, and to be had in reverence of all them that are about you*. When at any time I worship you, either in prayer or praise, grant that I may *lift up holy hands*, and let my heart, which is apt to rove and wander, be fixed. When I serve you at any time, may I do it *with all humility of mind, and make me servant in spirit*. Since you have *magnified your Word above all your name*, help me to attend to it with reverence. Grant that I may behave myself with all possible seriousness, when I present myself before you, *to bear those things which are commanded me of God*.

Give me grace ever *to fear an oath*, and whenever I am upon just occasion required to *swear by your name*, grant that I may *fear you the Lord my God, and swear in truth, in righteousness, and in judgment*. Help me *to vow, and to pay unto you, the Lord my God*. Enable me *to walk worthy the vocation wherewith I am called*. Since *I name the name of Christ*, grant that I may *depart from all iniquity*, and may I never give *occasion to have his name blasphemed*. Enable me with well-doing to *put to silence the ignorance of foolish men, that they may be ashamed who speak evil of me, and falsely accuse my good*

conversation. Let my light ever so shine before men, that they seeing my good works, may by this mean be brought to glorify you my Father who are in heaven. Hear and answer, I beseech you, for your Son's sake, &c.

The Fourth Commandment



blesed Lord, in six days you made the heavens and the earth, the sea and all that is in them, but rested on the seventh day, and therefore did you bless and hallow it. And as you did bless and hallow it, so you have made it the duty of your servants, to remember the sabbath-day to keep it holy. You gave your people Israel sabbaths that they might know you are the Lord.

I adore you as the Sovereign Lord of the universe, the creator of heaven and earth. I adore you as the Redeemer and Savior of sinful men. I adore you for giving your Son *to die for sinners*, and *raising him up from the dead*, which you did *as it began to dawn towards the first day of the week*, in commemoration whereof, *the disciples came together on the first day of the week to break bread*, and in the commemoration whereof the Christian sabbath has been ever since observed.

I have reason to be ashamed, that I have not better observed this religious time. I have not been so careful to *honor you in your holy days*, as I have been in the *other six days to do my own work*. Though you have upon a Lord's Day *come seeking fruit, yet you have found little or none*. I have performed sabbath work very carelessly, too often *bringing that which was torn, and the lame and the sick for*

sacrifices. I have been apt to be weary of your sabbaths, and to say, when will the sabbath be gone? I lament that I have been so apt to defile your sanctuary, and to profane your sabbaths, I have instead of honoring you on your holy day, as I should have done, profaned your day, by doing my own ways, by finding my own pleasure, by speaking my own words. I blush to think that I have no more, in imitation of your blessed example, sanctified your holy days, and therein rested from my own works; that instead of calling the sabbath a delight, the holy of the Lord honorable, and honoring you on it, I have turned away my feet from doing your pleasure on it.

God be merciful to me a sinner, and give me grace for the future, conscientiously to observe this holy time. Teach me, I pray you, to esteem the sabbath a holy and honorable day, and grant that I may ever remember to keep it holy. May I be endowed with such grace and wisdom, which will teach me to put a difference between the sabbath and other days, and to suffer me not either to violate your law, or to profane your holy thing. Keep me from defiling your sanctuary and profane your sabbaths. Help me to observe this holy day, as a sabbath rest, from all that secular work which is to be done the other six days, and as a sabbath of rest to the Lord. Instead of finding therein my own pleasure, help me therein to do your pleasure.

May I never forsake the assemblies of your people, but incline me graciously from one sabbath to another, to come to worship before you. Enable me to call the sabbath a delight; and since this is the day that the Lord has made, grant that I may be glad and delight therein. Since

the *preparation of the heart for sabbath days is from the Lord*, O give it to me when the *sabbath draws on* and let me *be in the Spirit upon the Lord's Day*. Grant that upon your day I may *attend upon you without distraction* and may *sanctify it by working the works of God*. Since it has pleased you *to give me six days wherein to labor, and to do all my work*, and since it has pleased you not to make me *serve with an offering, nor to weary me with incense*, let me not prove so ungrateful as *to rob you of that time which is devoted to your immediate service*. Help me to *sanctify the sabbath*, in conformity to your own example, who the seventh day *did rest and was refreshed*; and stir me up to an imitation of the blessed Jesus, *whose custom it was to go into the synagogue on the sabbath day*. Give me grace thus to honor him, *who is Lord also of the sabbath*. Since you have *blessed the sabbath day and hallowed it*, since you have promised also to *come unto your people and to bless them*, when they meet to *record your name*, grant, I humbly beseech you, that I may not *forsake my own mercy*, either by neglecting to keep, or by profaning your sabbaths. But give me grace so to improve every sabbath here upon earth, that hereby I may be the more prepared for that *everlasting sabbath that remains for the people of God*. Hear and answer, I beseech you, for your Son's sake, to whom, &c.

The Fifth Commandment



ost gracious and merciful Lord God, I have reason to blush that I have so grossly failed in discharging the duties of those several relations, wherein by your

gracious providence I have been placed. *Remember not against me, O Lord, transgressions of this kind, but have mercy upon me according to the multitude of your tender mercies, and give me grace for the time to come, to be conscientious in the discharge of all relative duties. Grant that I may be subject to principalities and powers, and enable me to obey magistrates, not only for wrath, but for conscience sake. Give me grace that under the government where your providence has graciously cast my lot, I may lead a quiet and peaceful life in all honesty and godliness. Bless all Christian magistrates, let kings be nursing fathers, and queens nursing mothers to their subjects.*

Bless the ministers of your Holy Word, help them *to exhort, and comfort, and charge, as a father does his children.* Give grace to me and other Christian people, *to know them which labor among us, to esteem them very highly in love for their works sake, to obey and submit ourselves to them, as those that watch for our souls.* Stir me up, I beseech you, *to obey the voice of my teachers, and to incline my ear to them that instruct me.* Suffer me not to *behave myself proudly against the ancient and honorable but give me grace to rise up before the hoary head, and to honor the face of the old man.* Grant that I may behave myself modestly towards my inferiors, dutifully to my superiors, and affectionately to my equals, *in honor preferring others.*

(If having parents, pray thus; grant that I may never *set light by my father and mother.* Give me grace *to obey my parents in the Lord,* in imitation of my blessed Savior, *who went with his parents to*

Nazareth, *and was subject to them.* Make *my heart wise*, that by this mean I may *rejoice the hearts of my parents.* Help me to *show piety at home, and thus to requite them.*)

(If a parent, pray thus; I bless you, O Lord, *for the children which you have graciously given your servant.* O let them be by your children and give me grace to *bring them up in the nurture and admonition of the Lord, to teach them diligently your precepts, and to command them to keep your way.* Enable me to *walk within my house with a perfect heart,* and grant that I may not, by neglecting to *provide for those of my own house, shew myself to be worse than an infidel.*)

(If a servant, pray thus; since it has pleased your all-wise providence to *cast my lot under the yoke,* grant that I may *count my master worthy of all honor and be obedient.* Give me grace to *show all good fidelity, and to do the work of my place, not with eye-service, but in singleness of heart;* make me *patient under rebukes, without answering again.*)

(If a master, pray thus; I acknowledge you, O Lord, to be *my master in heaven,* and since it has pleased you in your wise providence to make me a master to servants, grant that I may always *give to my servants that which is just and equal;* that I may behave *myself gently towards them,* and *forbear threatening,* and that by restraining them from evil, I may put *away iniquity far from my tabernacle.*)

(If a wife, pray thus; give me grace to *reverence, love, and submit to my own husband as it is fit in the Lord.* Let me be adorned *with a meek and quiet spirit and help me to continue in faith and charity and holiness with sobriety.*)

(If a husband, pray thus; *give me grace to love my wife even as myself, and suffer me not to be bitter against her. Grant that I may give honor to her as the weaker vessel, and as being heir together of the grace of life.*)

Whatever the relation is to which your providence has cast me, let me have your grace to enable me to discharge the duty of that relation. Grant it, I beseech you, for your Son's sake, &c.

The Sixth Commandment



Lord, *you give to all life and breath, and since the life is more than meat, you have graciously by your law set a hedge about it, that men might not be like fishes of the sea, where the greater devour the less.* I lament, O Lord, that I have so much *sinned against my own body.* And though by your grace I have been preserved from *shedding the blood* of others, yet to my shame may I speak it, that I have been too apt to indulge such evils, which by you are reputed as murder. Notwithstanding you have said that *he that hates his brother is a murderer,* yet how apt have *I been to hate my brother in my heart.*

I lament that I have been too often *angry with my brother without a cause,* and that I have been too apt *to live in malice and envy, and to seek to avenge myself.* I lament, O Lord, that I have had no greater regard for the life of my own soul, nor yet for that of my neighbors. I have evidenced myself to be a fool, by *hating and despising my own soul.* I have by an evil example done a great deal towards the causing *such to perish for whom Christ died.* God be merciful to me,

and stir me up for the future, to use all lawful endeavors to preserve my own life, and the life of my neighbors.

Keep me from *sinning against my own body*, by indulging such sins as are destructive of its health. Grant me your grace *to take heed, lest at any time my heart be overcharged with surfeiting and drunkenness*. Preserve me by your grace from *that sorrow of the world which works death*. Keep me from those sins of uncleanness which tend *to consume the flesh and the body*. Grant that I may not, by intemperance of any kind, evidence my hatred of my own flesh. Help me to *keep a good conscience* and give me that *merry heart which does good like a medicine*.

Keep me from doing anything that is injurious to my neighbor's life or health. Since *no murderer has eternal life abiding in him*, deliver me from blood guiltiness, O God of my salvation. Give me to regard the life of every man, and grant that I may not, by committing murder, evidence myself to *be like the devil, who was a murderer from the beginning*. Give me grace *to cease from anger and to forsake wrath*. Incline and enable me by your grace to support the lives of such as may be in straits, that by this mean *the blessing of him that was ready to perish, may come upon me*.

Stir me up to a due regard for my own soul, and keep me *from wronging it, by sinning against you*. Stir me up to regard the soul of my neighbor, and grant that I may ever *follow after the things whereby I may edify others*. Give me grace to *work out my own*

salvation, and to contribute my best endeavors to promote the salvation of others, for your Son's sake, to whom, &c.

The Seventh Commandment



oly, holy, holy, Lord God, you are glorious in holiness and have called me not to uncleanness but unto holiness. This is your will even my sanctification. But I must confess with grief and shame, that I have acted too much in contradiction to your holy will and have not made it my business, as I should, to mortify every inordinate affection and evil concupiscence. I have not been to careful to possess my vessel in sanctification and honor and to abstain from filthy lusts, as became one that is a stranger and pilgrim in this world. I have not kept myself so pure as I might, and should have done, but have suffered my mind and my conscience to be sadly defiled. I lament that instead of turning away my eyes from beholding vanity as I should have done, they have been so full of adultery. I bewail my too great addiction to pride, fulness of bread, and idleness, the iniquity of Sodom, and that I have been so very much inclined to those base lusts and sensualities, which whosoever indulges, shall not inherit the Kingdom of God. I dread to think how careless I have been to cleanse myself from all filthiness both of flesh and spirit; how little I have endeavored to keep under my body and to bring it in subjection. God be merciful to me a sinful polluted worm and lay not my sins unto my charge for your Son's sake, neither give me up to vile affections, as very justly and deservedly you might.

I beseech you, *create in me a clean heart and renew a right spirit within me.* Give me grace henceforward to *possess my vessel in sanctification and honor, and no more in the lust of concupiscence.* I present my body unto you, *as a living sacrifice,* O help me to keep it *pure and undefiled, as the temple of the Holy Ghost.* Give me grace to *glorify you with my body and keep me from defiling this temple of God,* left by this mean I should provoke you to destroy me. Enable me, O Lord, to abstain from *fornication, uncleanness, inordinate affection, evil concupiscence, immorality and sensuality;* yea, to *flee those youthful and fleshly lusts which wage war against my soul.* Convince me effectually by your grace, that *the body is not for fornication, but for the Lord, and the Lord for the body.* And suffer me not by any *bodily lusts to defile this member of Christ, this temple of the Holy Ghost.* Give me grace, I beseech you, to be *holy both in body and spirit.* Prevent *lust from conceiving and so bringing forth sin.* Help me to make, and when made, to keep a *strict covenant with my eyes, and O Lord, turn away my eyes from beholding vanity, and quicken me in your way.* Deliver me, I pray you, from *looking upon any to lust after them,* forasmuch as my Lord has said, that *whosoever looks upon a woman to lust after her has committed adultery with her in his heart.*

Keep me, I beseech you, from all that *corrupt communication which tends to corrupt good manners;* and let my *speech be always with grace, seasoned with salt.* Give me grace still to *adorn myself in modest apparel and ever to maintain a chaste conversation coupled with fear.* Grant that I may *hate even the garment spotted with the flesh and suffer me not so much as to come nigh the door of the house of the*

adulterous person. Lord, keep me from all those sins of the flesh for the sake whereof the wrath of God comes upon the children of disobedience, and suffer me not to walk as the Gentiles walked who gave themselves over unto lasciviousness to work uncleanness with greediness, for which cause you did in righteous judgment give them up to vile affections, to dishonor their own bodies between themselves. Instead of doing what would render me an abomination to the Lord, stir me up to seek after that purity of heart, whereby I may be qualified for seeing your blessed face. O let me be a vessel of honor, sanctified and meet for my heavenly master's use and prepared to every good work. Grant these things for your Son's sake, that immaculate Lamb of God, who has redeemed me with his own most precious blood, to whom with you, O Father, &c.

The Eighth Commandment



Lord, *the earth is yours and the fulness thereof*, but you have graciously *given it to the children of men*. You have *divided it severally to every man*, giving to each his portion. I bless you for that portion of good things which it has pleased you of your undeserved bounty to afford me. How seldom, to *my shame may I speak it*, have I looked upon myself only as a *steward of this manifold grace of God*. I have reason to lament *my love or pleasure*, which tends to *poverty*, and my too great indulgence of *drowsiness, which tends to clothe with rags*. I bewail my too little concern for others, that I have *looked too much at my own things, and too little on the things of others*; and I heartily lament it, if in any

matter *I have gone beyond, or defrauded my brother.* I have reason to be sorry for my backwardness *to relieve and show mercy* so such as are in want; that I have been no more *ready to distribute, no more willing to communicate, that I have no more* labored, that I might *have to give to him that needs;* and that I have too often *shut up the bowels of my compassion, when I have seen my brother in need.*

O Lord, I beseech you, *enter not into judgment* with me for these my offenses, but graciously forgive me for your Son's sake, and keep me from offending for the future. Deliver me by your grace from all that *drunkenness, that gluttony, that love of pleasure, that slothfulness,* which tend to poverty, *left being poor I should be tempted to steal.* Grant also that I may not *follow vain persons* since he that does so *shall have poverty enough.*

Since *in all labor there is profit,* and the *thoughts of the diligent tend only to plenteousness,* stir me up to labor, *working the thing which is good,* that by this mean, *I may have to give to him that needs.* Lord grant, that as *I am commanded and exhorted by the Lord Jesus, I may with quietness work and eat my own bread.* May I be enabled by you to *guide all my affairs with discretion,* and if it be your holy will, endow me *with wisdom, in whose left hand are riches and honors.* Whatever it has pleased you of your bountiful providence to afford me, let me have *power to eat of it, and help me to honor you with my substance.* Since I know *no good in these outward things, but for a man to rejoice and do good in his life,* enable me thus to use them, and grant that I may *serve the Lord my God with joyfulness and gladness*

of heart, in the abundance of all those things, which through your merciful providence I enjoy. Give me grace to deal faithfully, and to render to all their due; grant that I may follow that which is altogether just.

Keep me from *doing unrighteousness, since all that do it, are an abomination to you. Suffer me not to do wrong, since he that does it shall receive for the wrong done. Let me never be so unjust as to borrow and not pay again. Let me never be guilty of so crying a sin, as that of keeping back by fraud the hire of the laborers. Since a false balance is an abomination to you, suffer me not at any time to make use of the same. Since whoso is partner with a thief hates his own soul, grant that I may never give any assistance or countenance to any fraud.*

Give me grace, I beseech you, *to walk righteously, and to speak uprightly, to despise the gain of oppression, and to shake my hands of holding bribes, so that I may dwell on high, and have for my place of defense you the munition of rocks, so that bread may be given me, and my waters may be pure and sure. Grant, O Lord, that I may not only do justice, but love mercy. Give me grace to relieve a brother that is waxen poor, and fallen into decay, when it is in the power of my hands to do it. Incline my heart to pity the poor, especially since your Word tells me, that he that has pity on the poor, lend to the Lord, and that which is given, you will pay again. Grant, I beseech you, that I may by acts of mercy and charity, be laying up in store for myself a good foundation against the time to come, that I may lay hold on eternal life.*

Yea, O Lord, help me in all acts of charity to *abound*, since your Word tells me, that he *who sows sparingly will reap sparingly, and he who sows bountifully will reap bountifully*. Hear and answer, I beseech you, for the sake of your Son, who went *about doing good when here upon Earth*, and who *makes intercession for transgressors* now he is in Heaven, to whom with, &c.

The Ninth Commandment



Blessed Lord, I lament that I have taken no *better heed to my ways*, and that I have so often *offended with my tongue*. Though I have *seemed to be religious*, I have not taken care *to bridle my tongue, as I should have done*. *Though a good name is better than precious ointment*, I have not had proper regard for my neighbor's good name. I lament that instead of *honoring all men* as I should, I have been too apt to *backbite with my tongue*, to *take up a reproach against my neighbor*, and so forward as to *revile and speak evil* of others. I lament that I have no more *thought on those things, which contain virtue and praise in them*, and by that mean endeavored to secure *a good name* to myself. O Lord, I beseech you, be *merciful to me* for your Son's sake, and wherein I have offended, in whatsoever is prejudicial to truth, or injurious to my own and my neighbor's good name, help me to do so no more. *Set a watch, O Lord, before my mouth*, and always help me *to speak the truth to my neighbor*. Grant that I may *hate and abhor lying*. Convince me that *a lying tongue is but for a moment, that lying lips are an abomination to the Lord, and that all liars will have their part*

in the Lake that burns with fire and brimstone. Remove from me, O Lord, the way of lying and grant that I may never do evil in this respect, that good may come of it.

Keep me, I beseech you, from *laying to my neighbor's charge things that he knows not*, and from evidencing myself to be a fool by *uttering slanders*. Give me grace to refrain from *speaking evil of any man or judging any man*. Forasmuch as he that *speaks evil of his brother and judges his brother, speaks evil of the Law and judges the Law*. Lord, grant that I may not be like *the Devil, who is the accuser of the brethren*. Prevent me by your grace either from *raising false reports* or from *going up and down as a talebearer*. Clothe me with that *charity which rejoices not in iniquity but covers a multitude of sins*. Grant, I pray you, that whenever I am called to *bear witness*, I may evidence myself to be a *faithful witness that will not lie*. Keep me not only from *uttering slanders* myself but give me grace to discourage this sin in others, and with an *angry countenance to drive away a backbiting tongue*. Since a good name is *better than great riches*, grant that I secure it, by *doing things of a good report*.

Give me *that faith whereby the elders obtained a good report*. Put me in possession of *wisdom which makes a man's face to shine*. Clothe me with *humility which goes before honor*. Help me to *have my conversation honest in the world; and let my light so shine before men that they, seeing my good works, may be led to glorify you*.

However, where the praise of men and of you my God are inconsistent, may I be so wise, as to prefer *the praise of God*, before

the praise of men. Let me be of the number of them, whose praise is not of men, but of God. Let me be such a one whom you commend, since no one that commends himself is approved, but he whom the Lord commends. Hear and answer in these sundry respects, for your Son's sake, to whom, &c.

The Tenth Commandment



Blessed Lord, I adore you as the most high God, the possessor of heaven and earth. My times are in your hands, and you perform what is appointed for me. I am under Law to you but have reason to lament that I have been lawless and disobedient. The law is spiritual, but I alas am carnal, and my inward part is very wickedness. I have been too prone to lust after evil things, as the Israelites also lusted. I have suffered lust too often to conceive and to bring forth sins. I have been too apt to make provision for the flesh to fulfill the lusts thereof.

I lament, O Lord, that I have so much loved the world and the things of it, and thereby evidenced how little I have loved you. I have reason to blush that though I am not worthy of the least of all your mercies, I have been no better content with the things which I have received from you. I lament that I have been so prone to envy my neighbor's welfare, and that mine eye has been too apt to be evil because you are good.

