

of the Church of their long-despised Redeemer, then shall Israel be quickened into newness of life, stand forth, in the night of darkness, a missionary Church, and a missionary nation. "I will give thee saith the Lord, Isaiah xl. 6, " give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the world." Also, in Isaiah lx. 3, " And the Gentiles shall come to thy light, and kings to the brightness of thy rising." As the agency by which Israel shall be restored to the possession of her promises, we have only to remark, that the faithful preaching of the gospel will be the power of God for their salvation. When Jehovah shall have put forth His agency and His power, then, " the redeemed of the Lord shall return, and come singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and mourning shall flee away." More science or philosophy can never accomplish the glorious result, than the Koran of the Arabs, or no more illuminate their perverse souls, than the cold and ominous gleam of the meteor of night. The fertilising dew that flows from the Cross of Calvary, can alone cleanse the stain of sin, and cure that malady of soul under which the groans, being burdened. The unbeliever may scoff at the Samaritan infidel, he should be trod to death in the perishing world rushing to the banquet of the Lamented One, beware of the curse of Meroz, Judges v. 23, " Cursed is he that saith, I will not see the day of wrath: for he shall be as Meroz." (said the angel of the Lord), curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

Lord God of Hosts, do thou arise, and shine before thy people with the brightness of thy face, for we will give thee glory, acknowledging, " Not by might, nor by power, but by the Spirit, saith the Lord of Hosts." Turn again, O Lord, favour thy chosen seed: " And the heathen shall be saved, when the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore," Ezekeil xxxviii. 25. " O Lord, in thy time! and let them that love Thee say, Amen." "be as the sun when he goeth forth in his might."

"Now for my friends and brethren's sake,  
Peace be in thee, I'll say,  
And for the house of God our Lord,  
I'll seek thy good always."

# AIDS IN PRAYER.

FOR THE USE OF THE YOUNG.

BY THE REV. JAMES M'COSH, A.M.,  
EAST FREE CHURCH, BRECHIN.

Second Edition, Enlarged.

BRECHIN: DAVID BURNS.  
MONTROSE, G. W. LAIRD; ARBROATH, JAMES ADAM;  
DUNDEE, W. MIDDLETON; EDINBURGH,  
W. P. KENNEDY.

MDCCLXXV

## INTRODUCTORY ADDRESS.

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MY DEAR YOUNG FRIEND,—I am going to speak to you about prayer; and I take it for granted that you do pray. You will meet with people who do not love prayer, because they do not love God, and who tell you that to engage in prayer is a mark of a timid and superstitious mind. But it is rather a sign of a weak mind to be ashamed of prayer; for to be ashamed of prayer is to be ashamed of gratitude and ashamed of our duty, and we should never be ashamed of anything except sin, the one thing which God hateth, but alas! almost the only thing which all men love. If any one were to confer a favour upon you, you would not be ashamed to thank him; and if you were to offend any one, you would reckon it a proof of a noble mind to confess your error; and is it not your duty to bless God for his unnumbered acts of kindness, and to acknowledge your offences before him? If it is a good thing to converse with the wise and good on earth, it is a still more ennobling thing to hold communion with the Father of your spirit, which is indeed the loftiest exercise in which the believer engages on this side of heaven. Prayer will help to lighten all your cares and anxieties; for you will feel relieved by unbosoming them to him who, when on earth, encouraged little children to come unto him, and still retains a fellow feeling with all your infirmities. In answer to prayer, God will impart blessings which you could not otherwise expect, and in particular he will give you his Holy Spirit to fill you with grace and peace. The tree of life drops its fruits when shaken by the hand of prayer.

I trust, my dear young friend, that you pray every morning, the first thing you do, and that you get out of bed in time to

enable you to engage in this exercise; and I trust also that you put up your supplications every evening, and that too before nature is exhausted, and sleep has so oppressed you as to unfit you for addressing God in a lively manner. But let me remind you that it is not enough that you run over a number of words and sentences which have been taught you by kind friends. You wonder that all your prayers have not been answered. Perhaps some of the prayers you have been presenting have been no prayers at all, but a mere collection of words, uttered without thought or feeling. God will hear and accept no language but the language of the heart, and when you pray, it should be with understanding and fervour. You must also remember to put up all your prayers in the name of Christ. Instead of thinking that there is some great merit in your prayers, you must feel that it is only in and through the sacrifice and intercession of Jesus that God will attend to them. The ancient Israelite, in whatever place he might be, prayed at the hours of morning and evening sacrifice, with his face towards the temple, on which the lamb was being offered, in token of his trust in the sacrifice of Christ, of which the other was but a type and shadow. The Christian should pray in like manner, looking by faith towards the Lamb of God, which taketh away the sins of the world. You remember that when the people were praying without, as mentioned in the first chapter of Luke's Gospel, Zecharias, the priest, had entered within the temple, and was offering incense before the Lord; and while you pray on earth, you must trust that Jesus, your great High Priest, is pleading for you within the temple above, and that your prayers will rise to the ear of the Father perfumed with the incense of his gracious intercession. In all your approaches to a throne of grace, you must seek, among other gifts, for the Holy Spirit to teach you to pray, and to kindle your hearts into a flame of holy love, just as fire came down from heaven to kindle the sacrifice of Elijah, which would otherwise have lain, like those of the priests of Baal, cold and unaccepted.

