

who, for my sins, art justly displeased, O grant me unfeigned repentance for all the errors of my life past, and a steadfast faith in thy Son Jesus, that my sins may be done away by thy mercy, and my pardon sealed in heaven, before I go hence, and be no more seen. Let thy holy Spirit lead me through this vale of misery in righteousness and holiness all the days of my life; that when I shall have served thee in my generation, I may be gathered unto my Fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee, my God, and in perfect charity with the world. Fit and prepare me, O heavenly Father, against the hour of death; that I may then commend my soul into thy hands, as into the hands of a faithful Creator and most merciful Saviour. And do thou wash it in the blood of that immaculate Lamb that was slain for the sins of the world, that whatsoever defilements it may have contracted, being purified and done away, it may without spot be presented unto thee. Grant, O Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, that, with all those who are departed in the true faith of thy holy name, I may have my perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

AN EXHORTATION,

WITH

SOME FORMS,

IN ORDER TO ENFORCE AND TO ASSIST IN THE PRACTICE
OF THE DUTY OF

EJACULATORY PRAYER;

THAT IS,

OF OFFERING UP SHORT PRAYERS TO GOD ON ALL OC-
CASIONS WITH HEARTY DEVOTION
AND WARMTH OF SPIRIT.

RECOMMENDATORY ADDRESS,

BY THE REV. WILLIAM JONES, OF NAYLAND.

TO THE PUBLISHERS.

SIRS,

THIS little Book, plain as it is, being singular in its way, and having been the instrument of much good, I wished to see it reprinted several years ago, and on such authority as would have been sufficient to recommend the use of it; but as I did not succeed, I am glad you have determined to give a new edition of it.

A reader may suppose the whole design of it to be only that of supplying the words and the language of occasional prayer. It will, indeed,

supply words to those who want them; but its first and greatest object is, to produce in the Christian the *habit of mental prayer; a readiness of heart*, rather than a fluency of speech; for if the heart be ready, the tongue will seldom be wanting in utterance.

I knew the author well;* and I knew him to be a man truly affected to God, of great charity to the poor, and a parish priest, as indefatigable as any in this church. The late Dr. *Horne*, Bishop of *Norwich*, so far approved his book, that he asked me, *when it would be re-printed?* that he might put it into the hands of some young persons very near to him, to give them a religious turn of thought. This anecdote will be a greater recommendation to many people, and promote the success of your new edition, better than all I can say in its favour. I, therefore, only add, that it will teach the young and the old; the former how to live, the latter how to die; for death will never take him by surprise who lives daily by this rule.

W. JONES.

Nayland, Nov. 30, 1796.

* The Rev. Robert Cooke, M. A. late Vicar of Boxted,

PREFACE

*To the Parishioners of —, Grace, Mercy, and
Peace be multiplied.*

My Brethren, dearly beloved in the Lord,

I BEG you will make use of this little Book for your pocket companion, which is intended to stir up in you frequent thoughts of the one thing needful, the care of your immortal souls. The method I have made choice of, is, to teach you to use this world, that instead of corrupting your hearts, and tempting you to a forgetfulness of God, it may daily hold forth some useful lesson to you, and bring to your minds the things of Heaven, together with your truest happiness here and hereafter. The method God himself hath chiefly used throughout the Scripture, is to lead the attention through natural things to spiritual, and to instruct us in the knowledge of those things, which no man hath ever seen, from the things we see daily; than which there can be no employment more delightful to a serious mind. Every capacity may take in the instruction thus communicated, and the experience of every day will renew and confirm it. May God accompany the reading of this book with his blessing; and if you reap any benefit from it, give God the glory, and pray for the author. Think how happy you are in being members of a