You have said, you shall not covet, and I wish I could say that I never did. I wish I could say, as a servant of yours once did, I have coveted no man's silver or gold or apparel. O Lord, I beseech you, have mercy

*on me, and lay not these sins to my charge. Give me a check to and lay a restraint upon the first risings of sin and corruption. Root out of me all *fleshly reasonings and imaginations* and grant that *every thought may be brought into subjection*, more and more, by the sanctifying influences of your Spirit. Cleanse my soul from all evil concupiscence. Help me to have *my conversation in the world without covetousness*. Root out of me the *love of money, which is the root of all evil*. Convince me that *he that loves silver will not be satisfied therewith* and purge my soul of this evil. *Incline my heart to your testimonies and not to covetousness*. O grant that I may not be *coveting money err from the faith and pierce myself through with many sorrows*. Convince me, by your grace, how much better *a little with the fear of the Lord is, than great treasure and trouble therewith*. Grant me, O Lord, *as to have my conversation without covetousness, so to be content with such things as I have. Teach me in whatsoever state I am, therewith to be content. Let godliness with contentment, which is great gain, be found in me*. Grant that I may *know both how to be abased and how to abound*. O let not *my heart be overcharged with the cares of this life*, neither suffer me inordinately to *seek what I will eat or what I will drink*.*

Implant in me a holy indifference with respect to this earth and all earthly comforts. *Help me to weep as though I wept not and to rejoice as though I rejoiced not*. Convince me how unreasonable a thing it is *for a living man to complain*, and keep me from *murmuring* at any time, lest I be destroyed. Make me sensible how absurd it is for one *that has received so much good at your hands*, to be uneasy because

sometimes he *receives evil*; how absurd it is, for one that has deserved to have his *lot in the lake which burns with fire and brimstone*, to be uneasy under any of the allotments of your providence.

Grant unto me, O Lord, a right and charitable frame of spirit towards my neighbor, and all that is his. Root *envy out of me, which is the rottenness of the bones*, and which is *attended with confusion and every evil work*. O clothe me with *that charity whose property is not to envy*. When at any time *the spirit within me begins to lust unto envy*, Lord, by the power of your grace suppress the same. Instead of envying others, give me grace *to rejoice with them that do rejoice*. Write, I humbly beseech you, *the Law of this commandment upon my heart*, and graciously incline my heart to keep all your commandments, for the Lord's sake, to whom be glory and praise now and forever. *Amen*.

OUR UNIVERSAL OBEDIENCE



blesed Lord, *you are king for ever and ever, and your dominion is an everlasting dominion. All angels, authorities and powers, are subject to you, O Lord, and you are exalted as head above all*. Whatever it may please you to enjoin any of your creatures, it is highly fit and reasonable that they should do; and therefore, I have acted unreasonably in opposing your gracious injunctions as I have done. Though in some instances I have obeyed you, yet I have not *had that respect for all your commandments nor hated every false way* as I should have done. I

have been partial in my obedience. If I have obeyed you in some instances, I have disobeyed you in other. I have been far from standing *complete in all the will of God, or from walking in all the commandments and ordinances of the Lord*. I have been so far from keeping the whole Law, that I have offended in many points; and if whosoever keeps the whole Law, and yet offends in one point, is guilty of all, how guilty am I? What a load of guilt must lie upon me, if you do not remove it by your pardoning mercy.

God be merciful unto me, and forgive me for your Son's sake, who was entirely obedient to you, and pleased you in all things. For his sake, for the future, help me to walk in all the commandments and ordinances of the Lord blameless; to abhor whatever is evil, and to cleave to whatever is good; to cleanse myself from all filthiness of flesh and spirit, and to perfect holiness in your fear. Grant me your grace, whereby I may be enabled to ponder the path of my feet and let all my ways be established. Whatever is an abomination to you, O Lord, may I utterly detest, and be enabled, by your grace, to lay aside every weight, more especially the sin that easily besets me. Grant me your grace to follow you fully, and whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, may I think on these things. Grant, I beseech you, that I may never have my mind so taken up with the lesser things of the Law, as to omit the weightier matters, judgment, mercy and faith. Whatever I do, grant that I may not leave these things undone. Make me holy both in body and spirit

and keep me from offending in word or deed. Give me grace to abstain from all appearance of evil, and from doing those things that are lawful, if they are not expedient. Enable me to provide for honest things, not only in the sight of the Lord, but in the sight of men, that by this mean I may cut off occasion even from those that desire occasion, that they may be ashamed who speak evil of me, and falsely accuse my good conversation in Christ Jesus. O grant that by well-doing, I may put to silence the ignorance of foolish men; and may I be enabled, by your grace, to keep the whole Law, without so offending in one point, as by that mean to be rendered guilty of all. Cast down every imagination that exalts itself against the knowledge of God and bring every thought into captivity to the obedience of Christ. May I be kept by your heavenly grace undefiled in the way of duty, so that I may be blessed, and may I have such a respect to all your commandments, as will prevent my being ashamed either in this world, or in the world to come. Grant these things, O merciful Father, for your Son's sake, to whom, &c.

GRACE TO PERSEVERE IN THE WAY OF OBEDIENCE



*B*lessed Lord, I adore you *as the King eternal, immortal, invisible. The earth and heavens will perish, but you, O Lord, remain. They all will wax old as does a garment, and as a vesture you will fold them up. They will be changed, but you are the same, and your years have no end.* I own myself to be a frail, mutable creature. I am liable to change, and that in the worst sense. I am fickle and inconstant in my love and obedience towards you.

Though I cannot *testify against you* that you have done any *thing to weary me*, I have abundant reason *to testify* against myself, for being so apt to be *weary of you* and your service. I blush to think how *weary I am apt to be of well-doing, and how cold my love to you ward*. Very prone *I am to forsake you, to follow after vanity, and to become vain*. Since through your grace I have come to know *the way of righteousness*, I have been very apt *to turn from the holy commandments delivered unto me*. I am too prone to *waver in my Christian profession, and to be moved away from the hope of the Gospel which I have heard; liable to be led away by the error of the wicked, and to fall from my own steadfastness*.

O God, *be merciful to me*, and for your Son's sake, *uphold me with your hand*. Help me to *hold fast the profession of my faith without wavering, to continue in the faith grounded and settled, to continue in the Love of God, and of Christ, that when he appears, I may have confidence, and may not be ashamed at his coming*. O may I never grow *weary of well-doing* in any respect or degree. May I never *lose the things which I have wrought*. May I be constant *to do your commandments, and till I die, suffer me not to remove my integrity from me, but enable me to hold fast my righteousness, and may I not let it go, so that my heart may not reproach me as long as I live*. Since I trust that through your grace, *a good work is begun in me, do perform it until the day of Christ; and grant, that having in some good measure escaped the pollutions of the world through the knowledge of Christ, I may never be entangled therein, and overcome thereby*.

I know, O Lord, it is not *your will that any of your little ones should perish*, and I know also that you are *able to make any of them to stand*. Grant therefore that I may be *delivered from every evil work and preserved unto your heavenly kingdom*. O let *not my faith fail*. Let the saving graces of your Holy Spirit be established in me, that *they may prove a well of water springing up unto everlasting life*. Whatever attempts are made by my spiritual enemies, *to pluck me out of your hands*, let them be frustrated through your gracious providence. O suffer me not to be *tempted above what I am able*, and enable me to *endure unto the end, so that I may be saved*. Let me experience your love to be an *everlasting love* and let *nothing be able to separate me from it*. Let me experience *your faithfulness*, O God, by your *confirming me unto the end, so that I may be blameless in the day of my Lord Jesus Christ*. Hear me and answer me for his sake. *Now unto him who can keep me from falling, and to present me blameless before the presence of his glory with exceeding joy, to the only wise God my Savior, be glory and majesty, dominion and power, both now and forever. Amen.*

GRACE TO OVERCOME DIFFICULTIES IN THE WAY OF OBEDIENCE



ost gracious Lord, you *are the God of Israel, who gives strength and power to your people; and blessed is the man whose strength is in you*. I stand in need of your strength and power, without which I will not be able to vanquish what difficulties do and may attend me in the way of your

commandments. *There is a law in my members warring against the law of my mind; I find the flesh lusting against the spirit at a rate as hinders me from doing the things that I would.* I am engaged in a severe and difficult conflict, for *I wrestle not only against flesh and blood, but against principalities, and against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places.* My strength is very small, and my corruptions are very strong. O thou almighty beings, I fly to you for grace, and strength, and succour, may it please you graciously to afford it, for the sake of him, *who is the wisdom and power of God to the salvation of them that believe.* Enable me *to enter in at the strait gate, and to walk in that narrow way that leads to life.* Give me grace *to pluck out a right eye when it offends, and to cast it from me; to cut off a right hand when it offends, and to cast it from me.* May the power of my Lord be great in me, *bringing into captivity every thought to the obedience of Christ.* Let me be clad with *the whole armor of God, so that I may be able to stand against the wiles of the Devil, and to withstand in the evil day, and having done all to stand.* O let me have grace to enable me so to resist the devil, *as that he may flee from me; and since this mine adversary goes about like a roaring lion seeking whom he may devour,* may I be *both sober and vigilant.*

Grant, I beseech you, that I may not be *slothful in business,* but make me *servant in spirit serving the Lord.* Give me grace to *labor after the meat which perishes not, but endures to everlasting life, and to work out my salvation with fear and trembling.* O enable me *to strive against sin, to endure hardship as a good soldier of Christ Jesus; and to fight the*

good fight of faith. Help me to run with patience the race that is set before me, and to press towards the mark. May I at last be found of Christ in peace, without either spot or blemish; O may I, for his sake, to whom, &c.

RESPECTING OUR THOUGHTS



Lord, *you are a God of knowledge and understand all the imaginations of the thoughts. Yea, you understand my thoughts afar off and are a strict discerner of the intents of my heart. You know the things that come into my mind every one of them, yea, all the things that ever did come into my mind. When I consider this, I have reason to be horribly afraid, on account of those numberless evils and wicked thoughts which I have indulged and given way to. I bewail it that my wickedness has been so great and that the imagination of the thought of my heart has been evil so continually.*

You, O Lord, (to my shame may I speak it) have been but seldom *in my thoughts*, and if at any time I have thought on you, I have not had those becoming reverential thoughts of you as I should have had. Instead, I have been apt *to think you altogether such a one as myself. You, Lord, know my thoughts*, how that they have been *vanity*; how that instead of *hating vain thoughts*, as I should have done, I have suffered them to *lodge within me*. How apt I have been to entertain those *thoughts of foolishness, which are sin*, and which cannot choose but *be an abomination to you*. I have reason, great reason to *lay my hand upon my mouth*, seeing I have so often *thought*

evil in my heart, and so much indulged thoughts of iniquity. How apt have I been to give way to proud and arrogant, to angry and malicious, to anxious and distrustful, to covetous and lustful thoughts? O how miserable should I be, if you should bring evil upon me, even the fruits of my thoughts!

But you, O God, are merciful, and have said that if *the wicked man forsakes his ways, and the unrighteous man his thoughts, and return to you*, you will have mercy upon him. O Lord, I beseech you, therefore let all the *evil thoughts* of my heart be forgiven, for his sake in whom it is that you have evidenced *thoughts of peace towards us. O let my heart be washed from wickedness and suffer not vain thoughts to lodge within me.* Give a check, by your almighty grace, to those *evil thoughts which are apt to proceed out of my heart. Cast down*, I beseech you, *all sinful imaginations, and bring into captivity every thought of my heart.* Implant in my soul a *hatred of vain thoughts*, and grant that I may no more walk in a way *that is not good after my own thoughts.* Let my *foolish heart* be more and more *enlightened*, and let not those *thoughts arise in my heart*, which are displeasing to you my God and offensive to the eyes of your glory. Do graciously, by your good Spirit, suggest right thoughts to my mind. Stir me up *to think of you, and your loving kindness*, O Lord, and may the thoughts hereof be a means to excite in my holy and devout affections. Instead of indulging *thoughts of iniquity*, as I have done, help me *to fear you, and to think on your name.* Stir me up also *to think on my ways and give me grace whereby I may turn my feet to your testimonies.* Grant also, that I may *think on those things that are*

true and honest, that are just and pure, that are lovely and of good report, that do contain any virtue, and praise in them.

Help me, I pray you, *to keep my heart with all diligence, and may I every day, out of the good treasure of my heart, be bringing forth good things.* O let *the meditations of my heart be such, as may be acceptable in your sight, O Lord my God, and my Redeemer; and grant that in the multitude of my thoughts within me, your comforts may delight my soul.* Grant it for your Son's sake, to whom, &c.

RESPECTING OUR WORDS



oly, Holy, Holy Lord God almighty, which art, and were, and are to come. As you *understand my thoughts afar off,* so there is *not a word in my tongue, but you perfectly know it.* When I consider this, I blush to think how *often my mouth has transgressed, and I have sinned with my tongue.* I bewail it, that I have so rarely used my tongue for those ends and purposes for which you gave to me. How seldom has it been employed in *showing forth your praises, and how rarely has that proceeded out of my mouth which is good, which tends to the use of edifying, and which ministers grace to the hearers?* Though I have not *refrained my lips from evil,* as I should have done, yet have I refrained my lips when I should have been *speaking of the glorious honor of your majesty and of your wondrous works.* I should have been *declaring your greatness and uttering the memory of your great goodness.*

How seldom has my mouth *spoken wisdom, and my tongue talked of judgment*; and how unlike have my lips been to the *lips of the righteous*, whose property it is *to feed many*. Alas, when I should have been *dispersing knowledge with my lips*, then have I kept silence; and at other times, by speaking many insignificant words, have discovered *divers vanities*. When I should have evidenced knowledge and wisdom by *sparing my words*, how apt has my mind been to *pour out evil things*, whereby I have evidenced my *foolishness*.

I bewail it, O Lord, that I have taken not better care to *keep the door of my lips*; that I have so often *spoke unadvisedly with them*; that I have been so *hasty in my words* and so *rash with my mouth*; that I have so often let *that proceed out of my mouth* which has *defiled my mind and conscience*; that I have uttered so many idle words, notwithstanding you have said that of *every idle word which men shall speak, they will give an account thereof in the day of judgment*. I blush to think how much *foolish talking and jesting, which are not convenient*, may be laid to my charge. *My tongue* I have not *tamed*, as I might, and should have done. It has been *an unruly evil, full of deadly poison*. I have often *offended in word and by evil speaking*, how *froward has my mouth been*, how *perverse my lips*, and how prone have I been to *speak evil of my brother*?

Alas, should I go about to reckon up in order before you, the particular sins of my tongue, they would *be more in number than the hairs upon my head*. If you, O blessed Lord, call me to account for my sinful words, I could not abide your judgment. I must be

condemned and you would be *justified*; but I pray you, deal mercifully with me for your Son's sake, and wherein I have *transgressed with my mouth*, be pleased graciously to forgive. Give me grace for the future, *to take heed to my ways, that I sin not with my tongue, and to keep my mouth with a bridle*. Enable me to put *away a froward mouth, and perverse lips*, put far from me. Give me wisdom and grace whereby I may refrain *my lips from all evil* and may be preserved from that *multitude of words in which there wanteth not sin*. Grant that I may never provoke you, either by *swearing, or lying, to have a controversy with me*. Deliver me from *lying lips, which are an abomination to you, O Lord*. Yea, give me grace *to hate and abhor lying*. Deliver me from all *that evil communication which tends to corrupt good manners*; from all that *filthy and foolish talking* which you have condemned in your Word. Keep me by your grace from all arrogant *boasting*. Grant that I may never be so vain as to *let my own mouth and lips praise me*. Suffer me not to *utter grievous words, which tend to stir up strife, or to speak evil of any man, or to backbite with my tongue*. Give me grace to *bless and not curse*.

And as I beseech you by your heavenly grace to keep me from all tongue sins, so be pleased to enable me *to speak aright*. Since *there is a time to speak, and a time to keep silence*, give me wisdom to discern when it is a fit time to do the one, and when to do the other. Stir me up, that with *my tongue I may often talk of your righteousness*. Yea, grant that herewith I may often *be blessing you, O God, the Father*. *You have given me a tongue, O that I may praise you herewith, and use*

knowledge aright for the good of others. May I be enabled by you to *speak a word in due season, and fitly, which is like apples of gold in pitchers of silver*. O let my heart be *cleansed from evil*, so that I may be the better able to speak good things, since *out of the abundance of the heart the mouth speaks*. Let me be as a *scribe instructed for the kingdom of heaven*, and may my *speech be always with grace seasoned with salt, that I may know how I ought to answer every man*. These things, I humbly entreat you, for his sake, who *spoke as never man spoke, and in whose lips there was not the least guile*; to whom with you, and the Holy Ghost, be honor and glory, and everlasting praise. *Amen*.

THE GRACE OF REPENTANCE



Most holy and blessed Majesty, you are of *purser eyes than to behold evil, and cannot look upon iniquity with the least approbation or allowance*. I acknowledge myself to be a vile polluted worm. My transgressions have been multiplied, and my sins to testify against me. *Mine iniquities are gone over my head, and they are as a heavy burden, too heavy for me to bear*. I began early to sin against you, and to rebel against your holy commands, which has been *my manner from my youth up to this present day*. *My wounds stink and are corrupt because of my foolishness*. How many vain and wicked thoughts have had a *lodging* in my mind? How many idle and sinful words have been uttered by me? How many wicked deeds, and abominable actions, have been done by me? I own that *I have been a sinner before the Lord exceedingly, and that my*

*iniquities are more than can be numbered. I am corrupt, I have done abominable works; I have sadly gone aside, and am altogether become filthy. My heart has been, and is desperately wicked, I have drunk up iniquity like water. My heart has been full of evil, and my way has been froward. I have shamefully abused your patience, and because sentence against my evil works has not been speedily executed, my heart has been set in me to do evil. But to you, the Lord my God, do belong mercies and forgiveness, though I have rebelled against you, and as an evidence of your mercy, you now by your Gospel command all men everywhere to repent, and consequently me among others. I know, O Lord, you are not willing that any should perish, but desire that all should come to repentance. I bless you for those call in your Word to repent; that when you might punish me and others for our sins, you are pleased rather to call us to *repent of our sins*, in hopes of your mercy; and seeing you do so, I earnestly desire to comply with so gracious a call; but forasmuch as it is your gift, I humbly entreat you, for your Son's sake, *to give me repentance unto life*. O that by being brought to repentance, I might be kept from perishing everlasting myself, and might minister occasion of joy to those that dwell in heaven! Lord, make me to *know my transgressions and my sin*. Stir me up to *consider and to think upon my ways*. Grant me your grace, that I may so *judge myself*, as that I may not be *judged of the Lord, and condemned* with a wicked world. O let me neither belong to that *generation that are pure in their own eyes, and yet are not washed from their filthiness*. Nor let me be of their number who say *there is no hope, and so walk on after their own devices*. Make me very*

sincere in *acknowledging my iniquities*, wherein I have transgressed against you, the Lord my God, especially since I am informed from your Word, that he that *covers his sins will not prosper, but whoso confesses and forsakes them will have mercy*. Give me to *sorrow for my sins after a godly sort*, after such a sort as will be a mean of working in me an holy carefulness for the future not to offend. O *rend my heart for my sins*, and let there be found in me that *godly sorrow, which works repentance to salvation, not to be repented of!* Give me to *remember my ways and my doings wherein I have been defiled, and to loath myself for all the evils that I have committed*. Work in me steadfast purposes and resolutions not to offend for the future, yes, steadfast purposes of keeping, for the time to come, *your righteous judgments*; and having purposed, grant me your grace to enable me to perform. Enable me *to cast away from me all my transgressions*, and make me *a new heart and a new spirit*. Grant that I may *put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts*, and may I, being *renewed in the spirit of my mind, put on the new man, which after God is created in righteousness and true holiness*. As I have yielded my members in times past *servants to uncleanness, and to iniquity, unto iniquity*; so now I desire, *to yield my members servants to righteousness, unto holiness*. Thus, O Lord, may it please you, *to give me repentance*, that I may *recover myself out of the snare of the Devil*. Enable me to *break off my sins by righteousness, and my iniquities by showing mercy to the poor*. I am very sensible that it is *now high time for me to awake out of sleep*, O help me, my God, to *cast off the works of darkness*, and be pleased

to *put on the armor of light*. Make me thus truly penitent, that by this mean I may become qualified for your pardoning mercy, and so be entitled to that blessedness, which belongs unto *him whose transgression is forgiven, and whose sin is covered, and to whom the Lord imputes not iniquity*. Hear me, I beseech you, for your Son's sake, who died to purchase pardon and remission for all such as are truly penitent, to whom, with yourself, &c.