Not only, my young friend, should you pray morning and evening—you should lift your mind often to God during the day, and when sleep has not visited your eyes, you should "meditate on him in the night watches." There may be prayer when no words are uttered, as when we read of Hannah's prayers being offered and heard by God, when

Eli, standing by, perceived nothing but her lips moving. Nay, the heart may be moved when the lips are not. You must be praying in your heart when prayers are offered in the family, in the school, and in the church. I have been much grieved to observe people listless, or looking around them, when prayer is put up by parents, or teachers, or ministers. You must pray for yourselves, ever when God is giving you some signal favour, or visiting you with trial. You must pray when you are tempted to sin, and you must pray too after having fallen into sin, and as soon as you are conscious of having done so. You should pray for the guidance of God, when you are about to take any important step in life (as when you choose a trade or profession) which may have an influence on your future character and condition. We are commanded to "continue instant in prayer," and to "pray always." Not that every instant we can be putting up the language of prayer—not even that our feelings may at all times be equally strong and lively; but we are to cherish a prayerful and devotional spirit of mind, which is to be very much like the sacred fire which the priests were to keep constantly burning on the altar before the temple. That fire was not always rising in a flame; but it was always there, and ready to rise in a flame morning and evening, and on other occasions, when the sacrifice was laid upon it. In like manner, you must never allow the fire of devotion to be extinguished in your heart. It must be always there, ready to break forth into fervent feeling and the words of prayer, when circumstances admit and God requires it of you.

But while, my dear friend, you can pray without words, you will find it in general useful to pray in the use of words, either breathed by the lips or breathed in the heart. When we would pray without any words before the mind, the thoughts are apt to wander and become scattered and distracted hither and thither upon the mountains of vanity, or when we succeed in preventing this, it often happens that the mind sees everything dimly, and feels only a painful vacancy. Even in secret prayer, you may find it profitable to use suitable words, to restrain the imagination, and to prompt and refresh the feelings. Words in themselves may be nothing, but they are useful in guiding the affections of the heart. They are, as it were, the vessel which contains the incense that you present before the Lord—the cords that bind the sacrifice to the altar, that your prayers may be set forth

before the Lord as incense, and the lifting up of your hands as the evening sacrifice." Ps. cxli. 2.

I have collected, with the assistance of Henry's Treatise on Prayer (to which you may go for farther assistance, as you advance in life), some passages of God's word, which, with the Divine blessing, may help you in seeking to worship God. I wish you to commit these passages to memory, that afterwards you may use them in prayer, not exactly as they stand in this little treatise, but brought out by you as from a treasure-house, and so mingled with one another, and other passages of God's word, and with words of your own, according as your feelings and circumstances require, that being fitly spoken, they may become like "apples of gold in pictures of silver." This system has been used with success in the family, and should be adopted in the school. "In the selection of texts," says the author of the Life of Mrs Duncan, in giving an account of the family in which she was brought up, "to be learned as one of the early nursery exercises, there had been a view from the first to such as could be most usefully employed in prayer; and as soon as the mind was strengthened sufficiently to apply them, the children were used to compose prayers, by the combination of one, two, or three of these texts, in the form of petitions. Except the Lord's Prayer, they were scarcely taught anything approaching to a form, from the conviction that the habit of exerting the mind to discover its own wants, and to employ the continually increasing store of Scripture in seeking for their supply, was a likely way to ward off heedlessness and formality in this holy exercise." (See Life of Mrs W. W. Duncan.)

While these passages thus used may be useful to you in your private devotions, you will find them, should you be spared, particularly serviceable as you advance in life, and when you are called to engage in prayer among Christian friends, by the beds of the sick and dying that you visit, and in the bosom of the family. With such assistance, and the whole word of God, and particularly the book of Psalms, to direct you, you are "without excuse" if you do not pray with those Christian friends who require it, and wherever, in the family or elsewhere, you are called by God and by duty to lift your voice to the author of all our blessings.