church, whose faith, worship, and ministry, are holy, catholic, and apostolic. Endeavour, therefore, to adorn the doctrine of God your Saviour, and to walk worthy of the vocation wherewith you are called, remembering always, that if you walk unworthy of it, your Christian calling will only increase your damnation. Hold fast that faith into which you were entered by baptism, sealed by confirmation, and in which you have since been nourished by the word of God, and the holy sacrament, as well as comforted by those prayers which are so full, solemn, and comprehensive, as to take in all those things which are necessary as well for the body as the soul. May God give us grace to improve all these helps to the purposes of true holiness, that we may be perfect, thoroughly furnished unto all good works; may he increase our faith, and give us true repentance, forgive us all our sins, and give us strength to run in the way of his commandments; so that every one of us may hear at last that joyful sentence, worth more than ten thousand worlds,—*Well done, good and faithful servant, enter thou into the joy of thy Lord.* Which that God may grant, for *Jesus Christ's* sake, is the earnest prayer of

Your affectionate servant in the Lord.

AN
EXHORTATION, &c.

DEVOTION is the very life of religion. The commands of our blessed Saviour concerning the duty of prayer, show how necessary it is to our spiritual well being: and he cannot mean that we should rest wholly in stated acts of devotion, because he prescribes it as the most effectual remedy against temptation. To this we are at all times subject; and should, therefore, at all times be making some provision against it; nay, we are expressly taught—*Men ought always to pray, and not to faint; continue instant in prayer; pray without ceasing.*

All the common occurrences of human life, all the objects of sense, and every work of God in the visible creation, may be improved and adapted to the spiritual concerns of the soul. For there is spiritual meat and drink as well as bodily. God hath provided for the spirit of man its proper nourishment; and we should never taste of the food which supports the body, without lifting up our hearts and affections to the remembrance of such mercies. Every meal we partake of will, by this means, become an occasion of prayer, and of spiritual thanksgiving. Even the light of every day, and the darkness of every night, will furnish us with fit matter whereon to ground some short petition to Almighty God.

We are also bound to look up to God in every

thing we undertake; or, as the apostle hath expressed it, in whatsoever we do; that he may prosper the work of our hands upon us. For it is better to be doing nothing, than to be engaged in any work upon which we dare not ask for the divine blessing; without which, the brightest talents may be perplexed and disappointed, and the fairest prospect blasted in a moment. So that the common business of life requires us continually to be in a state of prayer. And these two will not clash with or disturb one another; because the work itself, and the petition that has respect to it, may both go forward together. Will it hinder the labour of the husbandman, to meditate on *Christ's* exposition of the Parable of the Sower, and to turn the several articles of it into a prayer, while he is casting the seed into the ground? Will his grain come with worse success into the barn, if, while he is gathering it, he reflects on that harvest which is the end of the world, and begs, that he himself may be laid up in the garner of God? I should think not; but rather, that his labour would be the sweeter for it; inasmuch as things temporal always become less burdensome and more valuable, if we look through them to things eternal.

Hence it will appear, that the duty of praying every where, and without ceasing, *does not require us to be always upon our knees*; a devout ejaculation may be offered up to God in any place, and in any posture.

Ejaculatory Prayer is only a short breathing of the soul to God, and does not require the solemnity of set prayers. And as we are not to expect, at any time, that we shall be heard for

our much speaking; so especially on these occasions, it is not the length of the prayer, but the affection of it, that will render it acceptable. It requires more of the heart than of the head; and is called Ejaculatory, because it is darted up suddenly to God as occasion may require, testifying the great and ardent desire of a soul seeking and thirsting after the fountain of all perfection, goodness, and holiness. It is a kind of devotion very short and easy. It demands no fluency of speech, or readiness of expression; for it may be heard and understood of God even without our speaking at all. The desire may be real in the heart, and the prayer effectual in his sight, though it be not uttered with the lips.

It will nevertheless be profitable to provide ourselves with as much matter, and as many words to the purpose, as our leisure and abilities will suffer us to collect. And as no words can be so acceptable to God, and so proper to express the humility of his children, as those of his own teaching; with this view, even the common people in the first and purest ages of the church, fully sensible of the great duty of praying every where, learnt the whole book of Psalms by heart, that treasure-house of prayer and praise; that upon every occasion they might exercise themselves therein, and have somewhat to offer up to heaven on all the affairs of human life. The Liturgy also will supply us with short ejaculations, and with the language of prayer.