PRAYERS FOR THE ORDINANCES

Grace in Order to Improve our Baptisms



Lord, I have reason to bless you, that as I was born of Christian parents, so I was early admitted among *the children of the covenant*, by the ordinance of baptism. I bewail it that since I cam to years of discretion, I have been no more mindful of my baptismal covenant. Notwithstanding the obligation I was then laid under, of renouncing the Devil and all his works, the pomps and vanitites of this wicked world, and all the sinful lusts of the flesh. You know how contrary I have acted to this solemn obligation, alas, I have suffered myself to be *led captive by Satan at his pleasure*, and have too much evidenced myself to be on of *his children by doing his works*. I have too much *walked according to the course of a vain world, and conformed myself* to the corrupt customs of it. I have been too apt to *walk after the flesh, and to make provision for it to fulfill its lusts*. Though I was in my baptism dedicated to you, yet how sadly since have I alienated myself from

you? I became, by virtue of this ordinance, a *debtor* to observe *the law of Christ*; but alas, how have I cast his excellent *laws behind my back*? I have not been *mindful*, as I should have been, of the *covenant* I was brought into by this holy ordinance, by which mean I have forfeited all right to the blessings and privileges of it. Having *dealt treacherously in the covenant of my God*, instead of being *a God to me*, how justly might you come out against *me* as an avenging enemy. But, O *Father of mercies*, may it please you graciously to forgive my breach of my baptismal vow, and give me grace for the time to come to observe and keep it. Convince me that *baptism saves not, as it is a putting away the filth of the flesh, but as it is attended with the answer of a good conscience towards God*; and oh that I might please you to enable me for the future, *to keep a good conscience void of offense both towards you my God and towards all men*. Having been *baptized for the remission of sins*, O let me receive the *remission of all my sins, and also the gift of the Holy Ghost*. Having been *washed* in this ordinance, let me be *justified in the name of Jesus and sanctified by the Spirit of God*. Having been *buried with Christ by baptism into his death*, give me to reckon myself *dead indeed unto sin, and may I live no longer in it*. Yea, enable me henceforth to *walk before thee in newness of life*. Make me always *mindful of the covenant* I then entered into. May I have grace to enable me to *hold fast the form of sound words*, which my Christian baptism obliges me to believe. Having been *baptized into Christ*, give me *to put on Christ, and may I be a child of God by faith in Jesus Christ*. Since I was then lifted under his banner, grant that I may behave myself *as a good*

soldier of Christ Jesus, and fight manfully under him against the enemy of my soul. Give me grace to resist Satan, whom I then renounced, so as that he may flee from me. May I be crucified to the world, and may the world be crucified unto me. May I also be enabled to crucify the flesh with the affections and lusts thereof. Since I name the name of Christ, give me to depart from all iniquity. Having been made a disciple of Christ by baptism, let me have grace to evidence myself a disciple indeed, by continuing in his Word. Since you did then enter into covenant with me, and I became yours, O make me truly your servant; and forasmuch as I was baptized into that one body, of which Christ is the head, O let me be a living member of it, and knit to all the rest of the members in true brotherly love. Hear I humbly beseech you, and answer, for the sake of your Son, to whom be glory and everlasting praise. Amen.

Preparatory to an Attendance on Public Ordinances



God, *you are greatly to be feared in the assembly of your saints, and to be had in reverence of all them that are about you; and you have said, you will be sanctified in them that draw near you, and before all the people you will be glorified. O that you would help me to sanctify you the Lord my God in my heart and let a holy fear and dread of your divine majesty fall down upon me, now that I am seeking to the habitation where your honor dwells. Holiness becomes your house forever, and since it does so, stir me up, I beseech you, ever to follow after it. I own myself unworthy to tread your courts, seeing I have hated instruction, and cast your words behind*

my back; but O how sad would be my condition, should you deal with me after my deserts, and banish me from your courts. O increase my love to the habitation of your house, and the place where your honor dwells. Make me glad when any say unto me, let us go into the house of the Lord. Let your tabernacles, O Lord of hosts, always be very amiable to me, and grant that I may esteem a day in your courts better than a thousand. However others, that are sensual, and have not the Spirit, may separate themselves from the assemblies of your people, may I continue steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers. However, the manner of some is, yet grant that I may never forsake assembling myself with your people, where we may bear all things that were commanded the Apostles of God, and where with one mind and one mouth, we may glorify God, even the Father of our Lord Jesus Christ.

Give me grace to keep my foot when I go to the house of the Lord, and to keep my heart with all diligence while I am in it. May I be more ready to hear, than to give the sacrifice of fools. Help me to seek you in due order, so that mine attendance there may be for the better, and not for the worse. Give me to go to your house with the voice of joy and praise, and when I am there, grant that I may behave myself as in your presence. Enable me to bring the sacrifice of praise into your house, and in your temple to speak of your glory. Since I have sinned against you, help me to confess your name, and pray and make supplication before you in your house. Make me swift also to hear, so that I may learn to fear you the Lord my God, as long as I live. O God, I beseech you, help me to pay my vows unto the Lord in the presence

of all your people, in the courts of the Lord's house, and there do you teach me of your ways. Do it, I beseech you, for your Son's sake, to whom, &c.

Grace, in Proper Preparation in the Ordinance of the Lord's Supper



Blessed Lord, I am infinitely indebted to you, for giving your Son to be sacrificed, and instituting a feast to be kept upon that sacrifice. Adored by your excellent goodness, for making such a *feast of fat things* for the support and nourishment of perishing sinners. I bless you for inviting me to come to this feast, *now all things are ready.*

I accept the invitation but own myself altogether unworthy to be admitted as a guest at the table of the Lord. I am not worthy to eat *the crumbs that fall from my own table*, how much more unworthy to eat of that *bread which is the communion of the body of Christ*. I deserve for my sins, to have a *cup of trembling and astonishment* put into my hands, how unworthy then am I to be blessed *with the cup of blessing, which is the communion of the blood of Christ*. I own my utter unworthiness, yet seeing you are pleased to invite worthless worms to this ordinance, I am desirous to engage *my heart to approach* unto you herein. O let me be qualified aright for my so doing, by the influences of your grace.

Enlighten, I beseech you, *the eyes of my mind*, so that I may be capable of *discerning the Lord's body*; and suffer me not, while I commemorate the great sacrifice of atonement, *to offer the blind for*

sacrifice myself. Stir me up to search and try my ways, and may it please you, to enable me to examine myself aright before I eat of that bread and drink of that cup. O God, search me and try me, and see what wicked way there is in me, and lead me in the way everlasting.

Give me, I pray you, *repentance towards God, and faith toward my Lord Jesus Christ.* Give me to be reconciled to every offending or offended brother, before *I come and offer my gift.* Help me to *wash my hands in innocence,* so that I may compass your altar aright. Enable me to *purge out the old leaven,* in order to keep *this holy feast* as it should be kept.

Create in me a holy hungering after the bread *which is come down from heaven,* and a holy thirst after those *wells of salvation* which are opened, and out of which you graciously invite me a worthless wretch to *draw water.* *With desire, give me to desire to eat the Lord's Supper,* and like *as the hart pants after the water-brooks,* so let my soul *pant for the living God.* Let my soul *thirst for God, for the living God, as a thirsty land.* Let the *desire of my soul be towards you, and towards the remembrance of your name.* *Open my mouth wide, and graciously fill it with your good things.* Give me to come to your table *hungering and thirsting after righteousness* and create in me holy purposes and resolutions of *keeping your righteous judgments.*

O let me come thus prepared to the table of the Lord, lest otherwise when I come, I should be found *guilty of the body and blood of the Lord,* and also *eat and drink judgment to myself.* *The preparation of the heart, as well as the answer of the tongue, is from you,*

O Lord; therefore, *prepare my heart to seek you, the Lord God of my Fathers.* O do it for the sake of him, who was *the Lamb slain from the foundation of the world,* to whom, with you, and the Holy Ghost, be everlasting praises. *Amen.*

A Form of Covenanting with God

taken from chap. 9th and 11th of the communicant's companion, and proper to be used by any before they come to the Lord's Supper.



lessed Lord, though you are infinitely great, *yet despise not any;* so far are you from despising us sinful worms of the earth, that the condescensions of your grace towards us are wonderful and surprising: That they are so, appears from your willingness to admit us into a covenant relation with yourself. I cannot but own my utter unworthiness to be taken into covenant with you by reason of my sins. I have reason to bewail my natural estrangement from this covenant, for I have been a *transgressor from the womb,* and very much *alienated from the life of God.* I have reason to bewail my backwardness to come into this covenant; well may I have been ashamed to think how long you have *called and I have refused;* how oft you have *stretched forth your hand before I regarded;* how long I have made Christ, that compassionate Savior of sinners, *to stand at the door of my heart and knock,* before I would *open to him.* I *abhor myself* to think that I should so long keep you waiting, when you have *waited to be gracious to me a sinner.* I blush to think, how disagreeable my heart and life has been heretofore to the terms of this gracious covenant.

Alas, instead of *serv*ing God, as I was early laid under a covenant obligation to do, it has been too much *my manner from my youth up, to serve divers lusts and vanities*. Yea, though I have formerly expressly professed my consent to the covenant *by giving the hand*, yet have I *despised the oath, in breaking your covenant my God*. Though I have said *I would not transgress, I would not offend any more*, yet have my *transgressions been multiplied, and in many things I daily offend*. God be *merciful unto me, and lay not these things to my charge*, now that I desire *to join myself unto you in a perpetual covenant not to be forgotten*; agreeably whereto, I do now solemnly in your preference, renounce the devil, the world, and the flesh, and everything that stands in opposition to, or competition with you, O God. I earnestly desire that *my covenant with death may be disannulled, and my agreement with hell may not stand*. O Lord, my God, I must own with shame, that *other lords besides you have had dominion over me*, whose tyranny I do now solemnly adjure. Now that I *return unto thee, I am resolved to put away all strange gods*.

I do now renounce all subjection to Satan's rule and government, being very desirous to *return from his power to you the Living God and being resolved by your grace for the future steadfastly to resist him*. I renounce all compliance with the wills and interests of the flesh, which is *of the earth earthly*, and whereby I am allied *to the beasts that perish*; resolving by your grace no longer *to make provision for the flesh to fulfil its lusts, and that these will not reign over me*.

I renounce all conformity to this world, and dependence upon it, resolving, by your grace, no longer *to walk according to the course of it*, nor to take up *with the good things of it as my consolation and reward*.

I do now solemnly own my willingness and desire to *receive the Lord Jesus Christ*, as he is offered to me in the Gospel. I heartily consent to the grace of Christ, and accept of salvation *in his own way*, whereby *boasting is forever excluded*; instead of going about to *establish my own righteousness*, by pleading not guilty, I own my guilt, and am very desirous to *submit to the righteousness of God by faith*. You have *declared, by a voice from heaven, Christ to be your beloved Son, in whom you are well-pleased*, and I have abundant reason to say, *he is my beloved Savior, in whom I am well-pleased*.

I do also heartily consent to the government of Christ and am willing to accept the salvation upon *his own terms*. I am content to *receive him*, not only as a priest to justify and save me, but *as a priest upon his throne, to rule and govern me*. I am desirous to be *saved from my sins*, and never expect to be saved in them; seeing *Christ is the author of eternal salvation to those only that obey*, I am willing and desirous to become his obedient servant.

I resign and give up myself to you, O God, in and through Christ, being encouraged by *your mercies to present my body and soul as a living sacrifice unto you*. I dedicate and devote myself to you, to be to you *for a name, and for a praise, and for a glory*, resolving that as all things are *of you and from you*, so it will always be my endeavor,

that in all *things you will be glorified through Jesus Christ*. I am willing and desirous to submit myself to the sanctifying power of your Holy Spirit. I bid the blessed Spirit welcome into my heart, and though he came as *a Spirit of judgment, and a Spirit of burning, as a refiner's fire, and fuller's soap, yet blessed is he that comes in the name of the Lord*. I am willing to submit to the disposing power of your providence; *Father your will be done, not as I will, but as you will*. I am content that you should do with me and mine, *as seem good unto you*. Oh, that I were more so! I am willing and desirous to submit to the commanding power of your Law, resolving by your grace, *that all that the Lord will say unto me, I will do, and be obedient*. I am willing to bind myself out from all sin; *What have I to do any more with idols?* I am resolved that *sin will not reign anymore in my mortal body, that I should obey it in the lusts thereof*. I do here engage myself ever to maintain a war with whatever *wars against my soul*. I will particularly make it my business to keep myself *innocent from those great transgressions, which should I be guilty of, would give too great occasion to the enemies of the Lord to blaspheme that worthy name by which I have been called*. I am resolved to evidence my *uprightness*, by giving diligence to *keep myself from my own iniquity*, and by watching against *that sin which heretofore has too easily beset me*. I will make it my careful endeavor, *to abstain from all appearance of evil*. I am resolved *to have no fellowship with the unfruitful works of darkness, neither will I be a partaker of other men's sins*. I will give diligence *to save myself from this untoward generation; I will not walk in the counsel of the ungodly, nor stand in the way of sinners, neither*

will I sit with the wicked; let all workers of iniquity depart from me, for I am resolved to keep the commandment of my God. And as I do now solemnly bind myself out from all sin, so I do in like solemn manner bind myself to all duty. You are my God, I will therefore walk in your name, and keep the righteous judgments. I do now sincerely engage to make religion my business; however heretofore I may have trifled, henceforward I will mind religion, as the only thing needful, and not be slothful in the business of it, but servant in Spirit, serving the Lord. I will ever make conscience of inside godliness, as knowing that he, and he only is a Christian, that is one inwardly; and he only is an acceptable worshipper of God, who worships him in spirit. It will be my constant care, to live a life of communion with you. I purpose to set you, the Lord, always before me, and to walk with you in all holy conversation. I am resolved to keep Heaven in my eye and to take up with nothing short of it. I will ever have a respect to the recompense of reward laid up for the faithful, and forgetting the things that are behind, it shall be my continual care to be pressing towards the mark for the prize of my high calling.

I am fully purposed by your grace, to abide by this covenant which I now enter into, as long as I live, and to live up to it. *I will cleave unto you, and serve you, O Lord. I am resolved to serve you forever and will never go out free from your service. I join myself to you in a perpetual covenant and will never depart from you as long as I live. Lord, I am bent upon following you whithersoever you go; though I should die for you, yet will I not deny you. None of these things move me.* I do rely upon the righteousness and strength of the Lord Jesus

in all this. I readily acknowledge that my *own hands are not sufficient for these things, but I can do all things through Christ strengthening me. Now therefore, O God, strengthen my hands; yea, let me be strengthened with all might by your Spirit. Be surety for your servant for good.* I am too much oppressed with the weight of corruption, *O do undertake for me.* Accept of me and of this dedication of myself through the Lord Jesus Christ, who by *one offering has perfected forever all them that are sanctified.* To whom, with you, O Father, and the Holy Ghost, be honor and glory, might, majesty and dominion, from this time, henceforth and for evermore. *Amen, and Amen.*

A Gracious Frame of Soul, when at the Lord's Table



Gracious Lord, I am now purposing to approach you at your Table, to which I am an invited, though a very unworthy guest. *Pardon me, I pray you, wherein I am not cleansed according to the purification of the sanctuary, and more and more prepare my soul for waiting upon you there. Grant that I may draw near to you with a true heart, in full assurance of faith, having my heart sprinkled from an evil conscience, and my body washed, as it were, with pure water.* When I am at your Table, O let not *vain thoughts lodge in my soul, but let my heart be fixed, let my heart be fixed.* I desire that then *the power of the highest may overshadow me. Awake O North-wind, and come thou South, and blow upon my garden, that the spices thereof may flow forth, and then let my beloved come into his garden, and eat his pleasant fruits.*

Give me now, I beseech you, *such things as I have need of against the feast*; that knowledge, without which I cannot *discern the Lord's body*; that faith, without which I cannot *receive Christ, so as to have him dwell in my heart*; that sorrow for sin and repentance, without which *Christ will not be precious to me*; that holy love, without which I am utterly unfit and indisposed to taste the fruits of my Redeemer's love. And grant, that when I am at your Table, these divine graces may be brought forth into act and exercise. Stir me up *to muse upon divine and spiritual objects, till my heart be hot within me, and while I am musing, a holy fire begin to burn in my soul*. Seeing I am now about *to fit with the Ruler of Rulers*, give me *to consider diligently what is before me*, so that when I am sitting with him, I may not be unfurnished with proper matter for serious and devout meditation; or by an unworthy participation of the Bread and Wine in the sacrament, *crucify the Lord Jesus afresh*.

Grant that I may *go forth to this ordinance weeping, bearing the precious seed of godly sorrow for sin; so that I may come again rejoicing in God, and bringing the sheaves of covenant blessings along with me*. Give me *to look on him, whom by my sins I have pierced, and mourn*. Oh, let my soul be *exceeding sorrowful for my sins*, when I consider how the soul of the Redeemer was *exceeding sorrowful unto death* by reason of the same! Break, O God, my flinty, hard, rocky heart, so that I may *weep for my sins, and be in bitterness for them, as one that is in bitterness for a first born, or an only Son*. Let the sight of a broken Savior, be a means of breaking my heart thus for sin. When *I remember the dying of the Lord Jesus, give me to loath myself*

for the evils, the many evils which I have committed. When you show yourself pacified towards me, may I then remember my sins and be ashamed, yea, even confounded. Let it rend my heart to consider how gracious you are. Give me, when I sit down with you at your Table, to see how evil and bitter a thing sin is, which when it was impossible that the blood of bulls and goats should take away, the Son of God came to put away by the sacrifice of himself, and then stir me up to form holy resolutions against it, seeing you did not spare your own Son, but did deliver him up to the death for such as me.

Grant that when I go there where Christ Jesus is evidently set forth, as crucified before my eyes, I may behold both the goodness and severity of God and be suitably affected. May I then see how Christ loved me, and let my heart be very much affected with that love of his, which was strong as death, and which many waters could not quench. Make me then sensible of the worth of my soul, which was not redeemed with corruptible things, such as silver and gold, but with the precious blood of the Son of God; and may I from henceforth put a greater value upon it, than I have done. When I sit before you at your Table, may I behold your beauty, may I, as in a glass, behold the glory of God, in the face of Jesus Christ; may I then see your power and glory; give me grace to stir up myself to take hold on you, and in sincerity to avouch you the Lord for my God. When I am with Jesus at his Table, O let my heart then burn within me, and be pleased to lift up the light of your gracious countenance upon me, which will put true gladness into my heart. Enable me then to rejoice in the Lord, and to eat the spiritual meat there with gladness, praising your name. O give me to

eat *this bread with joy, and to drink this wine with a merry heart*, and do graciously *accept my work*. Make me to *remember the love of Christ more than wine*, and may I then evidence myself to be of the number of *the children of Zion, by being joyful in this my king*. Give me then *to delight myself in the Lord*, and grant unto me *the desire of my heart*. O let my *soul* in this ordinance *return unto you as to its rest*, yea, let my weary soul *rest itself in Christ*. Help me then *to cast my burden upon him, who is able to sustain, who is mighty to save, and who has promised in no wise to cast out whoever comes to him*. Let it be *the day of mine espousals to the Lord*, and then it *will be the day of gladness of my heart*. How glad will I be to say, *my beloved is mine, and I am his!* O grant that I may for his sake, to whom with yourself, and Holy Spirit, be everlasting praises. *Amen.*

An Interest in Spiritual Benefits Bestowed by God Upon Worthy Recipients



Most gracious and merciful Father, I must own my utter unworthiness to partake of those divine blessings, which I now come to sue for at your hands. Nay, if I had my deserts, judgments of all kinds must be inflicted upon me. I have by manifold sins *grieved your Holy Spirit*, and therefore you could very justly *take away your Holy Spirit from me*. I have *walked in the blindness of my mind*, and therefore you could justly give me up *to such blindness of my mind, that seeing I might see and not understand*. I have indulged *vile affections*, and have done *those things which are not convenient*, and therefore I deserve to be given up *to vile*

affections, to a reprobate sense, and to do such things as are not convenient. I have lent a ready ear to the cursed suggestions of Satan, and therefore it would be just in you to give me up to his power, till he had brought me into the *same state of condemnation with himself.* I have made light of the promises of the gospel, and *despised the good land,* and therefore might you swear in your wrath that *I will never enter your rest.* I have *walked in the broad way leading to destruction,* and therefore you would do me no wrong, if you did send me there, *where the worm dies not, and where the fire is not quenched.*

I acknowledge these to be my deserts, and yet I am coming now to supplicate for the best of blessings. I beseech you, for your Son's sake, withhold them not from me. In obedience to your command, I am going to your Table, O let my soul there be *abundantly satisfied with the goodness of your house.* When I partake of the feast upon the sacrifice, may *I receive the atonement.* When I drink of that *blood which was shed for the remission of sins, say unto me, be of good cheer, your sins are forgiven you.* O you who discovered *thoughts of peace to sinners,* in giving your Son to die for them, and who *created the fruit of the lips, peace,* be pleased to *speak peace to my soul,* then, when I am *sitting among your people,* whom you have promised to *bless with peace.* May that light *which is sown for the righteous,* and that *gladness which is sown for the upright in heart,* shine upon my soul. Since Christ did *redeem from the curse of the Law,* in order to this, that we sinners might *receive the adoption of sons;* O let me have a

comfortable sense of this blessed privilege, then, when I commemorate his redeeming love.