My young friend, you have arrived at a most important period of life. Every period of life is important in itself,

and from the influence which it must exercise 'on our everlasting destiny. If, in some respects, eternity is of more importance than time, in other respects time is of more importance than eternity, for it is on our conduct in time, that our state in eternity depends. It is, besides, to be remembered that to every person the *present* time is the most important of all times, and it is the most important to you, because no other time may be given you. Go, measure the graves in the church-yard—you will find some shorter in length than you are. Read the inscriptions on the tomb-stones, and you will find the names of some who died younger than you. There is, besides all this, a peculiar importance attached to the time of youth, as it is a time of much activity and warm sensibility, the time when impressions for good or evil are commonly made—the time when the habits and character are formed—the time when conversion generally takes place. I know not, my young friend, what is before you in this world. I know not whether it be riches or poverty, health or sickness, lengthened life, or a speedy death. I know not in what state you may be a few years hence—whether you may be rising to honours, or exposed to the world's neglect, or whether your body may not be in the grave, with the green grass growing over it, while your spirit has returned to God, who gave it. But this I know, that with God as your friend, and ever sought in the exercise of prayer, you need fear no evil. In health and prosperity, he will give you—what these cannot give you—true happiness; in poverty and sickness, he will give you—what these cannot take away—the peace of God, which passeth all understanding. When Solomon was a young man, God appeared to him in vision, and offered him the choice of riches, or long life, or the conquest of his enemies, or wisdom. I have no such offer to make you; but I can offer you what Solomon preferred above the others,—that true wisdom whose ways are ways of pleasantness and peace—which will guide you through life, and conduct you at last to that place where you will meet with the Lord, that Saviour whom you have often met with in prayer, and in whose presence you feel that you can spend an eternity, in great, in unspeakable, and ever-increasing happiness.

I am, your Pastor in the Lord,

JAMES McCOSH.

BRECHIN, July, 1845.

## AIDS IN PRAYER.

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WHEN we would pray, we must seek to have a feeling of awe upon our spirits, and feel that we are coming into the presence-chamber of the King of kings. By the use of such phrases as "I bless thee that," "I thank thee that," "I rejoice to think," or "I confess before thee," we may use large portions of the word of God in our prayers, and turn promises into petitions, and warnings into confessions, and precepts into holy purposes.

### I. WE MUST ASCRIBE GLORY TO GOD, AND MENTION HIS VARIOUS PERFECTIONS.

1. Oh Father of lights! with thee there is no variableness, neither shadow of turning, and from thee proceedeth every good and perfect gift. Before the mountains were brought forth—or ever thou hadst formed the earth and the world—even from everlasting to everlasting—thou art God. Holy, holy, holy Lord God Almighty, who was, and is, and is to come.—James i. 17; Ps. xc. 2; Rev. iv. 8.

2. I would praise and honour him that liveth for ever and ever—whose dominion is an everlasting dominion, and whose kingdom is from generation to generation. Thou dost according to thy will in the army of heaven and among the inhabitants of the earth, and none can stay thy hand, or say unto thee, "What doest thou?" Thou art the blessed and only potentate—the King of kings and Lord of lords—who only hast immortality, dwelling in the light which no man can approach unto—whom no man hath seen nor can see—to thee be honour and power everlasting.—Dan. iv. 34, 35; 1 Tim. vi. 15, 16.

3. Oh Lord! thou hast searched me and known me—thou knowest my down-sitting and mine up-rising—thou understandest my thoughts afar off—thou compassest my path and my lying down, and art acquainted with all my ways; for there is not a word in my tongue but lo, oh Lord! thou knowest it altogether.—Ps. cxxxix. 1—4.

4. In the beginning God created the heavens and the earth.

Thou, even thou, art God alone, who hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all, and the host of heaven worshippeth thee. Oh Lord, how manifold are thy works! In wisdom hast thou made them all. The earth is full of thy riches—so is the great and wide sea.—Gen. i. 1; Neh. ix. 6; Ps. civ. 24.

5. Ps. civ. 1, 2, 3.

6. Ps. cii. 25, 26, 27.

7. Is. xl. 12, 13, 14, 15.

8. Is. xl. 22, 25, 26, 28.

9. Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, oh Lord! and glorify thy name, for thou only art holy? Thy work is perfect; all thy ways are judgment; a God of truth and without iniquity, just and right art thou. Thy throne, oh God! is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Rev. xv. 3, 4; Deut. xxxii. 4; Ps. xlv. 8.

10. When I have seen the King, the Lord of Hosts, well may I say, Woe is me! I am undone; for I am of unclean lips, and I dwell in the midst of a people of unclean lips. Thou art of purer eyes than to behold evil, and canst not look on iniquity. Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee. Thou art holy, oh thou that inhabitest the praises of Israel.—Is. vi. 6; Hab. i. 13; Ps. v. 4; xxii. 3.

11. Wherewith shall I come before the Lord, and bow myself before the high God? I rejoice and bless thee, because that those who were sometimes afar off are made nigh by the blood of Christ, through whom we have access by the Spirit unto the Father; and I pray that the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, may be with me.—Mic. vi. 6; Eph. ii. 13, 18; 2 Cor. xiii. 14.