The world can afford no peace and satisfaction equal to that of walking with God, as they may truly be said to do whose affections are lifted up in prayer from earth to heaven; who live by faith

and not by sight; who look for a divine blessing on all their undertakings; and by the things which they see with their eyes, are always put in mind of things which they do not see. Devotion is the golden chain of union between heaven and earth. He that has never kept open this communication between God and his soul, can never conceive; and he that has, can never forget the comfort that arises from it. There is not, in the Christian religion, any thing of like use and force throughout every hour of our lives, as is the exercise of prayer and devotion. Had there not been some excellent benefits to be obtained by it, our Lord would not have pressed it upon us so strictly: and if we are called upon to pray often, it is that we may often be happy in a secret intercourse with our blessed Redeemer, and in such a communion of the divine presence, as will fill our minds with all the happiness of which beings not in heaven are capable.

Between the times, therefore, of our solemn devotions, and as often as we are pressed by any necessity, or invited by any accident, let us keep up our interest with heaven, by pouring out short prayers. How highly would the ambitious courtier prize, and how often would he use a privy key, which should give him, at all times, admittance to his Sovereign! Ejaculatory Prayer is the key of admittance to the King of kings, and Lord of lords.

It is certainly the noblest employment, and will be the richest improvement of our thoughts, to send them in such short embassies to the God of heaven and earth; and to bring down, by such occasional sallies of faith, a fresh supply from

the fountain of all good. What a loss then must it be to our spiritual interests, what an encouragement to the tempter, what a despite to the spirit of grace, to neglect entirely, or long to discontinue, this most beneficial practice of prayer and habitual adoration! "Men ought always to pray: and not to faint."

For your encouragement in this duty, remember that *Jesus Christ* sitteth at the right hand of the Father, constantly making intercession on your behalf. This belief will fill your souls with unspeakable comfort; it will give you boldness to join your own imperfect prayers, in the fullest hope, with his all-prevailing intercession.

And be not easily discouraged, if your prayers are not always answered so soon as you could wish. Though God may seem to slumber for a while, either to prove your faith, or punish your past neglect and disobedience; his mercy will surely awake at the last. It is a special part of his divine character, that he heareth the prayer of all flesh that cometh to him; and though he may leave the tempest to its fury for a time, to convince you of your helpless state, when left to yourselves; yet be assured he will hear you at the last, and not suffer you to perish for ever. And if your ability is but small on some occasions; if your prayers are neither so rich and abundant in their matter, nor so warm and devout in their manner, as you could desire; only endeavour to reach some farther degrees of perfection, and the divine mercy will not be severe in remarking your present defects. You have to do with a Master who is kind and compassionate; who once said to his faulty disciples in a way of

indulgent extenuation, "the spirit is willing, but the flesh is weak." You have not such an high priest as cannot be touched with the feeling of your infirmities; but one who is well acquainted with your inmost frame and constitution, and will make all favourable allowances for that weakness with which you are encompassed.

If you desire to walk humbly with your God, to converse justly and charitably with men, to possess your souls in patience and holiness, and your bodies in sanctification and honour; if you desire to be followers of God as dear children, and to walk in love, remember the words of *Christ*, that "men ought always to pray and not to faint." In every trouble, arm yourself with this sovereign remedy. Put less confidence in the arm of flesh, and more in the strength of God. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him: therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me. Let us come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need. Without prayer we can do nothing in the spiritual warfare: we can do nothing of ourselves to help ourselves; our help is in the name of the Lord. There is no temptation so strong, but may be overcome by instant prayer. Flee then to God, and he will help thee; flee to his protection, for he will defend thee; for he is thy God, and thy salvation; day by day magnify his goodness, and call upon his holy name, and ever seek his honour and glory. This is the way to become mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing

that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of *Christ*. This is the way to store your own, your children's and servants' minds with ejaculations, with short prayers for all occasions. To this both old and young should accustom themselves, because it is the true way of praying without ceasing. It is a kind of prayer more easy, and it may be used at any time of the day, or in any place; and it is one of the most efficacious means in the world to set God always before us, and to keep us in his favour, which is more to be desired than gold, yea, than much fine gold, sweeter also than honey, or the honey-comb.