Then, when I eat that bread, *which is children's bread*, may I experience some sweet assurances of your adopting love. In receiving the sacrament, O that I might also *receive the Holy Ghost, and be sealed with that Holy Spirit of promise*. May I receive those graces and comforts of the Spirit, which may be *as the earnest of the heavenly inheritance*; may I receive some assurances of my belonging to that *little flock, to whom it is your good pleasure to give your kingdom*; that by this mean I may have *strong consolation, who am fled for refuge, to lay hold upon the hope set before me*. Grant, I beseech you, that my eating and drinking at your Table here below, may be a comfortable pledge of my *eating and drinking at your Table in your Kingdom*. May I experience this Holy Ordinance to be strengthening and refreshing to my soul. Let *the bread strengthen, and the wine make glad my heart*. When I feed upon the body and blood of Christ, may I experience *his flesh to be meat indeed, and his blood to be drink indeed*, and may I so eat *his flesh, and drink his blood, as that I may live by him*; give me to *sit under your shadow with delight, and let me find your fruit sweet to my taste*. Since a *feast is made for laughter*, O that I might be full of spiritual joy, then, when I keep this spiritual feast. *Show unto me then your marvelous loving-kindness; cause your goodness then to pass before me; give me your loves*. O let me experience *wisdom's ways to be ways of pleasantness*, then, when I come to eat of *the bread, and to drink of the wine, which she has mingled*; enable me then *to rejoice in you as my God and my glory*;

as the *health of my countenance, and my exceeding joy*. And let me experience *your benignity to be better than life*. Say unto my soul I am *your salvation, your shield, your exceeding great reward, and as the bridegroom rejoices over the Bride, so do you my God rejoice over me*.

Grant, I pray you, that my eating the flesh and drinking the blood of Christ in the sacrament, may be a happy mean of Christ's more firmly *dwelling in me, and my dwelling in him*. From *the fulness that is in Jesus Christ, in whom it pleased you, that all fulness should dwell*, let me *receive grace for grace, even an abundance of grace, and of the gift of righteousness*; let me receive *grace to help in every time of need; grace sufficient* to enable me to resist temptations, to keep me *from fainting in a day of adversity*, and to preserve me from *turning from after you*. O let me, for his sake, *who is the living Bread that came down from Heaven, and who gave his flesh for the life of the world*; to whom with you, O Father, and the Holy Spirit of grace, be ascribed honor and glory, might, majesty and dominion, from this time henceforth, and forever.

Thanksgiving After Receiving the Lord's Supper



lessed and gracious Majesty, I have reason to bless and to praise you, for the opportunity which your gracious providence has vouchsafed me, of *eating and drinking in your presence* at your Table. How is it, when you have said, *the foolish will not stand in your sight*, that I who have *been so foolish and disobedient*, have been admitted to sit at your Table? How is it that

you permit me, who deserve not *to be set with the dogs of the flock, to sit down under your shadow, where your fruit is sweet to my taste?*

I bless you for this *token for good*, vouchsafed to me a worthless sinful worm. *By this I know that you favor me, for if you Lord had been pleased to have killed me, you would not have showed me such things as these.* I bless you, for you have made *the wonderful work of redemption to be remembered*, and for providing such a *feast of fat things* for the sons of sinful Adam. *What is man that you should so far visit and regard him, as to feast with him with the flesh and blood of the Son of Man?* Adored, for ever adored, be the amazing condescensions of your grace, that you are willing to *dwell with me, with rebellious men here upon earth*, and that you permit sinful wretches to *take your covenant into their mouths.* *I will mention your loving-kindness and praises, O Lord, according to what you have bestowed upon me.* I am overcome with your goodness, in permitting such a *dead dog as I am, to take children's bread.* *Bless the Lord, O my soul, and all that is within me bless his holy name; Bless the Lord, O my soul, and forget not all his benefits. Who forgives all my iniquities, who heals all my diseases: Who redeems my life from destruction: Who crowns me with loving-kindness and tender mercies; and who satisfies my mouth with good things. Now I have eaten and am filled with good things, I have reason to bless you, the Lord my God, for the good land which you have given me to have my lot in, and for the good land whereof you have given me the comfortable prospect. What shall I render to the Lord for all his benefits towards me? As long as I live I will bless you, O Lord, yea, I will praise you my God as long as I have*

my being. I love you, O Lord, who have loved me with an everlasting love, and with loving-kindness have drawn me. Glory be unto you in the highest, for evidencing so much peace and good-will to me a sinful worm of the earth. Worthy also is the Lamb that was slain to receive blessing, and honor, and glory, and power, for he was slain, and has redeemed me to God by his blood; yea, he has washed me from my sins in his own blood and has made me to my God a king and priest. God forbid that I should glory, save in the cross of my Lord Jesus Christ, which is so much the wisdom of God, and the power of God, and by which I humbly beseech you, grant that I may be crucified to the world, and the world crucified unto me, for the sake of your dearly beloved Son, who, though he was once crucified through weakness, does now live by the power of God; to whom, with you, and the Holy Ghost, be everlasting praises. Amen.

After the Lord's Supper



blesed Lord, I bless you, for the opportunity I have had of renewing my covenant with you, and of being feasted by you at your Table. I humbly beseech you to forgive what your pure eyes have seen amiss in me, while I have been at your Table. Forgive me *that my soul was not more cleansed, according to the purification of the sanctuary, and that when I would do good, so much evil has been present with me.* Give me now to go on my way rejoicing, and to sing in the ways of your commandments. O let me now lay aside every weight, and the sin that most easily besets me, and run with patience the race that is set before me. I have chosen the way of

truth, grant, I beseech you, that I may stick to your testimonies. I have opened my mouth unto you, O Lord, and I cannot go back, suffer me not, I pray you, so much as to look back.

You have been pleased to seal to me many kind promises at your Table, and *now Lord let the thing that you have spoken concerning your servant be established forever, and do as you have said: Remember, I beseech you, the Word unto your servant, upon which you have caused me to hope.* I have been also afresh *binding my soul with a bond to you; O Lord God of Abraham, and of Isaac, and of Israel, keep it forever in the imagination of the thought of my heart to serve you.*

I have been eating of that bread, which is a mean of uniting Christians, though *many, into one body; O let me increase and abound in love towards all Christians and all men.* Stir me up, by the influences of your grace, to *show mercy, from a sense of the grace of the Lord Jesus, who though he was rich, yet for my sake became poor, that I through his poverty might be made rich.* Let a sense of your goodness in forgiving the *great debt, wherein I stood indebted to your justice, be a mean to excite in me compassion towards any of my fellow servants, who may in any kind injure me.*

Give me to *bear about with me the dying of the Lord Jesus, as that the Life of Jesus may be manifested also in my mortal body.* Help me to *walk worthy of the vocation wherewith I am called, and so as that I may not give occasion to have the Name of God and his doctrine evil spoken of.* Grant me your grace, that I may evidence myself to be a *wise and understanding person, by keeping and doing your statutes.*

Having sworn to keep your righteous judgments, O help me to perform. Keep me from transgressing, since I have said I will not transgress. Let my soul worship you, O Lord, since it has said unto you, you are my God. Now that I have eaten bread with Christ, keep me from lifting up the heel against him. Now that you have given me such a kind deliverance, as I have experienced at your Table, let me not again break your commandments. O that I might feel the love of Christ constraining me to all duty and obedience. Having received Christ Jesus the Lord, so let me walk even before you in the land of the living, in truth, and with a perfect heart. Enable me so to look to myself, that I lose not the thing which I have wrought. Suffer me not so far to abuse the grace of the Gospel, as to sin either because grace has abounded, or that grace may abound. Give me to show that I have had fellowship with Christ, by walking in the light, and by walking as he also walked. Grant that I may behave myself after such a manner, as that those I converse with, may take knowledge of me that I have been with Jesus. Let me have my conversation in the world, in simplicity and godly sincerity, and not with fleshly wisdom. May I resemble Christ in meekness and gentleness. Make me faithful in the unrighteous mammon. Help me to renounce all the hidden things of dishonesty. Keep me from being desirous of dainties or running with sinners to any excess in riot. O let me not, who have been partaking of the cup of the Lord, meddle with the cup of devils. Give me grace to possess my vessel in sanctification and honor, and not in the lusts of uncleanness.

Make me ready to *minister to others* for their good, in conformity to my blessed Savior, *who came not to be ministered to, but to minister, and to give his life a ransom for many.* Make me ready to every good work, and forasmuch as my goodness does not extend unto you, let it extend to the saints, those excellent ones of the earth.

Let my affections be more drawn off from things here below, and give me grace to seek and to set my affections upon things above, where Christ sits on the right hand of God, and from whence I look for my Savior. I have been now seeing through a glass darkly, O when will I come there, where I will see face to face, and know even as I am known. Let the joy, whereof I have now been a partaker, remain in me. Give me grace always to triumph in Christ Jesus. O do it for his sake, to whom, &c.

GRACE TO KEEP VOWS AND PROMISES



Lord, you are abundant in goodness and truth, the faithful God, who keeps covenant to a thousand generations; whatever you have said you will do, whatever you have spoken you will make good: Your faithfulness reaches to the clouds. O how unlike to you have I been? There has been little truth and faithfulness in me. I have often said, and have not done, have spoken, but have not made it good. I may justly be ranked in the number of those children, in whom there has been little or no faith. Not one thing ever failed of all the good things which you the Lord our God has spoken concerning your servants; but how wretchedly have I failed in making good those promises of duty and obedience which I have

made to you? *All your words are true*, but how false have I been even to the most solemn engagements? Great is your faithfulness, and great has been my unfaithfulness.

I have been false to my baptismal vow, wherewith I was laid under an early engagement of being your devoted servant; and though I have often renewed this vow, and therewith *bound my soul*, yet have I often (to my shame may I speak it) *broke this bond asunder, and cast away this cord from me*, wherewith I have been so often fastened to your service. I have been liberal in promises of obedience, but very sparing as to performances. *Be merciful to me a sinner*, for the Lord's sake, and forgive my great perfidiousness [betrayal of trust]. Forgive me, that after I have *sworn* to the Lord, I have not *performed*; that I have so often *gone back*, and acted contrary to *the Word that has gone out of my mouth*.

Give me grace for the future to be true and *faithful in the covenant* of my God. Having *vowed to you the Lord* my God, may I not be *slack to pay it, lest you require it, and it be sin to me*. Yea, grant, that having *vowed to you*, I may not *defer to pay*. Convince me how much *better it is not to vow, than having vowed, not to perform*. *Your vows, O God, are upon me*, and seeing they are, enable me daily to perform the same by a holy life, and also to pay them in the presence of your people by acts of religious worship. Convince me, *what a snare it is to any man to devour that which is holy, and to reflect only after making vows*; and let this, O God, never be my case. Give me, I pray you, to abound more in *offering to you thanksgiving, and in paying to you,*

O most High, those vows which my lips have uttered. I have said I will not transgress, I will not offend, grant, O Lord, that I may do as I have said; what I have spoken, help me to make good. Grant that my words in conformity to you may be true words; and in imitation of your blessed example, make me ever mindful of the covenant, into which I have entered with you. You keep truth forever, and you never suffer your faithfulness to fail, O help me to keep truth as long as I live, and grant, I humbly beseech you, that my faithfulness may never fail. These things I humbly request, for your Son's sake, to whom, &c.

THE LOVE OF GOD



Lord my God, *you are one Lord, and require me to love you with all my heart, and all my soul, and all my might.* As you have required it, so you are worthy of my supreme love. How lovely and amiable are you, O God, by reason of these infinite excellencies which are lodged in your glorious nature. *You are the King of Glory, clothed in majesty and honor, your name is excellent, strength and beauty are in your sanctuary; who can make known the glorious majesty of your kingdom, and the greatness of your excellency?* How lovely and amiable you are upon the account of the infinite beneficialness of your nature? How exuberant and diffusive is your goodness? For *you are good to all, and your tender mercies are over all your works.* How worthy are you of my best affections? For *you have made me, you behold my soul in life, you daily load me with your benefits,* and have evidenced no small goodness

to me in those laws which you have graciously enjoined me to keep and observe, since they all have a natural tendency to promote my good and welfare.

O God, what infinite reason have I to love you, when I reflect upon that wonderful provision which you have made for the happiness of me a sinner? When I reflect upon the sending your Son into the world, *to save me from my sins, and to deliver me from the wrath to come*; when I consider that covenant of grace which you have graciously entered into, with sinners, wherein you have promised pardon and eternal life, to me a rebel, upon the most easy and reasonable terms that can be imagined?

Worthy you are, O Lord, both of my love, and also of the love of all reasonable creatures, since you alone can render such creatures truly happy; you alone are an infinite, eternal, and unchangeable God, and therefore you alone can be a proper portion for my immortal soul. *Whom have I in heaven but you, and there is none upon earth that I can desire besides you; When my flesh and my heart fail me, then you are the strength of my heart, and my portion forever.*

When I reflect upon your amiableness, O God, when I consider how lovely you are in yourself, and how loving you have shown yourself to me, I blush, and am ashamed that I am so void of the love of God as I am. I blush and am ashamed that I have so wretchedly misplaced this noble affection you implanted in the soul; that instead of *loving you the Father of all, and the Father of mercies, I have loved the world and the things of it*; that I have been a

lover of pleasure more than of God; that I have forsaken you the fountain of living waters, and have hewn out to myself cisterns, broken cisterns, that can hold no water. I blush, O God, to think that ever I should be so wicked, as to contemn one in my heart, so worthy of my highest esteem, as you are; that I should so very much displease and dishonor one, whom if I had loved, I should have sought to have pleased and honored; that instead of cleaving to you, O Lord, as my supreme felicitating good, it should be so much the language of my heart, depart from me, for I desire not the knowledge of your ways.

O God, have mercy upon me, and graciously forgive my want of love to you; do it for your Son's sake, who is the Son of your love, and for his sake be pleased to *shed abroad the love of yourself in my heart*. Implant in me a high esteem of your glorious excellencies. Stir me up always to *do the things that please you*, and which tend to your honor. Help me to cleave to you as my chief good. *As the heart pants after the water brooks, so let my soul pant after you, O God; yea, let my soul thirst for God, for the living God.* And since *this is the love of God, that we keep his commandments*, enable me by your grace to keep all your commandments. O grant that I may *love you, not in word or in tongue, but in deed and in truth*; yea, let me *love you with all my heart, and mind, and soul, and strength*. Let my *love of you be strong as death*, and such as no waters of afflictions will ever be able to quench. Yea, O God, make me to increase and abound in love to you, till I come there, where this grace will not cease, but be perfected. Since *he that loves is born of God, and knows God*, may I

have this evidence of my being born in you. O Lord, *direct my heart into such a love of you*, as will render your commandments unto you. O that by holy love I were *transformed into the divine image*, and conformed to Christ my head, whose testimony of himself was true, when he said, *I love the Father*. I desire that hereby I may be united to you, O God, seeing *you are love, and he that dwells in love, dwells in you, and you in him*. You have promised, that all *things in this world will work together for good to them that love God*, and that hereafter you will bestow a crown upon such; O then, whatever you do, be pleased to implant your grace in my heart, whereby I may become interested in *such exceeding great and precious promises*. I live in a world exposed to manifold temptations, may I be clad with *this breast-plate*. I am liable to many fears, O let me be made *perfect in love*, that by this mean I may happily be delivered from all that *fear that has torment in it*. Grant me these requests, O Lord, who are *my light, and my salvation*, for your Son's sake, to whom, &c.

A RIGHTEOUS PERSON REJOICING IN THE LORD



I will greatly rejoice in you, O Lord, my soul shall be joyful in you my God; for you, O Lord, are the portion of my inheritance, and my cup; you maintain my lot. The lines are fallen to me in pleasant places. Yes, I have a goodly heritage. I will rejoice in your salvation, and in the name of you my God, will I set up my banner, for you Lord are my light and my salvation. Whom will I fear? You Lord are the strength of my life. Of whom shall I be afraid? My soul will make her boast in you, O Lord, for you Lord are my rock and

my fortress, and my deliverer, the God of my rock, my shield, and the horn of my salvation, my high tower and my refuge, and my Savior. Who is God save the Lord, and who a rock save you my God? You are my strength and my Redeemer, my help, My sun, my shield, therefore will my heart rejoice in you. Yes, my meditation of you shall be sweet, and I will be glad in you, O Lord, who has betrothed me to yourself in righteousness, and in judgment, and in mercy. Return then unto your rest, O my soul, for the Lord has dealt bountifully with you. In God will I boast all the day long, for you Lord are my shepherd, I shall not want; you make me lie down in green pastures. You lead me beside still waters. You restore my soul, and lead me in the paths of righteousness, for your name's sake. Yes, though I walk through the valley of the shadow of death I will fear no evil: For you are with me, your rod and your staff do comfort me. You prepare a table before me, in the presence of my enemies. You anoint my head with oil, and make my cup to run over. Surely goodness and mercy will follow me all the days of my life, and I will dwell in the house of the Lord forever. This is what I have desired, and this is what I will seek after, so that I may behold your beauty, O Lord.

How am I indebted to you, O Lord, for granting to me such occasion and opportunity, for making *my boast in you*? What will I render to you, for giving me such abundant reason for joy and gladness, and triumph, and calling me a sinful wretch, to rejoice in you, who had deserved to be *cast away from your presence, and sent there, where is weeping and wailing and gnashing of teeth forever*? What reason have I to blush, that I have no more *rejoiced in you*, since you have made it my duty? That I have no more *delighted*

myself in you, with whom is the fountain of life, and in whose light only it is that I can see light; that I have no more glorified you, by representing your ways as ways of pleasantness; that I have dwelt so rarely in the delightful view of your glorious excellencies; that I have so seldom eyed you with delight and thankfulness in my creature enjoyments, though it is through your favor that my mountains stand fast. I bewail it, that I have been so apt to lift up my soul to vanity, and to rejoice in wealth and riches, in the increase of corn and wine, rather than in you, or the light of your countenance: That I have not served you the Lord my God with joyfulness, and with gladness of heart, for the abundance of all things which became me. O Lord forgive me, I beseech you, for the Son's sake, in whom you were always well pleased; and graciously enable me for the time to come to be glad and to rejoice in you.

O stir me up to such a meditation upon your glorious excellencies and perfections, as *will be sweet to me. There be many, O Lord, that say, who will show us any good, but being sensible that any good is not a proper and suitable good for my soul, I desire that it might please you to lift up the light of your countenance upon my soul, which will fill me with more gladness, than the increase of corn and wine. O let my soul be joyful in you my God, from a sense of my interest in you, who are my glory, and the lifter up of my head. This one thing I desire of you, and am resolved that I will seek after, even that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in your temple. Give me to delight myself greatly in your commandments which I have chosen. Let them be*

sweeter to me than honey, and the honeycomb, and may I love them above gold, yes, above fine gold. Grant that I may esteem all things but as dross and dung, in comparison of a sense of your favor, and the light of your countenance; and let all those streams of earthly comfort whereof I taste, lead me directly to you, and be a mean of helping me to delight myself in you, as the glorious fountain of all good. O let my heart rejoice in you always, and let my soul make her boast in you all day long; yes, give me to rejoice in you ever more. Although the fig tree should not blossom, neither should there be fruit in the vines; though the labor and the olives should fail, and the fields should yield no meat; though the flock should be cut off from the fold, and there should be no herd in the stalls, yet let me rejoice in the Lord, and joy in you as the God of my salvation. O let me partake of that joy of the Lord, which will be my strength in this world, and help to prepare me for entering into the joys of my Lord hereafter. O God of hope, fill me with all joy and peace in believing; grant that my consolation may abound by Jesus Christ: And may I in a happy conformity to the Apostles and primitive Christians, ever joy in you my God, through our Lord Jesus Christ, to whom, with you, and the Holy Ghost, be honor and glory, and everlasting praise. Amen.

TRUST IN GOD



llessed Lord, I adore your infinite power, for which *nothing is or can be too hard*; your excellent goodness, whereby you are inclined *to do good, and to show mercy to all*, and your matchless wisdom, whereby you know how to bring

about and accomplish any designed end. These attributes render you a proper object of trust and dependence, and besides, you have given your servants many precious promises upon which *you have caused them to hope*.

When I consider these things, I see great reason to be ashamed, that I have no more made you the object of my trust and dependence. Instead of *acknowledging you in all my ways*, as I should have done, I have scarcely *acknowledged you* in any; I have neither committed my way nor my work unto you, as became me to do. Though you bid me be *careful for nothing*, yet I have indulged many anxious, distrustful and solicitous cares. Though you have been pleased to make that my duty, which is really my privilege, even to *cast my burden upon you*, yet have I not done it, so insensible have I been both of my duty and happiness. How apt have I been to take anxious *thought for life, what I will eat, and what I will drink*, though by *taking thought, I cannot add one cubit to my stature; how apt to take thought for raiment, not considering the lilies of the field how they grow and are arrayed, though they toil not, neither do they spin; how apt to take thought for tomorrow, not considering that sufficient for the day is the evil thereof*. Instead of *putting my trust in you*, O Lord, I have been too much in bondage, through a sinful, slavish fear of man. Instead of having my *heart fixed, trusting in the Lord*, I have been too much *afraid of evil tidings*. I bewail it, that whereas you are the sole object of trust, I have been so apt to trust in other things.

