

# THE MANUEL OF INTERCESSORY PRAYER - VOLUME 1

by K.M. Benson

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*The first volume of Benson's manual providing structured guidance for intercessory prayer, offering subjects, methods, and patterns to help believers develop a more systematic and faithful ministry of intercession.*

100 Chapters

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## 000. Manuel of Intercessory Prayer

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THE MANUAL OF INTERCESSORY PRAYER.

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## 001. PART 1.

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### PART 1.

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## 002. NOTICE OF THE ASSOCIATION.

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### CHAPTER I.

#### NOTICE OF THE ASSOCIATION.

SEVERAL friends have agreed together to spend a certain time daily in prayer for the conversion of sinners, and they are anxious to increase the blessings which may thus be secured by obtaining the co-operation of others. The present Manual has been printed as an invitation to all who may be able and willing, that they may take part in the endeavour. It is proposed that persons, on becoming members of the Association, should promise to spend at least a quarter of an hour daily in prayer for the unconverted. The Secretary will be glad to receive the Names of any who like to join, and to communicate with them further upon, matters of detail,

Most persons can give a quarter of an hour if they will try. To some, however — especially amongst the labouring classes — this length of intellectual effort may be too great. Those clergy by whom this Association has been formed do not wish to shut out such persons from joining it: quite otherwise. If a single Collect daily is all that can be managed, by all means let us have the help of that Collect, said heartily. It will rest with each clergyman, according to his judgment, to determine whether the amount should be relaxed for any person who expresses to him a wish to join. To meet as far as possible the requirements of every one, the original promoters of the Association have agreed to offer three terms of union: —

1. Those who wish to consider themselves as full Associates will make this promise to some Clergyman or to the Secretary that they will spend at least one-quarter of an hour daily in prayer for the conversion of all those who neglect God's grace. This quarter of an hour may be one unbroken period of prayer, or may be made up of three periods, of five minutes each, at different times in the day.
2. If any think they cannot manage so much as this — whether through having much business, or being little used to prolonged prayer— they may become associated with the others in a minor degree, by promising that they will spend five minutes daily in prayer for the same object.
3. The lowest degree of the Association will be open to all who promise that they will say daily the prayer contained on page 62 of this Manual.

Any who are already in the habit of spending much more time in intercessory prayer than that which is here proposed may of course join the Association, in order to obtain the blessing which attaches to united prayer. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." (Matthew 18:19.) If they spend a quarter of an hour daily in prayer for the conversion of sinners, they are already satisfying the requirements; and the promise made by them, when their names are enrolled, would not be understood to imply that they would add a quarter of an hour to their devotions. They may certainly expect to derive a special gain from such an union with others, and it will give them renewed fixity

of purpose when they pray, and this will lead to greater regularity of method in prayer. The spiritual strength, also, which God vouchsafes to all who act upon the faith of His promises — as we do when we agree together in what we as fc— will probably lead even those who are in the habit of much prayer to pray with more earnestness than before. This will draw them to longer prayers. The better we pray, the more we shall pray; the more we pray, the more shall we know the value of prayer; the more we know the value of prayer, the more we shall desire to pray.

Some who spend much time in prayer will yet think that a quarter of an hour is too large a portion of their prayer-time to be given to the object which this Association contemplates. O, let them consider what a blessed object it is which we have before us— the conversion of sinners! — whether those “ whose sins go before to judgment,” open profligates, or those who live moral and respectable lives in the judgment o1The world, but yet neglect the grace of God. It is an object so great that it includes almost all others. All the evils which afflict the Church, whether from within or from without, would be healed, if every individual were converted to God. The conversion of one soul to God involves consequences which affect not that soul only, but many others also. It is impossible to say what the effect of one sincere conversion to God may be, as hastening the time when the number of God’s elect shall be made complete.

Certainly, the soul which prays for the conversion of others will not be any loser by praying for others rather than for self alone. The truth is, the more we pray for others, the more we shall pray for ourselves. Praying for others, instead of hindering us in prayer for our selves, will lead us to pray the more for ourselves.