This *Ejaculatory Prayer* may be termed the great secret of devotion, and one of the most powerful instruments of the life of God in the soul of man. It is an advantage in such short pious breathings, that they are not liable to distractions as longer prayers, and are more easy to be remembered by all, and ready to be used when we have not convenience for longer prayers. Thus you will find God's service to be perfect freedom, and thus you shall be numbered with the children of God. Thus you will show, whose servants you are, and wherein your chief delight is. And you may justly look upon so much of your life to be heavenly and divine, which you spend in this holy exercise. It is not my intention to draw you off from the church, the house of prayer, or from entering into your private chambers to pray; but to prepare you for these solemn, necessary duties, and for filling up the spaces between them with these, or such like ejaculations. It is to

persuade you to pray, and to give thanks unto the Lord with your whole heart secretly, and among the faithful, and in the congregation. Let us consider one another to provoke unto love, and good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as we see the day approaching; the day of death, and that awful account which every one must give of himself to God.

O Christian, if you would learn to have your conversation in heaven; if you would get a foretaste of the joys to come; if you would make religion your business and delight; if you would conquer the lusts of the flesh; if you would drive away vain and evil thoughts; if you would arrive at a sound mind, and that inward spiritual worship of God, without which none can please him; if you would learn to conquer temptations; if you would have your souls become strong in the ways of God; this is the way, even this *praying without ceasing*. This is the best antidote against sin, the best medicine to cure all spiritual diseases. It doth not hinder you in the works of your calling, but rather furthers, and sanctifies them, and makes them more easy, and pleasant. Be praying as you are doing, and you will do the better for your praying. It will also fit and prepare you for the better performance of your prayers in the church, the family, the closet, and for the worthy receiving of the Lord's Supper. By constant prayer, men may recover themselves out of the snare of the devil, which if they neglect, they will be taken captive by him at his will. It

was an observation of one of the ancients, that, praying will make a man leave off sinning; or sinning will make a man leave off praying. Men first forget God in their thoughts, and then in their actions. The remedy therefore against sin, must be to consider well these three words, **GOD IS PRESENT**, and then upon all occasions to pray unto him for that grace and assistance, which every one is sure of receiving, who asks with faith; and thanks be to God, we can do all things through *Christ* who strengtheneth us.

The advantage of this serious consideration of God's presence in every place, and praying every where is inexpressibly great. It is this which makes a man master of all Christian duties; it is the greatest support under all afflictions, and prepares a man for an angelical life on earth. It is the way to fit you for the discharge of every duty, and to make you always prepared for your latter end.

May God, the great Giver of every good gift, pour out his Holy Spirit upon every one of you, that you may abound in these devout breathings of the heart in the various providences and actions of your life. And believe me, my beloved in *Christ*, the more you pray, the stronger you will grow; out of weakness you shall be made strong to get power over sin; for the God of Israel will give strength and power unto his people; blessed be God. If there be, therefore, any consolation in *Christ*, if any comfort of love, if any fellowship of the spirit; if there be any virtue, and if there be any praise, think on these things; and the very God of peace sanctify you wholly; and I pray God, your whole spirit, and soul, and

body, may be preserved blameless unto the coming of our Lord *Jesus Christ*.

Let me then intreat you, my beloved Brethren, with all the tenderness and affection of a minister of *Christ*, to attend to this greatly neglected duty of ejaculatory prayer, the practice of which will lead you on from strength to strength, till you come to appear before God in heavenly *Sion*, and receive the prize of that high calling, which he hath set before you. That you may not plead he hath set before you. That you may not plead for an excuse, that you know not what to say upon such occasions, I have put together some examples of my own, and collected others, taken in a great measure from the Holy Scriptures, to assist your minds, and furnish them with some improving reflections on the most common subjects. And that God may give success to these my humble endeavours, let me not here forget to practise in my own behalf, the duty I have recommended to you. "To thee, therefore, O most Holy Spirit, I address my prayer; that thou wouldst kindle and keep alive the flame of true devotion in my soul by thy heavenly breathings. Warm my heart with the fervour of true charity, and touch my tongue with a coal from thine altar, that the words of my mouth, and the meditation of my heart, may be acceptable in thy sight, and profitable to the souls of my brethren in *Jesus Christ*; that like as the hart desireth the water brooks, so our souls may long after thee, O God, the Fountain of Living Water: that we may pour out our hearts by ourselves; and by these ejaculations and devout breathings, be better prepared to go with the multitude into the house of God." *Amen*