O Lord, I humbly beseech you, lay not my sin and folly in these several respects to my charge, and give me for the time to come, to trust *in the Lord with all my heart*. Grant *that in all my ways, I may acknowledge you, and be pleased graciously to direct my paths*. Help me to *commit my works unto you, and let my thoughts be established; to commit my way unto you, and may it please you to bring to pass what is needful and convenient for me*. O Lord, be *my portion*, and help me to *hope in you*; be my *strong habitation* and give me continually to *resort to you*. Enable me by your grace to *wait on the Lord, and to be of good courage; and be pleased to strengthen my heart, O you who are the confidence of all the ends of the earth, and of them that are afar off, upon the seas*. Give me to *cast all my cares upon you* and be pleased to evidence a particular care of me. At *what time I am afraid, help me to trust in the name of the Lord, and to stay myself upon you my God*. Keep me from sinful fearing *what flesh can do unto me*. Let me happily experience how much in *quietness and confidence my strength does lie*. However it may please you to deal with me, yea, though you may *slay me, yet let me trust in you*. Keep me from making anything besides you the object of my trust. Deliver me, I beseech you, from *trusting in myself, or leaning to my own understanding*. Grant that I may not evidence myself to be a *fool, by trusting in my own heart*. Deliver me from *trusting in wealth and riches, O suffer me not to make gold my hope, or to say to the fine gold you are my confidence*. Deliver me from *trusting in a friend, or putting confidence in a guide; instead of doing this, help me to look for the Lord, and to wait for the God of my salvation*. Deliver me from

putting my trust in princes, or in the sons of men, in whom is no help, and convince me how much better it is for me to trust in the Lord, than to put confidence in man; yea, how much better it is to trust in the Lord, than to put confidence in princes. O let not my heart ever depart from you my God, by trusting in man, and making flesh my arm. May I ever be so happy, as to have my hope in you the Lord my God, who did make heaven and earth; and grant that I may find, by happy experience, how good it is that a man should both hope, and quietly wait to see your salvation. Grant these things, I humbly beseech you, for your Son's sake, to whom, &c.

THE LOVE OF OUR NEIGHBOR



Lord, you are love, and have enjoined me to love my neighbor as myself. I bewail that there is so little of this excellent grace seated in my heart and appearing in my life; that I have been no more *kindly affectioned toward others*, that I have no more *walked in love*. I am commanded in your Gospel to *love others as Christ has loved me*; but O how different, how vastly different has my love to others been, from the love which the blessed Jesus has expressed towards me. He has made it an evidence of discipleship, to love others; but alas! what little proof have I given of my discipleship? I wish I could say I had not acted quite contrary to that Love which the Gospel enjoins, by indulging *bitter envying and hatred and strife in my heart*. God be merciful unto me and pardon my want of love towards my fellow creatures.

Since love is the *fruit of the spirit*, I humbly beseech you, let this excellent grace be produced in my soul, by the sweet influences of the blessed Spirit. May I be thus *taught of God to love others*. Let me have this evidence of my being *passed from death to live*, and let my *heart be comforted, by being knit together in love to others*. Make me *kindly affectioned towards others*, and give me *to walk in love, as Christ has loved me*. Instead of evidencing myself to be *in darkness, by hating my brother*, grant that I may evidence myself by *loving him, to be born of God, and to abide in the Light*. Let my love be of the right kind, and such as it ought to be; let it be *unfeigned, and without dissimulation*. O give me your Spirit, that hereby I may *purify my soul, in obeying the truth unto unfeigned love of the brethren*. Let it be strong and fervent, proceeding from a *pure heart*; O may I be enabled by your grace *to love others with a pure heart fervently; above all things, give me to have fervent charity towards my fellow creatures, my fellow Christians, even such a charity as will cover a multitude of sins*. Grant, I beseech you, that my love may be active and laborious; O stir me up by your grace *to that labor of love* which you are not *unrighteous to forget*, and give me *to love not in word and in tongue only, but in deed and in truth*.

O that my love of others might resemble that love which I have for myself, and that love which my Redeemer bore to me, seeing I am enjoined in the Gospel, both *to love my neighbor as myself, and also to love him as Christ has loved me*. Let my love, I beseech you, be every day increasing and abounding more and more, the good Lord *make me to increase and abound in love towards others*; and may it still

last, continue and increase, till I come to that blessed world, where this heavenly grace will be perfected. Hear my prayers, I beseech you, O Lord, and whatever you do, write *this royal law upon my heart. Seeing this is the end of the commandment, to love out of a pure heart*, give me grace thus to act and to *do all my things with charity*, for the sake of him who *has loved me, and given himself for me, an offering and a sacrifice to God for a sweet smelling savor*; to whom, with you, O Father, and the Holy Ghost be honor and glory, and everlasting praise. *Amen.*

THE GRACE OF MEEKNESS



Most merciful and gracious Lord, though you are *great in power*, yet you are *slow to anger and plenteous in mercy*. You have made it my duty to *cease from anger and to forsake wrath*, but contrary to the command, and my own interest, I have indulged too much this evil passion. Instead of being *slow to wrath*, and thereby evidencing myself to be a *person of great understanding*, I have been apt to be *soon angry*, and therein have *dealt foolishly*. I bewail it that my *spirit has been often provoked*, so as to cause me to *speak unadvisedly with my lips*. I have too much evidenced myself a *fool both by suffering my wrath to be presently known*, and also by suffering *anger too long to rest in my bosom*. How often have I been angry, O Lord, and *sinned in it*? I wish I could say that I had not *given place to the Devil*, by sometimes suffering *the sun to go down upon my wrath*. I wish I had less indulged a *froward heart, and a perverse tongue*; I wish I had had a *better rule*

over my own spirit, but I have had so little, that in this respect I have been too much like a *city that is broken down and without walls*. I cannot without horror reflect upon those passionate and outrageous resentments, which trifling provocations have kindled in my breast.

Had you, O Lord, been as hasty and froward with me, as I have been with my fellow creatures, I had been undone long ago; but you, O Lord, are *merciful and slow to anger*; and as it appears from my being alive at this time, that you have been *slow to anger* towards me, so let me now for your Son's sake, experience your mercy towards me, in graciously forgiving me, wherein I have offended against the laws of meekness, and grant that for the time to come, I may *cease from anger, and forsake wrath*. Deliver me from that *hastiness of spirit which exalts folly* and let not *anger any more rest in my bosom*. O let me be *adorned with the incorruptible ornament of a meek and quiet spirit, which is in your sight a great price*. Instead of *stirring up strife*, by *giving way to anger at any time*, help me by a *soft answer to turn away wrath*, and by yielding, *to pacify great offenses*. Grant that by being *slow to anger*, I may evidence myself to be *better than the mighty, and by ruling my own spirit, to be better than he that takes a city*. O let me be of the number of those *meek ones, who shall inherit the earth, and delight themselves in abundance of peace*; of those meek ones whom you *will guide in judgment, and whom you will teach your ways, and who will increase their joy in you*, O Lord. You are he, O Lord, who *lifts up the meek*, and have promised in your Holy Word, to *beautify them with salvation*; O

then, let me be interested in this *exceeding great and precious promise*. Endow me, O Lord, with that *charity which is not easily provoked*. O let me be more like my *meek master* Jesus, so that I may *find rest to my soul*. Enable me, O blessed God, to *walk worthy of the vocation wherewith I am called, with all lowliness and meekness, with long-suffering and forbearing others in love*. Seeing you have sent forth your ministers to *preach good tidings to the meek*, O help me to *receive the engrafted Word in meekness, that I may grow thereby, and be still growing*, till I come to that blessed world, where there is no anger, hatred, or malice, but perfect love and unity. Hear me, O Lord, for his sake, who *was meek and lowly in spirit*, to whom, with you, O Father, and the Holy Ghost, be everlasting praises. *Amen*.

GRACE TO FORGIVE INJURIES



llessed Majesty, who has *declared your name the Lord, the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin*; I am encouraged by this declaration of yours, to make my application to you; but when I consider how ready you are to *forgive and show mercy*, I have reason to blush at my being so very unlike you. How ready you are to forgive the greatest affronts offered your Divine Majesty.

Whereas I must confess with shame, my slowness and backwardness to forgive the little affronts and injuries done me. I should *not give place to wrath* as I do. I am apt to avenge myself, and hereby to invade your prerogative; who has said, *vengeance is mine*,

I will repay it. When I have received evil, I have been too prone to say, *I will recompense evil; I will do so to him as he has done unto me; I will render to the man according to his work.* I have not always had so much *discretion as to defer my anger* when provoked, neither have I always consulted my *Glory* as I should have done, in *passing over transgressions.* How unworthy am I then, to have my transgressions of your Holy Law passed over; seeing I have been so backward to *forgive men their trespasses,* I do not deserve that you should *forgive me my trespasses,* which if you do not, I am undone.

O may it please you therefore, for Christ's sake, to forgive all my offenses, and in an especial manner, my backwardness to forgive injuries; *deal not with me* as I am too apt to *deal with such* who injure and offend me, and grant that I may be of a more forgiving temper and disposition of mind. Enable me to *put on bowels of mercy and kindness, meekness and long-suffering, forbearing others, and forgiving others, then when I have a quarrel against them.* Give me grace, instead of meditating revenge when I am injured, *to give place unto wrath,* instead of *recompensing evil for evil, ever to follow that which is good.* Clothe me with *that charity,* I pray you, which *suffers long and is kind, which bears all things, and endures all things.* May I have so much *discretion as to defer my anger,* when it begins to arise and kindle in my breast, and give me ever to esteem it my *Glory,* as really it is, *to pass over transgressions* committed against me. You have said, that if we forgive men their trespasses, you our *heavenly Father will also forgive us.* O let me then have that forgiving disposition of mind, which will qualify me for your forgiving grace.

Hear and answer for your Son's sake, through whom alone it is that I expect and hope to be *forgiven, both in this world, and in the world to come*; and to whom, with yourself, and Blessed Spirit, be everlasting praise. *Amen.*

GRACE TO DO GOOD, ESPECIALLY MERCY TO THE AFFLICTED



lessed Lord, *you are good and do good; you are good to all, and your tender mercies are over all your works.* I blush to think how very unlike you I am in this respect; how little good I do in comparison of what I might do. I am of too selfish a disposition of mind, and have but little of that charity, whose property it is *not to seek her own.* How often have I *withheld good from others,* then when *it has been in the power of my hand to to it: To do good and to communicate,* notwithstanding your charge to the contrary, I have also to often forgot. Though I am at least by profession a member of the mystical body, whereof Christ Jesus is the head, yet I have not had that care and concern for other members of that body, as it becomes one member to have for another. You, O Lord, are *pitiful and of tender mercy,* and have made it the duty of all Christians to be *pitiful,* and to *have compassion one of another,* but how unlike you in this respect have I been, and how contrary to my duty herein have I acted. *God be merciful unto me, and lay not my uncharitableness to my charge.* Give me to experience how *pitiful and of what tender mercy you are,* in your pardoning my want of pity and tender mercy towards my fellow creatures.

Implant in me a care and concern for all my fellow creatures, especially fellow Christians, who *are members of the mystical body*; and excite me by your heavenly grace, instead of *seeking altogether my own things, to seek the good of others*. Give me *by love to serve others. As I have received the gift*, even to help me to *minister the same to others, as a good steward of the manifold grace of God*. As opportunity offers, enable me to *do good unto all men, more especially unto them who are of the household of faith*.

PEACEABLE BEHAVIOR TOWARDS OUR FELLOW CREATURES



blessed Lord, who *gives wisdom and upbraids not*, I stand in need of this excellent gift, to direct my carriage towards my fellow creatures. O withhold not from me that grace and wisdom which is requisite for this purpose. Forgive me, O Lord, if at any time *I have done evil to my neighbor, or thought evil of him*, and clothe me with that *charity which thinks no evil*, and which will be a mean of keeping me from *imagining evil against my brother in my heart*. Forgive me, if at any time, or in any respect, I have *not done that to others, which I would they should do to me*, or if I have *done that to others, which I would not they should do to me*; and give me grace for the future to act more agreeably to this comprehensive Law of my great Redeemer. Forgive me, if in any respect I have *withheld from others that which is their due, and may I be enabled, by your grace, to render to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to*

whom honor. Implant in me that love which is the fulfilling of the Law, and which works no ill to his neighbor. Make me patient towards all men; let my moderation be known unto all men; give me to please my neighbor for his good to his edification. Yea, help me to please all men in all things, not seeking my own profit. Give me to honor all men, especially them that fear the Lord, that in this respect I may evidence myself to belong to the number of such, who are to abide forever in your Tabernacle. Grant that I may submit myself to others in the fear of God, and may I be adorned with that lowliness of mind, which will teach me to esteem others better than myself. Forgive me, gracious Lord, that I have no more followed after the things which make for peace, and whereby I might have edified others. Whatever has been done by me through strife and vain-glory, or wherein I have at any time given way to debates, to envyings, to wraths, to strifes, to backbitings, whisperings, let all be past by, and graciously forgiven. Give me for the time to come to study to be quiet, and to do my own business. Grant that I may according to the wise man's advice, leave off contention before it be meddled withal. Though others may be for war yet grant that I may be for peace. Convince me, O Lord, what an honor it is to cease from strife, and make me ambitious of it. Root, I beseech you, all that hatred out of me which stirs up strife, and all that pride by which comes contention, and all those lusts from whence come wars and fightings. And grant, O God of love and peace, who makes peace of your high places, that it may be my constant endeavor to keep the unity of the Spirit in the bond of peace, till I am fitted for, and brought unto those peaceful regions, where nothing is, or ever will

be done through strife and vain-glory, but where the blessed inhabitants dwell together in perfect unity, and being at peace among themselves, are also admitted to the ravishing enjoyment of you the God of peace, and of your Son Jesus the Prince of Peace. Hear and answer for your sake, who once died upon the cross on purpose to make peace, and to reconcile things both in heaven and earth, for whom I bless you, and to whom, &c.

GRACE TO WALK CHARITABLY IN THINGS OF AN INDIFFERENT NATURE



Blessed Lord, it is a good thing that the heart be established with grace and not with meats, which have not profited them that have been occupied therein. O let it be thus with me; give me grace and wisdom in things indifferent, to behave myself so as not to give offense. Grant that instead of pleasing myself, I may bear the infirmities of the weak. Enable me to abstain from those things that are lawful, when they are not expedient. Help me ever to take heed, lest my liberty become a stumbling-block to them who are weak; may I never do anything which may cause any weak brother to perish, for whom Christ died. Lord, keep me from sinning against any weak brethren, and by that mean wounding their weak consciences. Convince me that when at any time I do so, I sin against the Lord Christ. O clothe me with that charity which seeks not her own, and grant that all my things may be done with charity. Suffer me not to contend about such things which minister questions rather than godly edifying and convince me more and more that the end of

the commandment is charity. Keep me, I entreat you, from judging, lest I be judged, and from condemning, lest I be condemned. Help me to receive those who are weak in the faith, but not with doubtful disputations, and may I never judge or despise, or set at nought any, in things of an indifferent nature. Enable me ever to walk charitably, and to follow after things which make for peace, for the sake of him who pleased not himself, but bore the heaviest reproaches and sufferings for my sake; to whom, with you O Father, and the Holy Ghost, be honor and glory, and everlasting praise. Amen.

GRACE AND WISDOM IN GIVING AND TAKING REPROOF



Blessed Lord, you have made it the duty of all Christians to warn them that are unruly, and in any wise to rebuke their neighbors, and not suffer sin upon them. May it please you graciously to forgive my disobedience to you in this matter, and my omission of so charitable an act. O Lord, stir me up to the discharge of this necessary duty, and grant, that when at any time I undertake it, I may evidence myself to be a wise reprov-er. Suffer me not to testify my hatred of my brethren, by the neglect of this duty. Instead of flattering with the tongue, any that transgress your righteous laws, give me grace wisely to rebuke them. When I see others overtaken with a fault, O give me grace and wisdom to restore such in the spirit of meekness. Help me to exhort sinners, lest they be hardened through the deceitfulness of sin, and to seek to convert those that err at any time from the truth. Grant, O Father of lights that

the *Word of Christ may dwell richly in me, and may I be filled with all knowledge, so that I may be able to admonish others aright.*

Since I am also liable to *offend in many things*, and by that mean to expose myself to the just reproofs of others, give me grace, when at any time I am reprov'd, to behave myself aright under it. Grant, I beseech you, that I may not *err by refuting reproof*, or evidence myself to be *brutish by taking it ill*. Help me to *regard reproof*, and let my *ear always be obedient to a wise reprover*. When *the righteous does at any time smite me*, grant that I may *esteem it as a kindness, and let all his reproofs be to me as excellent oil*. Give me to *love him that rebukes me*, and may I become *wiser by the instruction which I receive from him*. Help me to *choose rather to hear the rebukes of the wise, than the song of fools*; and grant that I may never *reckon anyone mine enemy, because he tells me the truth*. While others *harden their necks under frequent reproofs*, and by that mean expose themselves to *sudden and remediless destruction, may I keep in the way of life*, by attending to instruction and reproof. May I, O God, be *clothed with humility*, and by that mean be enabled to *submit to others in the fear of God*. These things I ask at your hands, for the sake of him who died, to free me from eternal death, to whom be honor and glory, and everlasting praise. *Amen.*

THE GRACE OF HUMILITY



ost Blessed Lord, I adore you *as the high and lofty One, that inhabits eternity, whose name is holy, you dwell in the high and holy place; with him also that is of a contrite and*

humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones. I must own myself utterly unworthy of this favor, since instead of being *humble and contrite*, I have been vain and proud. Though I am a vile sinful worm, yet has my *heart been lifted up with pride*, and I have been prone to *think of myself more highly than I ought to think*. I have too often *deceived myself, by thinking myself to be something*, when alas *I am nothing*. I have been *too desirous of vain glory*, and have too much *minded high things*, and been not a little *wise in my own conceit*. I have reason to blush, that though I have so little goodness, I have been so forward to *proclaim that little*, and that notwithstanding I have such abundant reason for lying in the dust, I have been so forward *to search my own glory*. I have great reason, O Lord, to be humbled for my indulging pride and vanity, since by this mean I have exposed myself very justly to your hatred, who has declared in your Holy Word, *that a proud look you hate, and every one that is proud in heart is an abomination to the Lord*. But I beseech you for his sake, *who humbled himself to death, even that of the cross, have mercy upon me*, pardon my past pride and arrogance, and be pleased to *clothe me with humility*. Grant me your heavenly grace, that I may always *think soberly of myself*, as I ought to do, who am nothing else but sinful *dust and ashes*. Keep me from *stretching myself beyond my measure*; and seeing you have charged me to the contrary, may I never *seek great things for myself*. Help me to imitate my Blessed Savior, who was *mEEK and lowly of heart, and to serve you the Lord my God, with all lowliness and meekness, and with all humility of mind*. Grant, I humbly beseech you, O God, that

whatever others do, I may ever prefer *the praise of you my God, before the praise of men*, and while others are *seeking honor one of another*, I may still be seeking that *honor which comes from God only*. Give me grace to *walk humbly with you my God*, and also to carry it humbly to all men; clothe me with that *charity which vaunts not itself, which is not puffed up*; and help me, in imitation of my blessed Master, to *condescend to men of low degree*. Deliver me from *glorying in anything that I have received from you, as though I had not received it*, and give me always when I *glory to glory in you, O Lord*. Keep me, I pray you, from all spiritual pride, and grant that I may not be of the number of those *that trust in themselves that they are righteous, and despise others, which say, stand by yourself, come not near us, for we are holier than you*. Instead of going about to *establish my own righteousness*, give me grace to humble myself before you, and to *submit to the righteousness which is by faith*. O you who *resists the proud, but gives grace to the humble*, be pleased to clothe me with that *poverty of spirit*, which will qualify me for the *kingdom of Heaven*, for the Redeemer's sake, to whom, &c.

THE GRACE OF TEMPERANCE



ost holy and gracious Majesty, you have been pleased to give man a *dominion over* the other creatures, and a right to use them for his support and comfort, for his sustenance and nourishment. I know, O Lord, *that every creature of yours is good, if a man use it lawfully*. I wish I had always done so, but it has been my sin and folly, that I have been so apt to abuse

your good creatures by intemperance. I have not been so careful to *put a knife to my throat*, as I ought to have been. I have not been so *temperate in all things*, as becomes one that is *running a race, and striving for mastery*, and that in order to obtain an *incorruptible crown of glory*. How justly might you, O Lord, punish my abuse of your good creatures, by depriving me of the use of the same, and sending want and famine upon me; yea, how justly might you send me to that *place of torment*, where I should not have one *drop of water to cool my flaming tongue*. But I beseech you, O Lord, show mercy unto me, for your Son's sake; pardon me, I beseech you, wherein I have at any time abused your good creatures by my intemperance; and seeing temperance is a *fruit of the spirit*, give me your Spirit to produce this excellent fruit in me.

Through your mercy, I know your holy will, O give me to this *my knowledge to add temperance*. Grant me your heavenly grace, whereby I may be enabled to *live soberly in this present world*. That every man *should eat and drink, and so enjoy the fruit of his labor; it is the gift of God*; but grant that I may not abuse this your gift, by eating and drinking to excess. Keep me from being inordinately *desirous of dainties, seeing they are deceitful meat*. Suffer me not to *count it pleasure to riot in the day-time, lest I receive the reward of unrighteousness*.