12. Lord, teach me how to pray; and may the Spirit help my infirmities; for I know not what I should pray for as I ought. Let the Spirit make intercession, with groanings which cannot be uttered; and, seeing we have not an high priest who cannot be touched with a feeling of our infirmities, but was in all respects tempted like as we are, yet without sin, I would therefore come with boldness unto the throne of grace, that I may obtain mercy and find grace to help in time of need. Luke xi. 1; Rom. viii. 26; Heb. iv. 15, 16.

13. Is. lvii. 15; Ex. xxxiv. 6.

## II. WE SHOULD RENDER THANKSGIVING TO GOD FOR MERCIES TEMPORAL AND SPIRITUAL.

1. Thou art God my maker. In thee I live and move and have my being. Thou givest to all life and breath and all things. The eyes of all wait upon thee, and thou givest them their meat in due season; thou openest thy hand and satisfiest the desires of every living thing. Blessed be the Lord, who daily loadeth me with his benefits, even the God of my salvation. Job. xxxv. 10; Acts xvii. 28, 25; Ps. cxlv. 15, 16; Ps. lxxviii. 19.

2. *Morning*.—I laid me down and slept; I awaked, for the Lord sustained me. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, oh Most High!—to show forth thy loving-kindness in the morning, and thy faithfulness every night. Oh God! thou art my God; early will I seek thee; my soul thirsteth for thee; my flesh longeth for thee in a dry and thirsty land, where no water is. Ps. iii. 5; Ps. xcii. 1, 2; Ps. lxxiii. 1.

3. *Evening*.—The Lord is my keeper; behold he that keepeth Israel shall neither slumber nor sleep. I will both lay me down in peace and sleep; for thou, Lord, only makest me dwell in safety. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches. Ps. cxxi. 4; iv. 8; lxxiii. 5, 6.

4. Ps. ciii. 1, 2, 3, 4.

5. If thou, oh Lord! shouldst mark iniquities, oh Lord! who shall stand? but there is forgiveness with thee, that thou mayest be feared. Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption, and he shall redeem Israel from all his iniquities. Ps. cxxx. 3, 4, 7, 8.

6. God has proclaimed, Deliver from going down to the pit, for I have found a ransom. Thou hast laid help on one that is mighty; herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Job xxxiii. 24; Ps. lxxxix. 19; 1 John iv. 10; Gal. iv. 4.

7. Heb. i. 1, 2, 3.

8. Is. liii. 3, 5, 6, 7.

9. Forasmuch as the children are partakers of flesh and blood, Christ also took part of the same, that through death he might destroy him that had the power of death, that is the Devil. Verily, he took not on him the nature of angels, but he took on him the seed of Abraham; wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people, for in that he himself hath suffered, being tempted, he is able to succour them that are tempted. Heb. ii. 14, 16, 17, 18.

10. I bless thee for this High Priest, who was holy, harmless, undefiled, and separate from sinners, and who has left us an example that we should follow his steps—who did no sin, neither was guile found in his mouth. I bless thee because he hath finished the transgression and made an end of sins, and made reconciliation for iniquity, and brought in an everlasting righteousness; and I bless thee because he came to seek and to save that which was lost, and to call sinners to repentance. Heb. vii. 26; 1 Pet. ii. 21, 22; Dan. ix. 24; Mat. ix. 13.

11. John iii. 14, 15, 16, 17. Change, in v. 14, "even so must," into "even so hath."

12. Greater love hath no man than this, that a man lay down his

life for his friends. Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die; but God commended his love towards us, in that while we were yet sinners Christ died for us, and he by the grace of God hath tasted of death for every man. John xv. 13; Rom. v. 7, 8; Heb. ii. 9.

13. I thank thee that, as he was delivered for our offences, so he rose again for our justification. I bless thee because he has entered into heaven, now to appear in the presence of God for us, and ever liveth to make intercession for us. Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them. Rom. iv. 25; Rev. i. 18; Heb. ix. 24; vii. 25; Ps. lxviii. 18.

14. I bless thee for the promise of the Holy Spirit to convince the world of sin, of righteousness, and of judgment, to guide us unto all truth, and to take of the things of Christ and show them unto us. I bless thee for the promise given, that every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened, and that if men, being evil, know to give good gifts unto their children, much more shall our heavenly Father give the Holy Spirit to them that ask him. John xvi. 8, 13; Luke xi. 10, 13.

15. The Lord hath brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and he hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord. Many, oh Lord, my God! are thy wonderful works which thou hast done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee; if I should declare them and speak of them, they are more than can be numbered. Ps. xl. 2, 3, 5.