*Forms for several Occasions.**

When you first awake, and see the light, say, I bless, O Lord, thy name for watching over me this night, and bringing me to see the comforts of another day; Lord lift thou up the light of thy countenance upon me.

While you get up. I laid me down, and slept, and rose up again, for the Lord sustained me; O let me awake unto righteousness, and arise from the dead, that *Christ* may give me light.

When you dress. I am now covering my body with these garments; O Lord, clothe my soul with all the graces of thy Holy Spirit, that thy image may daily be renewed in me, and thy name honoured by me for evermore.

Then say your Morning Prayers.

Before you read the word of God. Lord, increase my faith, and open thou mine eyes, that I may not only see the wondrous things of thy law, but remember, and practise them, so that I shall be made wise unto salvation.

When you first go abroad. Show me the way, O Lord, that I should walk in, for I lift up my soul unto thee; give me grace always to walk as a child of the light, that I may dwell in the regions of eternal day.

When thinking on these words, Can any hide himself in secret places, that I shall not see him? saith the Lord: Do not I fill heaven and earth?

* It is not to be supposed that these precise words are always to be used on the occasions specified. They are designed to excite that spirit of habitual devotion, which will send up its aspirations to heaven in its own language.

saith the Lord. As thine eyes, O Lord, are in every place, beholding the evil, and the good; as thou knowest the secrets of all hearts; give me grace always to carry in my mind these great truths, that I may stand in awe, and keep from all approaches to sin as carefully in my private chamber, as I would do in the most public place. O all-seeing God, grant that thy Holy Spirit may in all things direct and rule my heart, that I may never offend thee in thought, word, or work. Let me remember that we must all appear before the judgment-seat of *Christ*, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

When thinking on these words of Christ, Without me ye can do nothing, and no man can come to me, except the Father, which hath sent me, draw him. Lord, I am sensible of my own ignorance, sinfulness, and want of power to do any thing that is good without thee: And as thou, O Father of mercies, hast promised to hear the prayers of all that call upon thee; so I humbly beseech thee to nourish my soul with the faith and love of *Jesus*, who is the way, the truth, and the life; the true bread which cometh down from heaven, and giveth life to the world. Draw me by thy grace, that every faculty of my soul and body may obey thee, and run after thee with joy in the ways of thy commandments; that after having fought the good fight of faith, I may lay hold on eternal life, through *Jesus* our Saviour.

When you see the sun rise. O Lord *Jesus*, thou true Sun of Righteousness, arise upon my soul with healing in thy wings; drive away all the darkness of my understanding, scatter the clouds

of sin and sorrow, and grant me the light of everlasting life.

When you are at work. Prosper thou the work of my hands, O Lord; O prosper thou my handy work. And whilst mine eyes look down to this earth, let my soul look up to thee my God in heaven. Whilst I labour for this meat that perisheth, let me gain that which endureth to eternal life; and whilst I work in the business of my calling, let me work out my own salvation.

When eating or drinking. O God, let it be my meat and drink to do thy will; feed me with the bread which came down from heaven, and give me drink of that water, whereof whoever drinks shall never thirst again.

When you think upon these words of St. Paul, For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive. As sin and death entered into the world by the first *Adam*, who eat the fruit of the forbidden tree; so by *Jesus Christ* the second *Adam*, who died upon a tree, and arose from the dead, life and immortality were brought to light. O Lord, let me be thankful for this mighty salvation, and live as becomes the redeemed of the Lord. O Lord, abide with me for ever; for without thy grace, by *Christ* helping me, I have no power to do good works, pleasant and acceptable to thee.