Give me grace to *take heed to myself, lest at any time my heart be overcharged with surfeiting and drunkenness*. O enable me to *walk honestly as in the day, not in rioting and drunkenness*; and instead of

being drunk with wine wherein is excess, may I be filled with the Spirit. Let me be happily delivered by your grace from all that woe and sorrow, those contentions and babblings, those wounds without cause, and that redness of eyes, which is the deserved lot of those that tarry long at the wine. Keep me, I beseech you, at a distance from whatever tends to involve me in the sin of drunkenness, lest I should be deceived by wine and strong drink, and by that means, evidence myself to be void of wisdom. Give me grace to avoid all occasions of this sin, and to shun that company which helps to introduce it. Keep me by your gracious providence from being among winebibbers, and riotous eaters of flesh, lest I should be drawn to run with them to the same excess of riot. Keep me from looking upon the wine when it is red, when it gives its color in the cup, when it moves itself aright. Convince me how at last it bites like a serpent, and stings like an adder.

Suffer me not, O God, to indulge myself in those works of the flesh, which whosoever does, shall not inherit your heavenly kingdom. Suffer me not for your Son's sake, for whom I bless you, in whom I desire to be found, and to whom be everlasting praise. Amen.

THE GRACE OF SELF DENIAL



Lord, by you were all things created that are in heaven and that are in earth, visible and invisible, whether they be angels or thrones or dominions or principalities or powers. All things were created by you and for you. I was made by you and for you, and therefore it is my bounden duty to study rather to glorify

you, than to gratify myself, but to my shame may I speak it, I have made it too much my business, to indulge and gratify myself. Instead of making provision for eternity, as I should have done, I have been very apt to make provision for the flesh to fulfill the lusts of it. I have too much indulged a carnal mind, which is enmity against God, and too much walked after the flesh, notwithstanding that whosoever does so, it is impossible that he should please you. I have been a lover of pleasure, rather than a lover of God, and I wish I could say that I had not sought my own things, more than the things of Jesus Christ. I have been too much a servant of corruption, and have too much lived in pleasure, by which mean I have evidenced myself to be dead in a spiritual sense, while I have been alive in a natural one. Thus, O God has it been with me; so far have I been from evidencing myself to be a disciple of Jesus, by denying myself, by taking up my cross and following him.

O may it please you for his sake to have mercy upon me and forgive me in those respects wherein I have acted contrary to those excellent precepts of self-denial and mortification, contained in his Holy Gospel. Convince me of the absolute necessity of *denying myself*, as part of being *his disciple*, and give me grace to comply herewith. Grant that I may no longer *live after the flesh, lest I die, but stir me up and enable me to crucify the flesh, together with its affections and lusts, that by this mean, I may evidence myself to belong to Christ. Enable me to mortify my members which are upon the earth, and to keep under my body, and bring it into subjection. Instead of living any longer in pleasure, grant that I may endure hardness as a*

good soldier of Jesus Christ. Keep me from being conformed to this world and let me be transformed by the renewing of my mind. Give me to count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; and make me willing to forsake all, yea, life itself, rather than not be his disciple. Enable me to pluck out a right eye, or cut off a right hand, that may offend, and to cast it from me, since it is profitable for me, that one of my members should perish, and not that my whole body should be cast into hell.

Make me, I pray you, a true and sincere follower of the self-denying Jesus. Root, by the powerful efficacy of your grace, *the carnal mind out of me, since to be carnally minded is death*, and make me *spiritually minded, which to be, is life and peace*. Grant, I humbly beseech you, that it may be ever a pleasure to me to *deny myself*, and to cross my own inclinations in obedience to him, and in order to promote his glory, who denied himself to such a degree for me, yea, who *humbled himself to death, even that of the cross*, for my sake. Hear me for his sake, to whom, &c.

GRACE TO BE PRESERVED FROM THE INFECTION OF EVIL COMPANY



Lord, *woe is me that I sojourn in Mesech and that I dwell in the tents of Kedar*. I live in a world where there are many evil doers, whom I am too prone to imitate. I bewail it that I am so apt *to consent when sinners entice*; that I have been so apt *to enter into the path of the wicked and go in the way of evil men, when I should have avoided it, turned from it, and passed*

away; that I have been so prone and inclined to follow a multitude of evil.

God be merciful unto me and lay not this my sin and folly to my charge. Give me grace to *refrain my foot from the path of the wicked.* Root out of me all *desires of being with them, lest by this mean I come to learn their ways, and so get a snare to my soul.* Suffer me not to evidence myself *void of understanding, by following vain persons.* O let me not be *snared by following them, who would thrust me out of the way, which you the Lord my God have commanded me to walk in.* May I be so *blessed as not to walk in the counsel of the ungodly, nor stand in the way of sinners, nor ever sit in the seat of the scornful.* Keep me from strengthening the wicked in their evil ways by imitating their examples. O suffer me not thus to *help the ungodly and evidence my love of them that hate the Lord, lest wrath should come upon me from before you.* Make me such a one, in whose eyes a *vile person is contemned, so that I may abide forever in your Tabernacle.* Give me grace and wisdom *to go from the presence of a foolish man, when I perceive not in him the lips of knowledge;* and convince me that a *companion of fools will be destroyed.* May I have *no fellowship with the unfruitful works of darkness,* but give me grace rather *to reprove them.* Grant that I may withdraw from every *brother that walks disorderly, and not after the tradition received from the Apostles,* and keep me from *choosing any of his ways.* Instead of being a *companion of fools,* incline my heart to be a *companion of all them that fear you, O Lord, and of them that keep your precepts.* Stir me up *to walk with wise men,* that hereby I may come *to be wise,* and make me a *follower of all*

them, who through faith and patience are now inheriting the promises, so that hereafter I may come to an innumerable company of glorious angels, and to the spirits of just men made perfect, when I will be put out of all danger of receiving the least hurt from the infection of evil doers. Hear and answer, I beseech you, for your Son's sake, for whom I bless you, to whom, &c.

GROWTH IN GRACE



Blessed Lord, you have established the heavens and the earth, and they abide. You preserve and uphold all things by the word of your power, and they continue this day according to your ordinances. I bless you for all your favors, but more especially for those of a spiritual nature. I am ashamed, I have improved them no better. I have through mercy received both how to walk and how to please God. But I have been far from abounding in those duties which do please you; whereas I should have made it my business to grow in grace, and in the knowledge of my Lord and Savior Jesus Christ, I must own that I have been very barren and unfruitful. I have not given that diligence which I might, and should have done, to add to my faith virtue, and to virtue, knowledge, and to knowledge temperance, and to temperance patience, and to patience, godliness, and to godliness brotherly kindness, and to brotherly kindness charity, but have been very deficient and lacking in my duty. Alas! I have a great deal of reason to cry out, my leanness, my leanness. I beseech you, O Lord, be merciful to me, for your Son's sake, and forgive me, that have been so barren and unfruitful in religion as I

have been: And stir me up both *to glorify* you, and also to evidence myself a disciple of Christ's, by *bearing much fruit*. Grant, I beseech you, that being *nourished up in the words of faith and good doctrine*, I may continually *grow in grace, and in the knowledge of my Lord and Savior Jesus Christ*. Let my *love especially abound more and more in knowledge, and in all judgment*, and may I be *filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of you my God*. Help me daily to *exercise myself to godliness, still to approve those things which are excellent, to be ever seeking to excel, and to covet earnestly the best gifts. As you who have called me are holy, so grant that I may be holy in all manner of conversation; Let my righteousness exceed the righteousness of the Scribes and Pharisees, and not only so, but grant that my light may so shine before me, that they seeing my good works, may be induced hereby, to glorify you my Father who are in heaven*. Give me grace, I beseech you, *to walk worthy of you my God, who has called me to your kingdom and glory, yes, worthy of you unto all pleasing, being fruitful in ever good work, and increasing in the knowledge of you my God*. Enable me to *walk as a child of God, and always to abound in the work of the Lord, forasmuch as I know, that my labor is not in vain in the Lord*. Grant these things, I pray you, for your Son's sake. *Amen*.

GRACE TO REDEEM AND IMPROVE TIME



lessed Lord, who *was from everlasting to everlasting, my times are in your hands*. You have allotted me my time here upon earth; I am ashamed that I have so

shamefully misspent it. How much time alas have I spent, which might have been better spent, more to your glory, more to my own good, and more to the benefit of others. By being *slothful in the work* you have given me to do, I have shown myself to be a *great waster* of precious time. Though *my time* here upon earth *is short* at longest, yet have I with a profuse prodigality been apt to squander it away in the pursuit of lying vanities. How much of my time has been devoured by sleep, by needless and immoderate diversions, by impertinent visits, and after the manner of the *Athenians* of old, either in *telling or bearing some new thing*.

God be merciful to me, and graciously forgive my wretched misspending of my precious time. Convince me that *it is high time to awake out of sleep*, and help me, by your grace, to *cast off all works of darkness*. Grant that I may *live no longer the rest of my time in the flesh, to the will of men, but to the will of God*. Let the time past suffice to have wrought the will of the *Gentiles*, and seeing you are pleased to give me *space to repent*, O give me grace to improve it accordingly, in *bringing forth fruit meet for repentance, and in working the works of God*. Grant that I may seek you in *a time when you may be found*, and convince me, that *now is the accepted time, that now is the day of salvation*. O convince me hereof and enable me to improve it accordingly. Keep me from *boasting of tomorrow*, since *I know not what a day may bring forth*; and may I, in this my day, *know the things that belong to my peace, before they are hidden from my eyes*. Let me have the *wise man's heart, discerning both time and judgment*; and seeing to *every purpose there is a time*, give me grace to improve my

time, to those several valuable purposes, for which you gave me. Forasmuch as *everything is beautiful in its season*, may I have wisdom rightly to manage and dispose my time. Convince me that my time is a *talent*, for which I am accountable; and grant, that I may so improve it, as that I may *give up my account with joy, and not with grief*. Make me sensible, O God, how that an eternity of happiness or misery depends upon the improvement or non-improvement of my present moments and let this consideration render time very valuable to me. O keep me from spending my days in idleness and vanity, when an eternity lies at stake. Convince me, that this time upon which an eternity depends, *is short*, and that there is but a *step between me and death; for behold, O Lord, you have made my days as an hand breadth, and my age is as nothing before you*. Seeing *my time is short*, O let it be exceeding precious to me, and give me grace to use *this world, as not abusing it*. Seeing it is but a *little while that the light is with me*, help me to *walk while I have the light, lest darkness come upon me*. Make me sensible how great a work I have to do in this little time, which you have allotted for my stay in this world, and may a lively sense hereof quicken me to *redeem time*. Let a sense of the time I have squandered away in vanity, also quicken me hereto. O make me sensible of the work of time, and how great a loss the loss of it is. Let me not be like those who are willing, at any rate, to pass away the time, but give me, by a wise improvement of it, to lay a foundation for joy and comfort, then when I come to the period of it, for your Son's sake, to whom be glory forever and ever. *Amen*.

WISDOM



God, *you are wise in heart, yes, you are mighty in wisdom.* I adore you as the *only wise God and am* ashamed to think *how foolish I have been, and ignorant.* There has been, and still is, a great deal of *foolishness bound up in my heart.* I have been *foolish* because I have been *disobedient, serving divers lusts and vanities.* You know my foolishness, O God, *my wounds stink and are corrupt by reason hereof. In sinning against you, I have done foolishly,* since hereby I have cast a contempt upon your infinite perfections, have slighted your favor, and provoked you an eternal almighty being, to be my enemy; hereby I have run counter to the greatest obligations, have opposed the designs of a compassionate Savior, and testified the greatest hatred of my own immortal never-dying soul. *God be merciful unto me,* for his Son's sake; and wherein *I have done foolishly,* grant that I may *do so no more.* Root out of me that *foolishness, which is bound up in my heart,* and may I henceforth be enabled, by your grace, to *walk not as a fool, but as wise.* O implant *wisdom, I beseech you, in my hidden parts; even that wisdom, the merchandise whereof is better than the merchandise of silver, and the gain whereof is better than fine gold; that wisdom which is better than rubies, and with which all the things that can be desired, are not fit to be compared.* I am very sensible, that *wisdom is a tree of life to all them that lay hold on it and retain it.* O may I then be so *happy* as to do this. *It is the principle thing,* and therefore whatever else it may please you to deny or withhold from me, deny me not this; withhold not from me this excellent good. You who *puts wisdom in*

the inward parts, and gives understanding to the heart, who gives wisdom to the wise, and knowledge to them that know understanding, withhold it not from me, now that it has pleased you to encourage all that lack it, to ask it at your hands; I must own, O Lord, that I lack it. I beseech you, give liberally of that wisdom, which will be life to my soul and grace to my neck, which is essential to my happiness and ornamental to my nature. Let me not die for want of this spiritual wisdom which is a well-spring of life to those that have it. Implant the fear of the Lord in me, which is wisdom, and give me grace to depart from evil, which is the truest understanding. May I be so wise as to repent of my sins, and yield obedience to the gospel, so that I may be wise to everlasting salvation. May I be so wise as ever to live up to the dignity of my noble nature and to consult the peace of my mind; as to stand prepared for all events, and to be in a readiness to depart hence, whenever it pleases your wise providence to summon me away by death. May I be so wise, as to follow your infallible conduct and do those things which ever had, and still have the approbation of all wise men; so wise as to run no hazards, with respect to my main concern, and always to do such things, which will minister pleasing reviews in the reflection; so wise, as to be securing to myself an happiness which no sufferings can deprive me of, and to get and keep in such a condition, wherein I need not fear anything, but may hope for everything. Give me also the wisdom of the prudent which is to understand his way, and help me with the prudent to look well to my goings, for your Son's sake, who is the wisdom and power of God, to the salvation of all them

that believe, to whom, with you, and the Holy Ghost, be everlasting praise. Amen.

PRAYERS AMID AFFLICTION

Time of Affliction



blesed Lord, *the kingdom of whose providence rules over all*; I desire to own your hand, in this present visitation, that I am exercised with; for it is you, *O Lord, who formed the light and created darkness, you make peace and create evil*. I am very sensible, O Lord, that *affliction comes not from the dust, neither does trouble spring out of the ground*. It is you, O Lord, who have *appointed me this rod*; and seeing it has pleased you *to show me great and sore trouble*, I desire to make my humble applications to you. I own you may *do with me, or any other inhabitant of the world whatever pleases you*. *The cup which you my heavenly Father puts into my hand*, I am willing to *drink*, O make me more so. I own it as a *cup full of mixture*, and I bless you, that in the *midst of judgment it pleases you to remember any mercy*. You have not afflicted me as you might have done, but have *debated with me in measure*, and have graciously *stayed your rough wind, in the day of the east-wind*. You have not, in afflicting me, *dealt with me after my sins, nor rewarded me according to my iniquities*, but have graciously *exacted less of me than my iniquity deserves*. You have not called me out to *encounter so great a fight of afflictions*, as you have many that have loved you better than I have done. I am sensible there have been far better

persons than myself, who have both *hungered and thirsted, who have been naked and buffeted, who have had no certain dwelling place, but who through much and great tribulation, have got safe to your heavenly kingdom.* When I consider these things, I see a great deal of reason to submit to this afflictive dispensation. O sanctify it for good unto me. Grant that in every affliction I am exercised with, I may therein see more of the evil of sin, since had it not been for sin, neither *my flesh upon me would have had pain, nor would my soul within me have mourned.* And O let this consideration prove effectual through your heavenly grace, to excite in me a greater indignation against sin. Make me herein also to see the *vanity* of all earthly enjoyments; convince me from hence, that this earth is not *the place of rest,* and may this visitation prove effectual through your grace, to draw off *my affections from things here below.* O help me now to *search and try my ways,* yea, now that I am *holden in the cords of affliction, open my ears to discipline, show unto me my works and my transgressions wherein I have exceeded. Give me to remember my ways and my doings, wherein I have been defiled, and to loath myself in my own sight for the evils that I have committed.* Give me *repentance unto life.* Let me be interested in your pardoning mercy, your sanctifying grace, your adopting love, and then deal with me as you please. However, with a due submission to your holy will, I desire that the affliction may be removed. Though you have *caused grief,* yet may it please you to *have compassion according to the multitude of your tender mercies,* O you who do not *afflict willingly, nor grieve the children of men.* You have said you *will not always chide,*

neither will you keep your anger forever; may it please your gracious majesty, to fulfill this your gracious promise to me, and let me by happy experience find, that you anger endures for a moment, and that in your favor there is life; though weeping endure for a night, yet that joy comes in the morning. Grant these things, O merciful Father, for his sake, who bore our sicknesses, and carried our infirmities; to whom, with yourself, and Holy Spirit, be honor and glory, and everlasting praises. Amen.

Confession of Sin Used Amid Affliction



Lord, you are *righteous in all your ways*, and you are *holy in all your works*. You are just in every affliction that is laid upon me, for you have herein *done right, but I have done wickedly. I have sinned, what do I do unto you, O preserver of men? How should men be just with God? If you should contend with me, I could not answer you for one of a thousand. If I should offer to justify myself, my own mouth would condemn me; if I should say that I were perfect, my saying so would prove me perverse. O enter not into judgment with your servant, for in your sight will no man living be justified.* I am sure I should not, for I began early to offend against your holy laws, and it has been too much the *manner from my youth up to do so. I have been foolish and disobedient, serving divers lusts and vanities. Instead of hearkening to the voice of the Lord my God, I have forsaken you and lifted up my soul to lying vanities. I still have been provoking you to anger by my sinful ways. I have suffered sin to reign in my mortal body and been in a servile manner obedient to the lusts*

of it. I have inordinately loved this world and despised that pleasant land to which I have been invited in your Holy Word. The lusts of the flesh, the lusts of the eyes, and the pride of life, have sadly drawn away my heart from you. I have, by indulging bodily sins, sadly dishonored my body, which was fearfully and wonderfully made by you; and I have, by indulging spiritual wickedness, testified my hatred of, and wronged my immortal soul. I have made those members of my body, instruments of unrighteousness to your dishonor, which you made to be instruments of righteousness to your praise, and I have suffered the noble powers of my soul to be miserably enslaved to sin.

O God, I have shamefully defiled myself with my own works, and gone a whoring far from you with my sinful inventions, so that I very well deserve to be brought low for my iniquities, and to have your wrath kindled against me. Behold, O Lord, I am vile, what shall I answer you? I have reason, abundant reason, to abhor myself, and to repent in dust and ashes, and to say, that in laying this affliction upon me, you have not dealt with me after my sins, nor rewarded me according to my iniquities. It is of your mercy, O Lord, that I am not consumed, for I have grievously sinned against you; I have rebelled against you in this, and the other respect (here mention particular transgressions.) I have all the reason in the world to say, I will bear the indignation of the Lord, seeing I have thus sinned against him, and that with a high hand and an out-stretched arm.

O God be merciful to me, O God be merciful to me for your Son's sake, who was wounded for my transgressions and bruised for my iniquities;

and however it may please you to afflict me in this world, let me be delivered by your mercy and grace, from that everlasting condemnation which my sins have justly merited. Accepted, I humbly beseech you, of this humble and penitent confession, which I offer at the footstool of your grace, and let the fruit of this affliction be the *purging away of sin*. I own, O Lord, that instead of afflicting me as you do, you might punish me with the loss of heaven, and the pains of hell; but I beseech you, O merciful Father, have mercy upon me. I am informed out of your Holy Word, that if any say *I have sinned and perverted that which is right, and it profits me not, you will deliver my soul from going into the pit, and his life shall see the light*. O then fulfill this gracious promise which you have made, and upon which you have *caused me*, your unworthy servant *to hope*. If it be your holy will, *deliver my life from the grave, that pit of corruption, and let my life still see the light*. However, deliver my soul from hell, that bottomless pit, and give me to *see the light of life*, in your heavenly kingdom. There grant, O gracious Lord, that after a few days are ended, I may in *your light see a glorious light*. These things I request, for the sake of your dearly beloved Son, my merciful and gracious redeemer, to whom, &c.