16. Ps. cxvi. 1, 2, 3, 4, 5.

17. Heb. x. 19, 20, 21, 22.

### III. WE SHOULD MAKE CONFESSION OF OUR WEAKNESS AND OUR SINS.

1. Oh Lord! what is man, that thou art mindful of him, and the son of man, that thou visitest him? As for man, his days are as grass; as a flower of the field, so he flourisheth; for the wind passeth over it and it is gone, and the place thereof shall know it no more. Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am. Behold thou hast made my days as an hand-breadth, and mine age is as nothing before thee; verily every man at his best estate is altogether vanity. Ps. viii. 4; ciii. 15, 16; xxxix. 4, 5.

2. This have I found, that God hath made man upright, but they have found out many inventions. As by one man sin entered into the world, and death by sin, and so death passed on all men, for that all have sinned, and I am a child of wrath even as others. Every mouth is stopped, the whole world has become guilty before God, and by the deeds of the law there shall no flesh be justified. Eccles. vii. 29; Rom. v. 12; Eph. ii. 3; Rom. iii. 19, 20.

3. My heart is deceitful above all things, and desperately wicked.

The whole head is sick, and the whole heart faint; from the sole of the foot even unto the head, there is no soundness in it, but wounds, and bruises, and putrifying sores. My carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be. I have been walking in the vanity of my mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in me, because of the blindness of the heart. Jer. xvii. 9; Is. i. 6; Rom. viii. 7; Eph. iv. 17, 18.

4. Ps. xiv. 2, 3; xxxviii. 17, 18.

5. Wash me thoroughly from mine iniquities, and cleanse me from my sin; for I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and clear when thou judgest. Behold I was shapen in iniquity, and in sin did my mother conceive me. Ps. li. 2, 3, 4, 5.

6. As the fountain casteth out her waters, so does my heart cast out wickedness. Mine iniquities are more than the hairs of mine head. They are gone over mine head; as an heavy burden, they are too heavy for me. Oh my God! I am ashamed and blush to lift up my face before thee; for mine iniquities are increased over my head, and my trespass is grown up into the heavens. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for my transgressions. Jer. vi. 7; Ps. xl. 12; Ps. xxxviii. 4; Ezra ix. 6; Jer. ix. 1.

7. The imagination of my heart has been evil from my youth. I have lifted up my soul unto vanity, and have been walking in the way of mine own heart and the sight of mine own eyes. Fulfilling the desires of the flesh and of the mind, I have loved the world and the things that are in the world. I have been conformed to the world, and have been a lover of pleasures rather than a lover of God. Gen. viii. 21, &c.

8. I confess before thee the sins that do more easily beset me, and the iniquities that prevail against me, known to him who searcheth the hearts. I have spoken unadvisedly with my lips, and my conversation has not been in heaven. I have not been ruling my spirit, nor guarding the heart, out of which are the issues of life. Under the influence of evil feelings, I have not been loving my neighbour as I love myself, &c., &c.

9. Who, oh Lord! can understand his errors? Cleanse me from secret faults. Keep back thy servant also from presumptuous sins, and let them not have dominion over me. Enable me to know the plague of mine own heart. Search me, oh God! and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting. Ps. xix. 12, 13; 1 Kings viii. 38; Ps. cxxxix. 23, 24.

10. I have committed two great evils: I have forsaken the fountain of living waters, and hewn out cisterns, broken cisterns, that can hold no water. I have by my sins been crucifying the Son of God afresh, and put him to an open shame. I have often hardened my heart, and refused to hear thy voice. I have been quenching the Spirit, and resisting and grieving the Holy Ghost. Jer. ii. 19; Heb. vi. 6, &c., &c.

11. In me, that is in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. I find then a law that when I would do good evil is present with me. I see a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. Oh, wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ, who giveth me the victory. Rom. vii. 18, 21, 23, 24.

IV. WE SHOULD PRAY FOR BLESSINGS SPIRITUAL AND TEMPORAL.  
*N.B.—When we pray for temporal blessings, we should always add if it be agreeable to God's will.*

1. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. Do thou turn again, and have compassion upon me. Subdue mine iniquities, and cast all my sins into the depths of the sea. Take away mine iniquity, and receive me graciously; heal my backslidings, and love me freely. Micah vii. 18, 19; Hosea xiv. 2.

2. The blood of Jesus Christ, thy Son, cleanseth us from all sin. My sins are as scarlet—let them be white as snow; they have been red as crimson—let them be as wool. Oh! let me have the blessedness of the man whose transgressions are forgiven, and whose sin is covered. For thy name's sake, oh Lord! pardon mine iniquity, for it is great. 1 John i. 7; Is. i. 18; Ps. xxxii. 1; xxv. 11.

3. Pour upon me the spirit of grace and of supplications, that I may look on Jesus whom my sins have pierced, and mourn as one mourneth for his only son, and be in bitterness as one that is in bitterness for his first-born. Grant that, in answer to my earnest request, What must I do to be saved? I may hear thy voice saying, Believe on the Lord Jesus Christ, and thou shalt be saved. Zech. xii. 10; Acts xvi. 31.