When you think upon the great dangers you are surrounded with in this wicked world. Grant, O Lord, that though I am in the world, I may not be of the world by conforming to it, and following its wicked customs; and that though I am in the flesh, I may not live after the flesh, by

fulfilling the lusts thereof, and defiling my body with sin, because it is designed for the temple of the *Holy Ghost*. O that I may be mighty through thee to pull down the strong holds of sin, to cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and to bring into captivity every thought to the obedience of *Christ*.

Consider often that the inheritance, the treasure, the home of a Christian, is not in this world, but in heaven, and say, Give me, O Lord, those eyes which see the world such as it really is, and discover the falseness of its promises, the vanity of its pleasures, and of all its advantages; that I may not be so blind as to pursue any thing with eagerness and concern, but the one thing needful, the salvation of my soul. Let not the clog of unbelief and earthliness hang so heavy upon my soul as to keep it from mounting up to heaven. Let me seek first thy kingdom, and always look upon myself as a stranger, a pilgrim, and sojourner in this world; that as here I have no continuing city, I may seek one to come. O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.

When thinking upon Christ's death, resurrection, and ascension. O Lord, give me grace to die to sin, and arise to righteousness, that I may every day, in heart and mind, ascend into the heavens, whither my Saviour *Christ* is gone before, and with him continually dwell, who liveth and reigneth with thee, and the *Holy Ghost*, one God, world without end.

When you consider the great goodness of God in giving you the holy Scripture. I adore thee,

O Father of Lights, who seeing us sit in darkness, and the shadow of death, didst say, Let there be light; and sent thy holy word to us, to lead us to thee. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of *Jesus Christ*."

When thinking upon these words of St. Paul, In us, that is, in our flesh, dwelleth no good thing. Lord, we confess our lost estate; our nature is corrupted with the leprosy of sin. We fly, therefore, to thee, O *Jesus*, thou great Physician, for a cure. Lord, if thou wilt, thou canst make us clean. Show the light of thy countenance upon us, and we shall be whole; redeem us from all iniquity, and purify us unto thyself a peculiar people zealous of good works.

When thinking upon these words of Christ, Come unto me all ye that labour, and are heavy laden, and I will give you rest. How comfortable! how gracious! how extensive is this invitation! Come unto me, says the Strength of Israel, all who are weary, toiling in a fruitless pursuit of happiness, and spending your labour for that which satisfieth not; all who are heavy laden, oppressed with the slavery of sin, or bowed down under a load of misery. *Jesus* cries not to this man, or that man, but to every son of *Adam*, Come all: "I, even I am he that comforteth you. I will give you rest from your sins, and rest with God." O merciful Saviour, behold thy unworthy servant; be it unto me according to thy word.

When thinking upon the wide gate, and broad way, which leadeth to destruction, and upon the

strait gate, and narrow way, which leadeth unto life. Lord, give me grace to avoid hell, and to strive to enter into heaven; to strive by prayer without ceasing at all times, and in all places, lifting up my heart to thee, O God, till I awake up after thy likeness, and be satisfied with it.

Think often upon the sin you are most inclined to, and where lieth your greatest danger of falling, and cry heartily, O my God, I beg a double portion of thy grace, thy invisible aid against this sin, which does so easily beset me; for without thy help I cannot stand. Stretch forth thy right hand, and save me; hold thou up my goings in thy paths, that my footsteps slip not.

When thinking upon the necessity of holiness, without which no one shall see the Lord. Lord, sanctify me wholly, that my whole spirit, soul, and body may become thy temple. O do thou dwell in me, and be thou my God, and I will be thy servant.

When thinking upon the name of Jesus, that is, Saviour. O blessed Jesus, thou Lamb of God, that takest away the sins of the world; as all treasures are laid up in this name of thine, let me feel the kind force of it, in which I, and all sinners, do read our danger and deliverance, our guilt and our salvation. Be thou my Saviour in life, in the hour of death, and in the day of judgment.