We may perhaps learn, by praying for others, what is meant by prayer, and what its value is, and how to practise it; and if we have learned the meaning, the value, and the work of prayer, we shall try and put it in force for ourselves. Many often dream over their own religious condition, and fancy they are praying. It is when we pray for ourselves with the same definiteness as we should pray for an object external to ourselves that we are really praying. Intercessions for others will teach us to pray for ourselves.

Besides this, the very act of prayer for others must bring many blessings on ourselves. Prayer is the highest expression of that charity which ia \*” twice blest,” which “ blesseth him that gives and him that takes.” The promise of God is sure to all who pray for others. “ He that watereth shall be watered also himself.” (Proverbs 11:25) It is one thing to feel annoyance at the faults of others and to criticise them in conversation.

It is quite another thing to fall secretly before God and ask His forgiveness for the sins we know, and His grace that those we know may be brought to serve Him more truly. We shall leave off being censorious in conversation if we are earnest in in tercession. Here is a very evident blessing which comes immediately to ourselves from the practice of prayer for the unconverted. What sin is so common as the sin of finding fault with others? When you are tempted to find fault and complain of them, be silent and pray for them. This observation will meet a difficulty which some persons may feel — viz, that there is a kind of self-righteousness in praying for the conversion of others. Very often it is a mere wicked, blinded self-righteousness which makes us loud in denouncing other persons’ sins, faults, or mistakes. We try, perhaps, to make ourselves seem the better to ourselves by the idea of seeing so accurately where another person is wrong. We shall not keep our pride if we come before God. When we kneel, as it were, alongside of our brother in

the light of God's presence, we shall see our own faults at least as clearly as his. If we pray really for him, we shall desire that he may attain the Divine standard of holiness — not the puny standard of our own imagination. When we have once realized this in our hearts, we shall find what a puny standard of holiness our own is. If our standard is puny, how much more our practice? Pray for the conversion of others, and at length you will feel yourself the greatest of sinners. But there is another class of persons — those who scarcely say any prayers at all. Doubtless there are many to whom a quarter of an hour will seem a very long time to spend in private prayer. For the sake of those persons, the blessings of this Association are opened on what may seem easier conditions. This is not done without an earnest hope that they will before long be led on to be full Associates.

If we feel the importance of conversion to God, we shall feel the blessedness of communion with God. Oh! if it is a blessed privilege and a means of Almighty power to speak to God, how is it possible that any can be contented with just hurrying over a little prayer before getting into bed? People pray so little because they do not believe in prayer; and they do not believe in prayer, because they do not pray for the right things. “ Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.” (Matthew 6:33.)

We have the gifts of God's kingdom within our reach. What we should pray for, in the first place, is this, that we may all have our hearts individually drawn to value those gifts; that is, we should pray for the conversion of all, in proportion as their hearts need severally to be converted and made perfect in their conformity to God's will. This is a prayer which will bring its own answer, in leading every one who makes it to spend more time in prayer. If you ask God to reveal Himself to those who need, He will reveal Himself in your own heart; and if He has revealed Himself there, you cannot leave His presence unnoticed. If you see God by faith, you will pray to Him with love. « Faith worketh by love.” (Galatians 5:6.)

Prayer for a quarter of an hour seems a great undertaking to those who do not know the power of prayer; but the more you know your heavenly Father as a God Who heareth and answereth prayer, the more you will wish to pray.

Suggestions will be given in the fifth chapter of this Manual as to the manner in which the time may be spent in mental prayer for the purposes of the Association. Try and act upon those suggestions, so as to make a real effort of prayer. Prayer is not an easy, idle thing. It is a serious effort. Even if you only promise to pray for five minutes, try and pray for a longer time, in the consciousness of the blessing which may thus be obtained. Even if you only promise to say the daily Collect, try and say it several times every day; for instance, morning, noon, and evening, or before each meal, or when you hear the clock strike, or whenever you see any one in an act of sin. In all religious undertakings it is well to do something more than we have promised, that is, to do something out of an unmeasured, overflowing love.