4. I bless thee because the gospel is the power of God unto salvation to every one that believeth; for therein is the righteousness of God revealed, from faith to faith, as it is written, The just shall live by faith. Lord, I believe; help thou mine unbelief. Lord, increase my faith. Give me by faith to look to Jesus, the author and finisher of our faith. Give me that faith which purifieth the heart, which worketh by love, which overcometh the world. Rom. i. 16, 17, &c., &c.

5. Create in me a clean heart, oh God! and renew a right spirit within me. Sprinkle clean water upon me, and I shall be clean; from all my filthiness and from all my idols do thou cleanse me. A new heart also do thou give me, and a new spirit do thou put within me. Take away the stony heart out of my flesh, and give me a heart of flesh, and put thy Spirit within me, and cause me to walk in thy statutes, and to keep thy judgments, and do them. Ps. li. 10; Ezek. xxxvi. 25, 26, 27.

6. Grant that, being justified by faith, I may have peace with God through our Lord Jesus Christ, and through him let me have access unto that grace wherein believers stand and rejoice in hope of the glory of God. May the God of hope fill me with all joy and

peace in believing, that I may abound in hope through the power of the Holy Ghost. May the very God of peace sanctify me wholly, and I pray God that my whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Rom. v. 1, 2; xv. 13; 1 Thes. v. 23.

7. May I be enabled to put off the old man, which is corrupt according to the deceitful lusts, and to put on the new man, which after God is created in righteousness and true holiness. Preserve me from the lust of the flesh, the lust of the eye, and the pride of life, and the divers lusts and pleasures which war against the soul, and give me grace to deny myself, and to take up my cross and follow Christ. Eph. iv. 22, 24; 1 John ii. 16; Titus iii. 3; Mat. xvi. 24.

8. Grant that the Spirit of God may dwell in me, and that I may be spiritually minded, which is life and peace. May I be led by the Spirit, as a child of God, and walk not after the flesh, but after the spirit. Enable me to bring forth the fruit of the spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Rom. viii.; Gal. v. 22.

9. May my sorrow be the godly sorrow that worketh repentance to salvation not to be repented of. May I be enabled to love the Lord with all my heart; whom having not seen I love, and in whom, though I now see him not, yet believing I rejoice with joy that is unspeakable and full of glory. May I be clothed with humility, and learn of Christ to be meek and lowly, and put on the ornament of a meek and quiet spirit, which in thy sight is of great price. 2 Cor. vii. 10, &c., &c.

10. May the love of Christ constrain me, because I thus judge, that if one died for all, then were all dead; and that he died for all, that we should not henceforth live unto ourselves, but unto him who died for us and rose again. Let my speech be always with grace, seasoned with salt. Enable me to do justly, to be diligent in business, fervent in spirit, serving the Lord. 2 Cor. v. 14; Col. iv. 6; Rom. xii.

11. Eph. iv. 1, 2. May we walk worthy, &c. Phil. iv. 11, 12.

12. Titus ii. 11, 12, 13, 14.

13. *Before reading or hearing the word.*—The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. Open thou mine eyes, that I may discover wondrous things out of thy law. Sanctify me by thy truth; thy word is truth. Speak, Lord, for thy servant heareth. Ps. cxix., &c., &c.

14. *After reading or hearing the word.*—May I give earnest heed to the things which I have heard, lest at any time I should let them slip. May thy law be written on the fleshy tables of my heart. Incline my heart unto thy testimonies, and not to covetousness; turn away mine eyes from beholding vanity, and quicken thou me in thy ways. Heb. ii. 1; 1 Cor. iii. 3; Ps. cxix.

15. *Sabbath Morning.*—May I be in the spirit on the Lord's day, and call the Sabbath a delight, the holy of the Lord, honourable. May I be enabled to honour the Lord of the Sabbath, not doing mine own ways, nor finding my own pleasure, nor speaking mine



own words. May one day spent in thy courts be better than a thousand. Rev. 1. 10; Is. lviii. 3; Ps. lxxxiv.

16. *Under affliction.*—I rejoice to think that the Lord afflicts not willingly, neither grieves the children of men. Enable me to say, Not my will, but thine be done; even so, holy Father, so it seemeth good in thy sight; it is the Lord's doing—let him do what seemeth to him good. May tribulation work patience, and patience experience, and experience hope, which maketh not ashamed. Lam. iii. 33, &c.

17. Cor. iv. 15, 16, 17, 18.

18. *When in Difficulties.*—Ps. xli. 1, 2; Ps. xlii. 11.

19. Ps. xci. 1, 2, 3, 4.

20. *Assurance.*—Rom. viii. 16, 13; Eph. i. 13, 14.