God's Servant Pleading the Promises Amid Affliction



ost gracious Lord, I bless you for those many gracious promises which you have made to your servants when in an afflicted state. O let them be fulfilled to me your unworthy servant. You have said, you will *not cast off your people, nor*

forsake your inheritance, O do not forsake me, do not cast me off, who belong to your inheritance. You have said that when your servants pass through the waters, you will be with them, and when they walk through the fire, you have said, they will not be burned. Be pleased therefore to vouchsafe your gracious presence to me and suffer me not to receive any hurt or prejudice from my afflicted state. You have said, you will have mercy upon the afflicted, O let me therefore find mercy at your hands; consider my trouble and know my soul in adversity. Have you not undertaken, O Lord, to be a refuge for the oppressed, a refuge in time of trouble? I fly therefore unto you for refuge, in this time of trouble, hide me in the pavilion, in the secret of your Tabernacle, hide me, and set me upon a rock. Be pleased, O Lord, while I walk in the midst of trouble, graciously to revive me, and while I sit in darkness, be a light unto me. While you plead against me with your power, be pleased to put strength into me, and suffer not my feet to be moved. Are you the one, O God, who comforts those that are cast down? O then comfort me in all my tribulation, and let my consolation abound through Christ. O you who have been wont to bring your people into the wilderness, and then to speak comfortably to them; speak comfortably to me your afflicted servant. You have also promised, O Lord, in your Holy Word, to save your afflicted people, yes, though the afflictions of the righteous may be many, you have promised to deliver them out of them all. If it be your holy will, then, save and deliver me in this time of need. O you who have said, that you will not contend forever, nor be always wroth, for then the Spirit should fail before you, and the soul, which you have redeemed, cease

contending with me, if it be your holy will. Have you not said that you *will not always chide, neither will you keep anger forever*; but though you *cause grief, you have promised to have compassion*? O fulfill then these promises unto your servant, if it be your holy will. *I call upon you in this day of trouble*, O Lord, in compliance with your command, to which you have annexed a very encouraging promise; if it be your holy will, fulfill it, by *delivering your* servant, and I will *henceforth glorify you*. The *righteous have cried unto you, and you have heard them, and delivered them out of all their trouble*; yes, when persons have *been brought low for their iniquity, you have regarded their affliction, and heard their cry; they cried unto you, and were delivered, and will you not incline your ears, and hear the cry of me your afflicted servant*? O Lord, *hear, O Lord, answer, O Lord, hearken and do, defer not for your name sake, for your mercy sake, for your Son's sake, to whom, &c.*

God's Servant Praying That the End of His Affliction May Be Answered



Most gracious and merciful Lord God, whenever it pleases you to afflict your servants, I know you do it for wise and gracious ends, for you do *not afflict willingly, nor grieve the children of men*. You do it sometimes to correct for sin, and certainly, *a living man has no reason to complain for the punishment of his sins*. Sometimes you *bring your servants into the net, and lay afflictions upon their loins, to prove and try them as silver is tried*. Sometimes you do it for your own glory, and that *the work*

of God may hereby be made manifest. But certain it is, you design the good of your servants, by all those fatherly chastisements, which it pleases you to exercise them withal. You do it for *their profit*, and with a design to *do them good in their latter end.* O may it please you, *to show me wherefore it is that you contend with me.* If you do it to correct me, I with all submission to your holy will, do *receive the correction*, knowing that I deserve worse, and I humbly beseech you, grant that the *fruit of this affliction may be the taking away of sin.* If you do it to try my faith, or any other grace, I earnestly desire that *the trial hereof may be found to praise and glory;* and grant that I may so pass the trials allotted me, by your wise providence in this life, that after I *have been tried, I may receive the promised crown of life.* As *silver is refined by being tried,* so let me be *refined and purified* by this, and whatever other affliction upon me, for the *manifestation* of your own glory, and that *your work may be manifest in me;* I heartily submit to your correction upon this account, rejoicing that I *am counted worthy in any respect,* to be made an *instrument of showing forth your glory;* O let me be for a *name, and for a praise, and for a glory, to you, O Lord.* Seeing I know, O Lord, that you afflict me for my profit, I humbly beseech you, that this kind of end of yours may be answered.

I am willing *to be chastened of the Lord,* if so be that I may not be *condemned with the world,* O let not this be my lot. By causing me to *pass under your rod,* bring me more firmly within the bond of your *gracious covenant,* let me by happy experience find *that it was good for me that I have been afflicted.* Let me no more go astray from you,

nor be polluted any more with my transgressions, but let me be your servant, and be my God. May I being afflicted, learn your statutes, and whereas before I have too much gone astray, grant that henceforth I may keep your Word. Grant, I beseech you, that by the sadness of my countenance, my heart may be made better. Let my grace by this mean be improved and strengthened, let this tribulation work patience, and patience experience, and experience hope; and O let me have a hope that will not make ashamed. Let this tribulation and distress, instead of separating me from the love of Christ, prove effectual through your grace, to form Christ more thoroughly in me, and thus let it prove a happy mean of working out for me a far more exceeding and eternal weight of glory. Grant these things, O merciful Father, for your Son's sake, to whom, &c.

Patience Under Afflictions



Lord my God, I own your absolute dominion over me, and that *as the clay is in the hands of the potter, so am I in your hands*. I own also, that I *have sinned*, by means whereof I have rendered myself obnoxious to your justice; O let the consideration of these things make *me dumb, and keep me from opening my mouth in a way of complaint* against you, or any part of your proceedings. Grant, O Blessed Majesty, that my *uncircumcised heart may be humbled* by means of this affliction, and help me to *accept the punishment of my iniquities*. Give me *patience in tribulation*, that by this mean I may have the *possession of my soul*.

Enable me to say with your servant *Eli* of old, *It is the Lord, let him do what seems him good*; and with your servant *David*, *here am I, let God do with me as seems good unto him*; and with *Hezekiah*, *good is the Word of the Lord which you have spoken*; and with your servant *Job*, *What, shall I receive good at the hand of the Lord, and shall I not receive evil also?* O may I thus be imitating the faith and patience, the submission and resignation of your servants of old.

Since you are *greater than man*, since I am a vile sinful worm, O suffer me not by an impatience, or murmuring, to *strive against you, to contend with you, or dare to reprove you*. Behold, O Lord, *I am vile, what shall I answer? I will lay my hand upon my mouth, and my mouth in the dust*, and will own that it is *meet to be said unto you, O God, I have born chastisement, I will not offend. That which I see not, teach me. Wherein I have done iniquity, I will do so no more*. Grant me your grace both to keep me from *despising your chastenings*, and from being *wearry of your corrections*. Enable me to *bear your indignation* the more patiently, from this consideration, that I have *sinned against you*. However it may please you, who *are the Father of spirits* to correct me, yet grant that I may be always in *subjection to you, so that I may live* in your favor here, and live eternally with you in the kingdom of your glory hereafter. Be pleased, O Lord, to *establish my heart*, and help me to *consider him who endured the contradiction of sinners against himself, lest I be weary and faint in my mind*. O give me grace to *humble myself so, under your afflicting hand, as that in due season I may be exalted* by you, for his sake who once *humbled*

himself to the death for my sake, but who is now exalted at your right hand, to whom be glory, both now and forever. Amen.

Grace to Adhere to God Whatever Sufferings May Attend Us



blesed Lord, your *righteousness is like the great mountains, and your judgments are a great deep.* It pleases you sometimes in your wise providence to permit the enemies of your church to prevail to that degree, as to *persecute your heritage.* I am very sensible of my own weakness and inability to stand in a day of trial, and therefore I flee to you, O Lord, for succor, grace and strength. Grant me your grace, I beseech you, that whatever afflictions may attend me in this world, I may still *retain my integrity.* Whatever may *come upon me, yet let me neither forget you, nor deal falsely in the covenant of you my God. Let not my heart turn back, neither let my steps decline from your way.* Though *the proud should have me greatly in derision, let me not decline from your Law; yea, though my persecutors and enemies should be many, let me not decline from your testimonies,* but let my heart stand in awe of your Word. Instead of being *afraid of man, give me grace to sanctify you the Lord of hosts, and to make you my fear and dread. Whatever persecution does, or may arise, because of your Word, let me not be offended, but having root in myself, grant that I may endure to the end, so that I may be saved.* Whoever may be *ashamed of Christ and his words in this adulterous and sinful generation, let not me be ashamed of him, so that the Son of Man may not be ashamed of me, when he comes in the glory of His Father, and of his holy angels.* Help me earnestly to

contend for the faith once delivered to the saints and make me willing to be a partaker of the afflictions of the gospel. Enable me to stand fast and let me be in nothing terrified by any adversaries. Grant, that in conformity to your servant Moses, I may choose rather to suffer affliction with your people, than to enjoy the pleasures of sin for a season, and to esteem the reproach of Christ greater riches than the treasures of this world. Make me willing to be hated of all men, yea, and to lose my life for the sake of Christ; whatever evils may attend me, yet let none of those things move me, so that I may finish my course with joy, and glorify you my God. If you should in your wise providence call me out to a day of trial, give me to be of good courage, and O Lord, strengthen my heart. So strengthen it by your grace, that if men should revile me, and persecute me, and say all manner of evil against me, falsely for your sake, I may rejoice and be exceeding glad. Give me to glory even in tribulation, and to rejoice that I am counted worthy to suffer for him who suffered so much for me. Grant, that in imitation of your holy apostle St. Paul, I may take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. Yea, let me rejoice, inasmuch as I am made a partaker of Christ's sufferings, that when his glory be revealed, I may be glad with exceeding joy. These things I humbly request, for his sake, who did and suffered so much for me, a worthless worm; to whom, with you, O Father, and the Holy Ghost, be all honor and glory, praise and adoration, both this time, henceforth and forevermore. Amen.

A PRAYER RESPECTING OUR LATTER END



llesed Lord, *your days are not as the days of man, neither can the number of your tears be searched out. Alas, our days flee away as a shadow, and the number of our years is soon searched out!* Lord, make me to know my end and the measure of my days that I may know how frail I am. I know not the day of my death, O that I might know that I am passed from death to life, and then it will be welcome to me, let it come when it will. Stir me up to consider my latter end, and to lay to heart that I must die. Forasmuch as I am going in the way of all the earth, O deliver me from going in the way that leads to destruction and help me to walk in the way that leads to Zion, with my face toward it. Seeing the grave is to be my house, help me to make death familiar to myself, to be often saying to corruption, you are my Father, and to the worm, you are my mother and my sister. I am very sensible that here I have no continuing city, but am a stranger and sojourner before you, as were all my Fathers; give me, I beseech you, to behave myself as a stranger and sojourner, and to be seeking a continuing city to come, a city that has foundations, and whose builder and maker is God. Seeing there is but a step between me and death, may I ever be in a prepared posture for it, and God grant that I may not take this step, till I am ready to enter into my Master's joy. I am very sensible, O Lord, that death will e'er long feed upon me, and then my beauty will consume in the grave. O let me be adorned with the incorruptible beauty of holiness, which will never be consumed in the grave.

I am very sensible, that man being in honor abides not, O let the consideration hereof deaden me to the honors of life and quicken me to seek after that *honor and glory* that has immortality annexed to it. God grant that I may never be so great a *fool*, as *to say to my soul, soul, you have many goods laid up for many years, eat, drink, and be merry, since I know not but this night my soul may be required of me.* Grant that *all the days of my appointed time*, I may wait with faith and patience, and steadfast preparation, *till my change come*; and when it comes, may I change my earthly abode for an habitation in the heavens, the company of poor mortals here below, for the society of angels and glorified saints above, my earthly and secular employment, for the heavenly employment of *singing praises to him that sits upon the throne, and the Lamb*; my present state of trial and capacity of obtaining happiness, for the actual possession of it. O let the *day of my death prove better to me than the day of my birth.*

In the meantime, grant that *whatsoever my hand finds to do, I may do it with all my might, since there is no work in the grave, whither I am going.* Give me to maintain a holy vigilance and watchfulness, so that *when my Lord comes, he may find me watching.* While I live, grant that I *may live unto the Lord*; and when I die, help me *to die unto the Lord*; give me now to live the life of righteousness, so that when I come to die, I *may die the death of the righteous.*

In *that day when my thoughts*, with respect to this earth will perish, let not my *expectation* of the celestial happiness *perish*; but may I be of the number of those righteous ones who *have hope in their death.*

When I come to die, may I be enabled to *depart in peace*, may I be *carried by angels into Abraham's bosom*, and let me be graciously admitted to *see your salvation*. O grant, that whenever the time comes, that the earthly *house of this my tabernacle be dissolved*, I may *have a building of God, a house not made with hands, eternal in the heavens*. Grant it for your Son's sake, who *through death destroyed him that had the power of death, and thus happily delivered them, who through the fear of death were all their life-time subject to bondage*; to whom, O blessed Father, with yourself, and good Spirit, be everlasting praises. *Amen.*

CHRISTIAN MAGISTRATES IN GENERAL, AND FOR THE KING AND PARLIAMENT



*B*lessed Lord, you are *he, by whom kings reign, and princes decree justice, by whom princes rule, and nobles, even all the judges of the earth. You are governor among the nations, and rule in the kingdoms of men, and give them to whomsoever you will. The hearts of all kings are in your hand, as the rivers of water, you turn them wither you will.* You have made it the duty of me, and others, to make *supplications, prayers, and intercessions for all men, more especially for kings and such as are in authority; and seeing this is good and acceptable in your sight, I offer up this humble supplication on behalf of all those magistrates that wear the Christian name.*

Give them grace, I beseech you, *to fear you and to have covetousness. Make them so wise as to serve you the Lord with fear, and to rejoice with trembling. Give them grace to kiss the Son lest he be angry, and*

to rule over men in the fear of the Lord. Let it be an abomination to all kings to commit wickedness, and let their thrones be established in righteousness. Deliver them both from decreeing and executing unrighteous decrees, whether they tend to turn aside the needy from judgment, or to take away the right from the poor, the widows and the fatherless. Give them understanding hearts to judge the people, over whom you have set them, and to enable them to discern between good and bad. Let them have wisdom to direct them in the searching out of matters, and to enable them to scatter away evil with their eyes. Help them in righteousness to judge their neighbors, without doing any unrighteousness in judgment, without either respecting the person of the poor, or honoring the person of the mighty. Seeing there is no power but of God, teach and enable all Christian people to be subject to the higher powers; give them grace to be subject, not only for wrath, but for conscience sake; give them grace, not to speak evil of their rulers, or to despise government. Help them to render to you the things that are yours, and to Caesar the things that are Caesar's.

In a more particular manner, may it please you, to bless GEORGE, by your Gracious Providence, King of these realms. May he have grace to *fear you the Lord his God, and to keep all the words of your Law, and your statutes to do them. Let mercy and truth preserve him, and may his throne be upholden by mercy, as well as established by righteousness. Let righteous lips be his delight and give him to love them who speak right. Give him wisdom as an angel of God, and let his eyes be upon the faithful in the land. May he be a nursing Father to our British Israel, and a minister of God for good to this nation. Make him*

a terror to evildoers, but a praise to them that do well. Help him to defend the poor and fatherless, to do justice to the afflicted and needy, and to deliver them out of the hand of the wicked. Be his rock and his fortress, his shield and his defense. Let no weapon formed against him prosper, but be pleased with your favor ever to compass him about as with a shield. Clothe his enemies with shame, but upon his head let the crown long flourish. Give him length of days in this world, and after he has laid down his earthly crown, may he be decked with an imperishable crown of glory in your heavenly kingdom. Grant these things, for your Son's sake, to whom, &c.

FOR THE MINISTERS OF THE GOSPEL



blesed Lord, who has said by the mouth of your holy prophet *Jeremy*, that you *will give pastors according to your own heart, who will feed your people with knowledge and understanding.* I beseech you graciously to fulfill this promise, and may it please you to bless all those pastors, which you have given with so gracious a design. O give all shepherds grace and wisdom whereby *to feed the flock, to strengthen the diseased, to bind up that which is broken, to bring again that which was driven away, and to seek that which is lost.* Make them faithful in the discharge of their duty, let those that are appointed *stewards of the mysteries of God*, be made sensible how *requisite* it is that *stewards be found faithful.* Deliver them from *handling the Word of God deceitfully, and as they are allowed of God, to be put in trust with the Gospel*, even so help them to speak, *not as pleasing men, but as pleasing God which*

tries their hearts. Stir them up to show your people their transgressions, and the house of Jacob their sins. Endow your ministers with a spirit of courage, whereby they may be enabled to speak your Word, whether those to whom they are sent will hear, or whether they will forbear. Help them to teach those things which concern the Lord Jesus Christ, with all boldness and confidence, and by manifestation of the truth, to commend themselves to every man's conscience. Stir up your ministers to a holy diligence in their sacred function. Excite them to wait on their ministry, and to take heed to the ministry which they have received of the Lord to fulfill it. Let them not be negligent to stir the brethren up, by putting them always in remembrance of those things that pertain to life and godliness. Give them grace to act in the ministry from right principles, help all elders of the Christian Church to feed the flock of God which is among them, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind. May they seek your glory, and behave themselves after such a manner, as to promote the same. Give them to minister as of the ability which God gives, behaving themselves holily and justly, and unblameably among them that believe, and walking in wisdom towards them that are without, that God in all things may be glorified through Jesus Christ. Keep them from giving offense in anything, that the ministry be not blamed. Help them to approve themselves as the ministers of God and keep them from abusing their power in the Gospel. Stir them up to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the Word of Truth, and so to take heed to themselves, and to their doctrine, lest that by any means when they have

preached to others, they themselves should be cast-aways. Endow them with an aptness to teach, and enable them to reprove, rebuke, and exhort with all long-suffering and doctrine. Give all those that teach others grace to teach themselves, that they may not be like the Pharisees of old, who were wont to bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, when they themselves would not move them with one of their fingers. Those, O Lord, whom you have chosen to minister unto you, and to bless in your name, help them to be holy unto you their God, and not to profane the name of their God. Make them examples to the flock that when the chief shepherd appears, they may receive a crown of glory that fades not away. Give them in all things to show themselves patterns of good works, and in doctrine to show uncorruptness, gravity, sincerity, and sound speech that cannot be condemned. May it please you also, O Lord, to give grace and wisdom to all Christian people and believers, to carry it as becomes them to the ministers of your Holy Word. Grant that they may know them which labor among them, and are over them in the Lord, and do admonish them, and may esteem them very highly in love for their work sake. May they count those elders that rule well worthy of double honor, especially those that labor in the Word and doctrine. Give them grace to receive them in the Lord with all gladness, and to submit themselves to them, and to be willing to communicate to them in all good things. Grant these things, for the sake of that great and good Shepherd that laid down his life for his sheep. To whom, &c.

PRAYERS OF THANKS

Grace to Give Thanks



blesed Lord, *you are worthy to be praised for your goodness, and for your wonderful works to the children of men.* You have given me abundant reason to speak of the *glorious honor of your majesty, and to utter the memory of your great goodness.* I bewail it that I have been so defective herein. Though it is my duty *to give thanks in everything, yet how rarely have I offered unto you thanksgiving?* How seldom have I *glorified you by offering praise?* It is but seldom that I have *remembered you upon my bed, and meditated upon you in the night-seasons, so as to praise you with joyful lips.* Instead of retaining a sense of your favors, how prone has my soul been *to forget your benefits.* Though *your loving-kindness has been excellent,* yet how wretchedly have I flighted the manifold instances of it? And if I have at any time *shown forth your praises with my lips,* yet in my life I have *returned you evil for good.*

O God, I beseech you, have mercy upon me, and forgive my past ingratitude for mercies received. *Write a law of gratitude on my heart and stir me up to consider the operation of your hands; to remember you and your works, to esteem and value your favors; to praise you with my lips, and to show forth your praises in my life.* You are good, O Lord, therefore help me *to praise you, yea, stir me up to sing praises to your name, for it is pleasant. It is a good thing to give thanks unto the Lord, and to sing unto your name, O most High, to show forth your loving-kindness in the morning, and your faithfulness every night; and*

seeing it is so, excite me, by your heavenly grace, to sacrifice unto the Lord with the voice of thanksgiving, every morning to thank and praise you, O Lord, and likewise every evening; forasmuch as it is your will in Christ Jesus concerning me, that in every thing I should give thanks, help me to give thanks always for all things unto you, even the Father, in the Name of my Lord Jesus Christ, by him help me to offer the sacrifice of praise continually, even the fruit of my lips, giving thanks to your name. Since thanksgiving pleases you better than an ox, or a bullock that has horns and hoofs, enable me from day to day to be showing forth your salvation. Stir me up to praise your name for your loving-kindness, and for your truth. Praise is comely for the upright, O clothe me, I beseech you, with this comely dress, help me to sing unto you, O Lord, and to give thanks at the remembrance of your holiness.