When you are about any great business or important design. Lord bless and prosper me.

When you are in a storm, or in any great fear or danger. Lord, be thou my help, for vain is the help of man.

When under sorrow and disquiet of mind. O

Lord, thou hast said, Call upon me in the time of trouble, so will I hear thee. O Lord, I am oppressed, undertake for me. O Lord, be gracious unto me; I have waited for thee: be thou my arm every morning, my salvation also in this time of trouble. Haste thee, O God, to deliver me; make haste to help me, O Lord God.

Upon the sight of a blind man. Lord, make this distressed creature amends for this defect some other way; make the eye of his faith quicker, his inward man stronger, and his hope more lively. Lord, I praise thee, that thou hast given me the light of the eyes; may they be employed in seeing thy wonderful works. Give me not over to that spiritual darkness, which can fall upon none but those who live without thee, and who must perish eternally because they want thee.

Upon the sight of one who is lame, or full of sores, pain, and misery. O God, why am not I thus? It is owing to thy mercy and goodness, not my merit and desert. Thine be the praise, and mine the thankfulness. Lord, ease this thy servant, and visit him with thy salvation.

Upon seeing men quarrel and fight. O thou that art the God of Peace, compose the unquiet hearts of men to an happy and universal love and agreement, and at last refresh our souls with the multitude of peace.

Upon hearing of an earthquake. O Lord, let our hearts quake and rend at this terrible judgment, as the earth did, that we may take warning, and sin no more, lest we perish.

Upon hearing of Christians shedding each other's blood. O God of Peace, who art at once

the Lord of Hosts, and Prince of Peace, compose our differences, correct our offensive contentiousness, give us war with spiritual wickedness, and peace with our brethren.

Upon men's speaking evil of us falsely. Why should I be troubled with the whisperings of lying, venomous, and malicious tongues? O God, the devil slandered thee in Paradise; O Saviour, men slandered thee on earth; give me grace, O thou glorious Pattern of reproached innocence, to conform myself to thy sufferings, that I may patiently overcome all that any way defame or injure me.

Upon any loss or adversity. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." "Thy will, not mine, be done; even so, Father, for so it seemeth good in thy sight."

When considering these words of St. Paul, God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. He hath made him (i. e. Christ) to be sin for us, who knew no sin, that we might be made the righteousness of God in him. For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God. These are the glad tidings, blessed, and welcome news to me, O God, who am convinced of exceeding sinfulness in my worst estate, and of remaining sinfulness in my best. I see no other foundation or procuring cause of my pardon, but *Christ's* righteousness,—his most perfect obedience wrought for me, and applied to me. Therefore, being justified by faith, we have peace with God through our Lord *Jesus*

Christ. This only will give me peace and acceptance before thy dreadful tribunal. But, O Lord, let not this glorious, this reviving doctrine of free justification through the merits of *Christ*, (which makes his yoke easy, and his burden light,) tempt me to abuse this grace; and make it an occasion of sin. God forbid. Thou hast declared in thy holy word, that without faith it is impossible to please thee, and that in *Jesus Christ* availeth nothing but faith that worketh by love, the love of thee, my God, and my neighbour. Work in me this holy and unreprouvable faith, and let me not satisfy myself with a dead and lifeless one; but give me grace to examine the fruits of my faith, and try whether it is true and sincere by my works, lest I deceive myself, and others. For if it is a true faith, it will purify my heart, set my affections on things above, and bring forth the fruits of good works, as certainly as a good tree will bring forth good fruit; so that by the fruit we may know it.

When you are tempted to any sin. Lord, help and strengthen me with thy grace, that I may conquer sin, the world, and the devil. Say unto my soul, I am thy salvation.

When you have received any mercies from God. Consider that every comfort, every deliverance, every blessing has a voice, which cries in our ears, Oh! what men would, therefore, praise the Lord for his goodness. The man after God's own heart declares, as an inviting example for our practice—I will bless the Lord at all times: his praise shall continually be in my mouth: yea, as long as I have any being, I will sing