21. May I grow in grace, and in the knowledge of my God and Saviour Jesus Christ. This one thing I would do—forgetting those things which are behind, and reaching forth unto those that are before, I press towards the mark for the prize of the high calling of God in Christ Jesus our Lord. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Christ from the dead, to an inheritance uncorruptible and undefiled, and that fadeth not away. 2 Pet. iii. 18; Phil. iii. 12, 13; 1 Pet. 1, 3, 4.

#### V. WE SHOULD MAKE INTERCESSION FOR OTHERS.

1. I pray for all my relatives and friends, that I may be blessed to them, and that they may be blessed to me, that we may be enabled to do good one to another, and provoke one another to love and good works. May their bodies, but especially their souls, prosper and be in health. I pray for mine enemies, if I have any, that I may be enabled to love them and forgive them. 1 Cor. vii. 14; Heb. x. 24; 3 John ii.; Mat v. 44.

2. I pray for my teachers, and for all teachers of youth. Bless them in all their labours, and grant that the words which they teach may be in my heart. I bless thee for having given some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. May ministers be enabled to open their mouths boldly and make known the mystery of the gospel; and let the hand of God be upon them, that many may believe and turn unto the Lord. Deut. vi. 6; Eph. iv. 11, 12; vi. 19; Acts xi. 21.

3. May the Spirit be poured out from on high. Do thou add to the Church daily such as shall be saved. I would come and prove thee, and see if thou wilt not open the windows of heaven and pour down a blessing so that there will not be room to receive it. Oh, hope of Israel! Saviour thereof in time of trouble! be not as a stranger in our land, or a wayfaring man that turneth aside to tarry for a night. Is. xxxii. 15; Acts ii. 47; Mal. iii. 20; Jer. xiv. 18.

4. Ps. lxxxv. 4, 5, 6, 7.

5. Ps. cxxxii. 13, 14, 15, 16.

6. I pray for all Missionaries to the Jews. My heart's desire and

prayer to God for Israel is that they might be saved. Thou shalt arise and have mercy upon Zion; for the time to favour her, the set time, is come. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, and the Gentiles shall see thy righteousness. Rom. x. 1; Ps. cii. 13; Is. lxii. 1.

7. I pray for all missionaries to the heathen. Give thy Son the heathen for his heritage, and the uttermost parts of the earth for his possession. Ps. ii. 8; See also Is. lxiii. 5, 6; Mal. i. 11.

8. O Lord! come down like rain upon the mown grass, as showers that water the earth. Our King shall have dominion from sea to sea, and from the rivers to the end of the earth. Thy name shall endure for ever, thy name shall be continued as long as the sun, and men shall be blessed in thee; all nations shall call thee blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen. Ps. lxxii. 6, 8, 17, 18, 19.

#### A CHILD'S PRAYER.

My Saviour dear, thou for my good  
Wert pleased a child to be;  
And thou didst shed thy precious blood  
Upon the cross for me.

Come, then, and take this heart of mine,  
Come, take me as I am;  
I know that I by right am thine,  
Thou loving, gracious Lamb.

Down at thy feet still may I bow;  
Be thine, my Saviour, still;  
In nothing bad myself allow,  
Nor ever show self-will.

But I am weak, the ill to shun,  
And good I cannot do;  
Help me, oh, thou Almighty One!  
Help my companions too.

Preserve our little hearts secure  
From every hurt and stain;  
First make them, and then keep them pure,  
And shut to all that's vain.

MORAVIAN.

## MORNING.

Awake, my soul! and with the sun  
Thy daily stage of duty run;  
Shake off dull sloth, and joyful rise,  
To pay thy morning sacrifice.

Thy precious time misspent redeem,  
Each present day thy last esteem;  
Improve thy talent with due care;  
For the great day thyself prepare.

Lord, I my vows to thee renew;  
Scatter my sin as morning dew;  
Guard my first springs of thought and will,  
And with thyself my spirit fill.

Direct, control, suggest, this day,  
All I design, or do, or say,  
That all my powers, with all their might,  
In thy sole glory may unite.

KENN.

## EVENING.

All praise to thee, my God! this night,  
For all the blessings of the light;  
Keep me, oh keep me, King of kings!  
Under thy own Almighty wings.

Forgive me, Lord, for thy dear Son,  
The ill that I this day have done,  
That with the world, myself, and thee,  
I, ere I sleep, at peace may be.

Teach me to live, that I may dread  
The grave as little as my bed;  
To die, that this vile body may  
Rise glorious at the awful day.

Oh! may my soul on thee repose,  
And may sweet sleep mine eyelids close—  
Sleep that may me more vigorous make,  
To serve my God when I awake.

KENN.