If you feel any doubts respecting the best mode of fulfilling your promise, it will be well for you to ask the advice of the clergyman to whom you make the promise, or any suitable guide. Some modes of prayer may be suited for some persons, and others for others. The object to be striven after in prayer is just simply the elevation of the soul to God; speak to Him in the name of Christ, as to a Father full of love. The object of our Association is that all may be brought to love Him.

While all are agreed to pray together, each person will, of course, choose whatever mode of prayer he feels most profitable to himself. Each one should pray for those whom he most fully knows, and loves, and cares for. Knowledge of danger and need must excite a deeper interest, and kindle warmer devotion, than mere abstract considerations or general forms. If the fire of love is once kindled it will spread. If we pray well for one, we shall pray better for all. Our agreement is to pray — to pray for those who need. Let us pray each one for all, as far as we know their need, that God may bless them in return; not as we know their need, but as He knows it. Only let us bring before God, as fervently and as fully as we can, those wants of society which we see and feel ourselves. All wants are but parts of one great want — the want of love to God. Sinners will be converted when they love God perfectly, when their will and God's will are one. In proportion as we are so converted, earth will become heaven. Whatever wants any one may feel, let him try and see that a more perfect conversion to God is the way of supplying them. If we see much evil in the world round about us, let us pray for it, and so we shall not faint because of it. Each one can best tell for himself in what way the evil and misery of the world most painfully come before him. So let him pray. In this way he will probably pray most, and pray most fervently, as desiring with his whole soul what he asks for.

Love will be stimulated by the thought of particular need, and faith by the consciousness of union with others in the general intention. All will know that they are sharing in the promise vouchsafed to such as agree together to ask any thing in Christ's name. Certainly we can ask nothing else more accordant with God's will than the conversion of sinners, and of all who forget God and are quenching His Spirit.

Every one who joins the Association will do what he finds best to kindle within himself an affectionate desire for the conversion of souls. The consciousness of union according to Christ's promise will bring with it an increase of faith. The promise to do the work of the Association along with others will lead to its being done more systematically. How many people feel they might gain much by prayer, yet never pray for more than a few moments! The time fixed is not a long one. People often waste as much, even in the busiest lives, in idle talk. Two persons who pray together in separate rooms are more profited than two who talk together at random in one. Every Associate should feel that he is thus daily meeting with his fellowmen before our common Father. If he is not praying heartily, he is not meeting with them. This will help him to remember, that if he is not praying heartily, he is mocking God.

Each one will, of course, bear in mind, as has been hinted above, that he is not only praying for a change of heart on behalf of those who neglect God altogether, but that others are included in this prayer; for all persons need a more perfect conversion of the whole being to the love of God's holy will. No one, therefore, will fail to include himself and all members of the Association in his prayer, and all will feel in return that they are sharing in the prayers of the brethren.

Reflect upon some of the advantages which are likely to follow from thus joining with Christian brethren in this prayer: — the support of sympathy which results from combination; — definiteness of mental application, aided by having a fixed time, during the continuance of which all are pledged to intercede for one common object; — increase of grace to ourselves, in consequence of the love for others which God gives; — increased sense of God's holiness, from which we all are gone astray; and of God's love in restoring us, and of the value of the souls of our brethren ready to

perish, and of our own; — a livelier interest in the conversion of those round about us; — a fuller sense of the obligation of intercessory prayer; as well as more regularity and completeness in the practice of this duty; — and, consequently, a larger outpouring of God's gifts in answer to our petitions. We know how great and unspeakable, and even beyond thought, are the many blessings which God will give to those who diligently seek Him. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of «in»." (James 5:19-20)