Give me grace to receive everyone of your creatures with thanksgiving. When I eat, grant that I may eat to you, O Lord, and give you thanks; yea, when I have eaten, and am full, grant that I may bless you the Lord my God, for the good land wherein you cause me to dwell, and enable me to serve you with joyfulness and with gladness of heart, for the abundance of all things which through your undeserved bounty I enjoy. Grant, that when I come before your presence, I may do it with thanksgiving, and enable me to make a joyful noise unto you with psalms. When I sing your praise, help me to do it with the spirit, and with the understanding also. Hear me, I beseech you, for your Son's sake, to whom, with you, O Father, and the Holy Ghost, be adoration and praise, now and forever. *Amen.*

For Creation and Preservation



Lord, *as all things were created by you, and for you*, so was man in a particular manner. I bless you that you made man *to have dominion over the works of your hands and did put all things in subjection under his feet; all sheep and oxen, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passes through the paths of the seas.* I bless you, that as an evidence of this dominion, you gave *Adam a power to give names to all cattle, and to the fowl of the air, and to every beast of the field.* I bless you for my own creation in particular, *I am the clay, and you the potter. Your hands have made and fashioned me; you have clothed me with skin and flesh and have fenced me with bones and sinews. Your eyes did see my substance, yet being imperfect, and in your Book were all my members written, which in continuance were fashioned, when as yet there was none of them.* I bless you, O Lord, for creating me *in your own image, after your own likeness, when I was fearfully and wonderfully made, and my substance curiously wrought in secret.* You have *formed the Spirit of man within me and have* (adored be your goodness) made me of a rank of creatures, but *a little lower than the angels, thus crowning me with glory and honor.* I praise you, O Almighty, *Maker of heaven and earth, that you breathed into my nostrils the breath of life; that there is a spirit in me, and that your inspiration has given me understanding.* Adored be your goodness, that when you might have *cast my lot, either among the fish of the sea, or the fowl of the air, or the beasts of the field, it has pleased you to teach me more than the beasts of the earth, and to make me wiser than the*

fowls of heaven. It has pleased you to make me a creature, capable of glorifying you in this world, and of *beholding your* face in the other. How am I indebted to you for my capacity of coming into your blessed preference, where *there is fulness of joy*, and of arriving there, where I will be forever employed in *singing praises to him that sits upon the throne and to the Lamb.* I bless you, O Lord, as for my creation, so also for my preservation and continuance in being until now. *You took me out of the womb, and by you have I been holden up ever since.* I was cast upon you *from the womb, and you have been my God from my mother's belly.* You, O Lord, have graciously sustained me, and *my defense is of you, in whose hand my breath is, and whose are all my ways.* *All my bones will say, Lord, who is like unto you? for you keep all my bones, not one of them is broken; my tongue will speak of your righteousness, and of your praise all the day long, for you have been with me, and kept me in all places whither I have gone, and have given me bread to eat, and raiment to put on.* Notwithstanding, that by my sins I have provoked you to cut me off, yet have you *kept me alive, and fed me all my life long.* When I reflect upon my sins, I see abundant reason to say that *it is of the Lord's mercies that I am not consumed, because your compassions fail not.* I will extol you my God and magnify your name with rejoicing. *I will exalt you also in the congregation of the people and praise you in the assembly of the elders.* Since you have made me and made me capable of glorifying you in this world, and enjoying you in the next, grant that this capacity may not be given me in vain. Enable me *to show forth your praises* now, that hereby I may be prepared for celebrating your praises

throughout eternal ages. Since in *you I live, and move, and have my being*, help me *to live unto you, and to glorify your holy name*, for your Son's sake, to whom be glory and praise, world without end.

For The Wonderful Work of Redemption by Our Lord Jesus Christ



Lord, how wonderfully did your *kindness and love towards man appear* in the work of redemption, for which, though I had *the tongue of men and angels*, I could not sufficiently give you thanks. I adore and praise you, that when you *did not spare the angels that sinned, but cast them down to hell*, you had pity upon the sinful race of mankind, and have *found out a ransom* whereby they may be delivered *from going down to the pit, even the bottomless pit*. I bless you that you have *laid help upon one that is mighty, one chosen out of the people*; and that when *the fulness of time was come, it pleased you to send forth your Son, made of a woman, to be the Savior of sinful man*. I adore and praise you, for *performing the mercy promised to Abraham and our fathers, and remembering your holy covenant, for visiting and redeeming your people, as you did speak by the mouth of your holy prophets, which have been since the world began*. You have *so loved the world, as to give your only begotten Son, that whoever believes in him should not perish, but have everlasting life*. O blessed, forever blessed by your great and glorious name, that instead of sending your *Son into the world to condemn the world as you justly might*, you sent him, that *the world through him might be saved*. Adored be your infinite and matchless

goodness, that when you might have *imputed the trespasses* of sinful creatures to them, to their everlasting condemnation, you were *in Christ reconciling the world unto yourself*. I bless you, O Lord, *that the Word was made flesh, and dwelt among us*; and I receive it as a *faithful saying, well worthy of all acceptation that Christ Jesus came into the world to save sinners, even the chief*. Glory be unto you, O God, *in the highest*, for manifesting so much good-will towards sinful men here below, as to *send your Son to seek and to save that which was lost*. Glory be unto you, O God, *in the highest*, for *this teacher came from you, who has taught me and others the way of God in truth, who has called sinners to repentance, who has preached the gospel of peace, and has brought glad tidings of good things to a world of sinful creatures*. I bless you, that as *the Law was given by Moses, so grace and truth came by Jesus Christ, who was a prophet mighty in deed and word, before God and all the people*. I bless you for the many miraculous works which he did, and which *bare witness of him, that he was sent by you, for no man could do those miracles which he did, unless you had been with him*. I give you thanks, that he *has called such as I am to glory and virtue, and given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature*. I bless you, O Lord, for *delivering up your Son to death for sinners*. O praised be his astonishing goodness, that he should die *for such an ungodly wretch as I am*; that he should *suffer for my sins, the just for the unjust, that he might bring me to God*; that he who *knew no sin, should be made sin for me, so that I might be made the righteousness of God in him*. I bless you, O Lord, that after he was dead, you *did*

declare him to be the Son of God with power, by his resurrection from the dead; and that as he was delivered for my offenses, so he rose again for my justification. I bless you, that he is ascended up to you his God and my God, his Father and my Father, and that being ascended on high, as he has led captivity captive, so he has received gifts for men. I bless you, that he is gone before to prepare a place for such as me in his Father's house, and that he ever lives, making intercession for such transgressors as I am, so that though I have sinned, yet have I an advocate with the Father, even Jesus Christ the righteous. I bless you, O Lord, that he has a name given him above every name, that all power is given to him in heaven and earth, that you have put all things in subjection under his feet, and so have crowned him with glory and honor. I praise you, O Lord, for constituting this your Son Jesus judge both of quick and dead; in appointing one in my nature to be the judge of men, and one that has an experimental knowledge of the infirmities of the human nature, you have sufficiently evidenced that you will judge the world in righteousness. I bless you, O Lord, for sending the comforter after our Lord's ascension, to abide with us, even the spirit of truth, and for those gifts of the Holy Ghost, even those signs and wonders, and diverse miracles, with which you did bear witness to the great salvation wrought out by Christ. I bless you, for still giving the Holy Spirit to them that ask it. I ask it from you, O heavenly Father, let it be given to me, to apply to me the glorious benefits that flow from redeeming love. Give me to believe in Christ, so that I may not perish, but have everlasting life. Stir me up to obey his doctrine, and to follow his example. May I be interested

in the fruits of his death, and grant, that being *risen with him*, I may *walk before you in newness of life, seeking things that are above*. Since I look for his second coming, convince me *what manner of person I ought to be*, and help me to be such for his sake, to whom be ascribed everlasting adoration and praise. *Amen.*

For Being Born in A Christian Country, Baptism, and Religious Education



blesed Lord, it is *but meet to give thanks unto you for the merciful favors it has pleased you to bless me withal*. I bless you, O Lord, for casting my lot there where *violence is not heard, and in whose borders wasting and destruction are not to be found; where you crown the year with your goodness, making your paths to drop fatness; where I and others may dwell safely under our vines and fig trees, having none to make us afraid; but above all, where you have graciously set up your Tabernacle, and where my ears are blest with the joyful sound of the Gospel*. You may, O Lord, have *made the wilderness my habitation, or the barren land my dwelling*. You may have cast my lot in a region of darkness, in a land where Christ is not revealed, and where the inhabitants are *aliens to the commonwealth of Israel, and strangers to the covenant of promise*; but through mercy, I have been brought forth *in a pleasant land, in a valley of vision*, where I enjoy those Holy Scriptures, which teach me *what I must do to be saved from the wrath to come, and to inherit eternal life*; and am not left to inquire *who will go up from me to heaven, and bring the commandment unto me, that I may bear it and*

do it, or who shall go over the sea for me, and bring it unto me, that I may bear it and do it.

I bless you, that I was early dedicated unto you by the ordinance of baptism, which *saves by the resurrection of Jesus Christ*. O how am I indebted to you for my *being buried with Christ by baptism into his death*, for my being *baptized in his name for the remission of sins*, and into that one mystical *body, whereof Christ is the Head*. I give you thanks, O *Father of mercies*, for making me a partaker of one of the seals of the covenant of grace. I bless you, O Lord, that as I have been *baptized in the name of the Father, and of the Son, and of the Holy Ghost*, since then I have been *taught to observe those things which you have commanded in your Holy Word*.

I am greatly indebted to you for those early *instructions I have had in the ways of righteousness*, and that *from a child I have known the Holy Scriptures, which are able to make me wise to salvation*. I have been told which *is the way of your commandments* and exhorted to walk in it. I have, through your gracious providence, been instructed and taught in the way that I should go. I bless you, O Lord, that there have been those which *have not been negligent to put me in remembrance of such things which pertain to life and godliness*. When I consider how corrupt my nature is, and how prone I am of myself to do wickedly, I dread to think what a corrupt and filthy creature I should have been, had it not been for the restraints of a good education. Through your gracious providence I was born of religious parents, who were careful to *bring me up in*

the nurture and admonition of the Lord, and who have commanded me to keep the way of the Lord, to do justice and judgment, and to observe to do all the words of the Law. I give you thanks for all those pious exhortations, which at any time I have had, to prevent my being hardened through the deceitfulness of sin.

Through your merciful providence I have enjoyed the privilege of Gospel ministry and have not perished *through the famine of hearing the Word, neither have I been forced to wander from sea to sea, or to run to and fro to seek the same.* Through your mercy I have *had the kingdom of God preached unto me, and I have been taught those things which concern the Lord Jesus Christ.* Yes, I have had *precept upon precept, line upon line, here a little and there a little.* How am I indebted to your goodness for these rich favors. O give me grace to improve the same. Since I have been born in a land of light, let me be enabled by you to *abandon all the works of darkness, and suffer me not to act after the abomination of those whose lot is cast into heathen countries.* Since I have been *baptized into Christ,* give me to *put on Christ,* and grant that I may not *make provision for the flesh to fulfill the lusts of it.* Since I have been instructed in the paths of holiness, enable me to walk in those blessed paths, and suffer me not *to hold the truth in unrighteousness.* O hear, and answer, for your Son's sake.

For Scriptural Encouragement to Sinners



ost gracious and merciful Lord, I adore and bless your name, for saying *you have no pleasure in the death of sinners,* and for all those encouragements therein given

to them to *turn from their evil ways*; you have encouraged sinners to look unto you that they may be saved, and you never said unto any of the seed of Jacob, *seek my face in vain*. I bless you for sending your Son, to call not the righteous, but sinners to repentance, and for the kind invitation, made to such as *labor and are heavy laden, to come unto him, who will give them rest*. I have destroyed myself, but in you is my help, and blessed by your name for your readiness to help such a sinful wretch as I have been. When I reflect upon your *long standing at the door of my heart, and knocking for entrance, with a desire of coming in to me, and supping with me*, it fills me with grateful wonder and astonishment. How kind have you been to me a poor indigent needy wretch, in *counseling me to buy of you gold tried in the fire, that I may be rich, and white raiment, that I may be clothed, and in offering to anoint my eyes with eye-salve, that by this mean I who have been spiritually blind might be made to see*. Though you have seen my wickedness, which may well excite in you a holy loathing and detestation of me, yet as one longing for my happiness, I hear you saying, *will you not be made clean? When shall it once be?* When I hear you saying by the prophets, *to everyone that thirsts, come to the waters, and you who have no money, come, buy and eat, yes, come, buy wine and milk without money, and without price*, I see abundant reason for having my soul lifted up in the high praises in you my God. O blessed by your name for promising to *give unto him who is athirst, of the fountain of living water freely*, and I cannot choose but find myself very sensibly obliged by you, every time I hear you saying, *let him that is athirst come, and whosoever will, let him take of*

the water of life freely. How am I indebted to you for so many encouraging invitations? God grant that I may not set light by them and *reject the counsels* of your love; grant it, I beseech you, for your Son's sake to whom, &c.

For the Great Blessings of the Covenant of Grace



ost gracious Lord, I thank you, that in *Jesus Christ you have made an everlasting covenant* with poor sinners, and that *though the mountains may depart, and the hills be removed, yet this covenant of your peace will never be removed.* How am I indebted to you for loving me with *an everlasting love*, and in pursuance thereof, for *drawing me with loving-kindness?* I thank you, O *Father of mercies*, that when you *saw me polluted in my blood*, you said unto me, *live*; and have *ordained me, that I should go and bring forth fruit.* You are *faithful, by whom I am called into the fellowship of your Son*, and blessed be your name, that it has pleased you to *call my by your grace, to reveal your Son in me according as you have chosen me in him, before the foundation of the world; to the praise of the glory of your grace do I speak it, that you predestinated me unto the adoption of sons, by Jesus Christ, according to the good pleasure of your will.* Eternal praises be unto you, O God, who have *saved me, and called me with a holy calling, not according to my works, but according to your own purpose and grace which was given me in Christ Jesus before the world began.* O God of all grace, *what am I that you should call me to your eternal glory?* I do *love you*, and will love you, because you *have first loved me.* I bless you, O Lord, for making a new *covenant,*

wherein you promised to forgive iniquity, and to remember sins no more. Who is a God like unto you? Who pardons iniquity, and passes by the transgression of the remnant of your heritage? Bless the Lord, O my soul, and all that is within me, bless his holy name, who forgives all your iniquities and heals all your diseases. I bless you, that you have declared fury not to be in you, by that word which preaches peace by Jesus Christ, and to the glory of your grace do I speak it, that you have made me accepted in the beloved. Glory be unto you, O Lord, that now in Christ Jesus, I who some time was a far off, am made nigh by the blood of Christ; and that whereas I was once a stranger and a foreigner, I am become a fellow citizen with the saints, and of the household of God. I bless you, that Christ is become the end of the Law for righteousness to everyone that believes, and that I am justified in the name of Jesus, who is made of you, unto me wisdom, and righteousness, and sanctification, and redemption. I bless you, that being justified by grace, when it was impossible for me to be justified by the works of the Law, I am become heir according to the hope of eternal life, for whom you justify, them you also glorify. I praise and magnify your name, that you have given your Son power over all flesh, that he should give eternal life to as many as you have given him, and that I am begotten again to a lively hope of an inheritance, incorruptible, undefiled, and that fades not away. Adored by your inexhaustible love and goodness, that you have given unto me eternal life, and that this life is in your Son. Help me, I beseech you, to walk as one interested in this blessed and glorious privilege, and give me grace to keep myself in the love of you my God, so that I may be still looking

for the mercy of my Lord Jesus unto eternal life. Grant it for his sake, to whom, with you, O Father, and the Holy Spirit, be honor, and glory, and everlasting praise. *Amen.*

For Supports Under, and Recovery from Sickness



Lord my God, *many are your wonderful works which you have done, and your thoughts which are to me-ward. They cannot be reckoned up in order, unto you; if I would declare and speak of them, they are more than can be numbered.* I have reason to bless you for that great measure of health, which through your gracious providence I have enjoyed since my being in the world; whereas you might have still been *chastening me with strong pain upon my bed, so that my life should abhor bread, and my soul dainty meat, I have enjoyed many days and nights of ease and pleasure.* I bless you in like manner for those supports you have graciously vouchsafed me, when in your wise providence I have been visited with illness. Though you have *afflicted me, yet you have not cast me off, but have had mercy upon me.* You have been with me at such times, when I have *passed through the fire and the water.* O blessed be your name, when I have *been in trouble, you have graciously revived me,* and then, when I have *walked in darkness, you have been a light unto me.* You *comforted me when I have been cast down,* and though for a time you *have caused grief, yet you have had compassion upon me, according to your tender mercies.* I give you *thanks, O God, that when I thought I should go down to the gates of the grave, it has pleased you in love to my soul, to deliver me from the pit of corruption.*

I will extol you, O Lord, for you have lifted me up; you have brought up my soul from the grave, and have kept me alive that I should not go down to the pit. You have turned my mourning into dancing, you have put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise unto you, and not be silent. O Lord my God, I will give thanks unto you forever. I love you, O Lord, because you have heard my voice and my supplications; because you have inclined your ear unto me, therefore will I call upon you as long as I live. You have delivered my soul from death, my eyes from tears, and my feet from falling. What shall I render unto you, O Lord, for all your benefits towards me? I will take the cup of salvation, and will call upon your name, O Lord, I will offer unto you the sacrifice of thanksgiving, I will pay my vows unto you, O Lord, in the presence of your people, and in the courts of your house. I will praise you, for you have heard me, and have become my salvation. Give me grace, I beseech you, to show forth your praises, not only with my lips, but in my life; and now that it has pleased you to loose my bonds, grant that I may be truly your servant, devoted to your fear. O grant it for your Son's sake, to whom, &c.

For the Scriptures



Lord, I bless you that you have not *forsaken the works of your hands*, but have graciously revealed your will to the children of men, in the Holy Scriptures, which were *given by your inspiration; and which are profitable for doctrine, for reproof, for correction, for instruction in righteousness*, that such as desire to serve you, may be *perfect, thoroughly furnished unto every*

good work. Adored be your infinite goodness, for giving the Holy Spirit, to move holy men of God to speak and write such words, whereby I and others of the children of men may be saved. Since it is not in man that walks to direct his steps, worthy are you to be praised for showing unto man what is good, and what it is that you the Lord his God requires from him. I bless you, that besides the Law written on man's heart, it has pleased you by an external revelation, to make known the good, and acceptable, and perfect will of God. I bless you, O Lord, that unto the Jews first were committed the Oracles of God, for it pleased you to speak with them from heaven, and to give them right judgments, and true Laws, good statutes and commandments, by the hand of Moses and the prophets, who showed them the way wherein they were to walk, and the work they were to do. I bless you, O God, that as you did at sundry times, and in divers manners, speak in times past unto the fathers by the prophets, so it has pleased you in these last days, to speak unto us by your Son. O blessed by your name for these Holy Scriptures, which are able to make me and others wise unto salvation; for that engrafted Word which is able to save the soul. I acknowledge, O God, that your Word is quick and powerful, and sharper than any two-edged sword; piercing even to the dividing asunder soul and spirit. I can never sufficiently praise you, for casting my lot there, where I have the benefit of this divine revelation. O praised by your goodness, that the commandment is not hidden from me, in my mouth, and in my heart, that I may do it. I praise you, O Lord, that when the Scriptures are a well shut up, and a fountain sealed, to many great nations in the world, I have an opportunity of reading what is written in the Law

of the Gospel. I bewail it, O God, that I have no better improved so great a privilege; you have *written unto me the great things of your Law, but they have been too much counted by me as a strange thing;* I have had little or no *delight in your Word;* I have been too apt to *despise your Word, for which I own I deserve to be destroyed with an everlasting destruction.* You have afforded me a *sure word of prophecy, but I have done ill, in that, I have taken no better heed thereto.* My ways have been *unclean, and my doings perverse,* because I have not *taken heed thereto according to your Word.* I have wickedly *rebelled against the Words of God, and contemned the counsel of the Most High, for which I deserve to be brought down, even into everlasting desolation.* But I beseech you, O Lord, for your Son's sake, to have mercy upon me, and stir me up diligently *to search the Scriptures,* since in *them is contained eternal life, and they do testify of Christ.* Give me grace to *esteem the words of your mouth more than my necessary food,* and let my ears be ever inclined to *hear what Moses and the prophets, what Christ and the evangelists say unto me.* Stir up in me *eager desires after the sincere milk of the Word,* and grant that I may *receive it with all readiness of mind.* O grant that *I may receive it not as the word of men, but as the Word of God, and let it work in me effectually.* Enable me, by your grace, *to consent to wholesome words, even the words of our Lord Jesus Christ, and let the Word of Christ dwell richly in me.* Give me grace ever to *be mindful of the words which were spoken before by the apostles of my Lord and Savior.* Grant, I humbly beseech you, that I may be *begotten by the Word of Truth, and born again by the Word of God, which lives and abides forever.* Your Law is perfect, O

let it *convert my soul, your testimony is sure, O let it make wise my simple soul; your statutes are right, O let them rejoice my heart; your commandment is pure, O let it enlighten my eyes. Your judgments are true and righteous altogether, O give me grace to desire them more than gold and let them be sweeter to me than honey and the honey-comb. Enable me to cleanse my ways, by taking heed thereto according to your Word. Help me to hide your Word in my heart, so that I may not sin against you. Grant, I beseech you, that I may not err through not knowing the Scriptures. O let me be girt with the Word of God, which is the sword of the Spirit, that herewith I may withstand the enemies of my soul. Let your Word, which is quick and powerful, quicken me. Let your Law be my delight, that hereby I may be kept from perishing in a time of affliction. Give me grace ever to attend to the doctrine according to godliness, contained in your Holy Word, and stir me up to bring every doctrine to the Law, and to the testimony, since it speaks not according to these, it has no light in it. Since whatsoever was written aforetime, was written for the learning of those that come after, that they, through patience and comfort of the Scriptures, might have hope. O let your Word be powerful, through your grace to comfort me, and to inspire me with a blessed hope. Help me to hold fast the form of sound words which I have learned out of your Word. Grant that I may obey that form of doctrine whereinto I have been delivered and may do all the words of your Law. Keep me from adding unto your Word, lest you add unto me the plagues which are written in your Book, and also from taking away from it, lest you take away my part out of the Book of Life; which I humbly beseech you, for your Son's sake,*

to whom, with you, and the Holy Ghost, be honor and glory, and everlasting praise. *Amen.*

FINIS