## PRAYER AT STATED TIMES.—DAN. vi. 10.

Thus, Lord, throughout my life would I  
At stated times thy grace implore;  
At morning, noon, and night draw nigh,  
Thy throne to worship and adore.

For mercy every moment pray,  
And never from thy praises cease,  
But glide insensibly away  
To raptures of eternal bliss.

C. WESLEY.

## FOLLOWING HARD AFTER GOD.

By every means, in every way,  
My soul shall seek the Lord;  
At home, abroad, by night, by day,  
Till he his grace afford.

Does he retire, I'll still pursue,  
And mend my heavy pace,  
Till with rejoicing eyes I view  
His lovely, smiling face.

I with his people will attend,  
Expecting him to see;  
Jesus, my Saviour and my friend,  
Oh, come and visit me!

BEDDOME.

## FOR THE HEATHEN AND OUTCAST.

Hark! what mean those lamentations  
Rolling sadly through the sky?  
'Tis the cry of heathen nations—  
"Come and help us, or we die!"

Hear the heathen's sad complaining—  
Christians! hear their dying cry,  
And, the love of Christ constraining,  
Join to help them ere they die.

CAWOOD.

## ANSWER BY THE CHRISTIAN.

Shall we whose souls are lighted  
With wisdom from on high—  
Shall we to men benighted  
The lamp of life deny?

Salvation, oh, salvation!  
The joyful sound proclaim,  
Till each remotest nation  
Has learn'd Messiah's name.

HEBER.

## SOLOMON'S PRAYER FOR WISDOM.

Almighty God! in humble prayer,  
To thee our souls we lift;  
Do thou our waiting minds prepare  
For thy most needful gift.

We ask not golden streams of wealth,  
Along our path to flow;  
We ask not undecaying health,  
Nor length of years below.

We ask not honours, which an hour  
May bring and take away;  
We ask not pleasure, pomp, and power,  
Lest we should go astray.

We ask for wisdom;—Lord, impart  
The knowledge how to live;  
A wise and understanding heart  
To all before thee give.

For we, like children born in sin,  
Know not, till thou hast taught,  
How to go out, or how come in,  
By word, or deed, or thought.

The young remember thee in youth,  
Before the evil days!  
The old be guided by thy truth  
In wisdom's pleasant ways!

MONTGOMERY.

## INFIRMITIES IN PRAYER.

And can I call this prayer?  
My heart so far from God,  
Either unprofitably fixed,  
Or wandering far abroad.

When pride and self-applause  
Bear such tyrannic sway,  
Where thoughts and words no more agree,  
Can I be said to pray?

Dear Lord, thy powerful aid  
I earnestly implore;  
Save me from sinful self and pride,  
And make my worship pure.

BEDDOME.

## INDWELLING SIN RESTRAINING PRAYER.

Oh! what is the load which weighs down my soul?  
Whence spring the sadness and sorrow I feel?  
Why, 'midst so much bounty, that ought to console,  
Does the heart feel so sad, and my confidence reel?

Say not 'tis the hidings of the face of my God;  
For the question still rises, why does God hide his face?  
Some cause must there be when HE takes the rod,  
Who rather delights to impart of his grace.

Oh, yes! the dark cloud which covers the sky,  
And makes us in horror to mourn thus apart,  
Comes not from the heav'ns, which it hides from the eye,  
But ascends from the darkness and depths of the heart.

'Tis the breath of God's Sp'rit that must drive it away,  
'Tis the heat of his grace that must dry up the streams;  
When the heart is relieved of its damp and its clay,  
The heav'ns grow serene and the sun sheds his beams.

There's a bow in the cloud that gathers above us,  
And it comes from the rays of a still shining sun;  
Fear not the waters which awe but to prove us;  
Fear nought but the fire which burneth within.

## WHAT IS PRAYER?

Prayer is the soul's sincere desire,  
Utter'd, or unexpress'd;  
The motion of a hidden fire,  
That trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear;  
The upward glancing of an eye,  
When none but God is near.

Prayer is the simplest form of speech  
That infant lips can try;  
Prayer, the sublimest strains that reach  
The Majesty on high.

Prayer is the Christian's vital breath,  
The Christian's native air;  
His watch-word at the gates of death;  
He enters heaven with prayer.

Prayer is the contrite sinner's voice,  
Returning from his ways;  
While angels in their songs rejoice,  
And cry, "Behold he prays!"

The saints in prayer appear as one,  
In word, and deed, and mind;  
While with the Father and the Son,  
Sweet fellowship they find.

Nor prayer is made on earth alone;  
The Holy Spirit pleads,  
And Jesus, on th' eternal throne,  
For mourners intercedes.

Oh, thou by whom we come to God,  
The life, the truth, the way!  
The path of prayer thyself hast trod:  
Lord, teach us how to pray!

J. MONTGOMERY.

## AM I A CHRISTIAN INDEED?

*leaf*

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