### 003. ON THE IMPORTANCE OF INTERCESSORY PRAYER.

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CHAPTER II. ON THE IMPORTANCE OF INTERCESSORY PRAYER. THE distinguishing attribute of the Church of Christ should be love. The love of God is her source. The love of Christ is her law. The Holy Spirit of love is her strength. “ In this was manifested the love of God toward us, because that God (the Father) sent His Only -Begotten Son into the world, that we might live through Him.” (1 John 4:9.) “ Hereby perceive we the love of God (the Son), because He laid down His life for us; and we ought to lay down our lives Jvr thy brethren.” (1 John 3:16.) “Beloved Let us love one another, for (the Holy Spirit of) love is of God, (proceeding from the Father and the Son,) and every one that loveth is born of God, and Jehoweth God.” (1 John 4:7.) Our spiritual life, therefore, is entirely dependent upon our identification with the energy of Divine love. If this Divine love is not working within us, we must die. “ He that loveth not knoweth not God, for God is love” (1 John 4:8.) This accordingly was evi dent to the very heathen in the days of the early Church. “ Behold, how these Christians love one another!” was the involuntary acknowledgment, of the world. What is it which weakens us in these latter days, if it is not the decay of love? There is much zeal for restoration.

There is much human energy on behalf of divine things. There is much party- spirit. But it surely cannot be said that there is much love.

Love is one, and love is twofold.

It is one, for all love comes from one source, which is God, — operates by one energy, which is God, — and is directed to one end, which is God.

Love cannot come from any other source but God, for if any affection does not come from God it must come from self, and whatever motives are supplied by self, must have self in some manner for their end; and where self is, there love cannot be, for love is the sacrifice of self.

Self must lose itself in the consciousness of the Divine command, or it cannot fulfil the work of love. “ I come to do Thy icill, my God,” is the exclamation of love, which shows its source.

Again: Love cannot operate by any other power but God. Every created power wearies, dies. Love is stronger than death. “ Love never faileth.” (1 Corinthians 13:8.) Love has to be continually encountering difficulties, yet is never disappointed. The energies of the world cannot rise above the world, but love is not satisfied except by rising above the world. The objects of the world are the instruments of love, but have no power to satisfy the demands of love.

They who know no higher power than the power of the world cannot have love. The energy of love is a Divine Presence inworking. “ We know that we have passed from death unto life, because we love the brethren.” (1 John 3:14.)

Again: Love is directed to one end, which is God. Nothing short of God can satisfy the yearnings of love, which is of God. Love cannot tolerate the distraction of conflicting objects.

It must have one object supreme, or it would vacillate; and that object must be equal to itself, or it would be unsatisfied. Love, therefore, which is of God, rests satisfied with no end short of the glory of God. But while love has this Divine oneness, it has also a twofold character; for the glory of God is twofold. The love of God for His own sake seeks its satisfaction in the intrinsic glory of the Divine Being. The love of man, for God's sake, seeks its satisfaction in the extrinsic manifestation of that glory. Man redeemed in Christ is the highest object of creation, crowned with glory and worship, and therefore the love of the creature culminates in the love of man, and yet man is not the object of love for his own sake, but because he exhibits by the eminence of his redeemed position the fulness of the Divine glory.

God has knit together in one His own glory and the salvation of man; and one act of love on our part comprehends in like manner both God and man. "If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20.) If we love God, therefore we must love man also; and if we love man as redeemed in Christ, begotten anew unto a lively hope, and so manifesting extrinsically the glory of God, we must love the intrinsic glory of the Creator, Redeemer, and Sanctifier. "Whether we be beside ourselves, it is to God (in the love of His intrinsic perfection), or whether we be sober, it is for your cause (as manifesting His manifold wisdom and glory). For (in both cases) the love of Christ (is that which) constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, (in order) that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. (2 Corinthians 5:13-15.) "If we love one another, God dwelleth in us, and His love is perfected in us." (1 John 4:12.)

Christian life, therefore, which is a reproduction of Divine love in the heart of man, is a reproduction of that twofold love which God has towards himself: viz, that essential internal love which is the eternal law of His own Being, and that creative external love which moved Him to give being to all things for the manifestation of His glory, and especially to raise man, although he had fallen into sin, to the participation of His own holiness, and to behold His glory. Our love to God is the proper and all-including result of our renewal by the power of His love, but our love to the brethren is a necessary, though subordinate, consequence of that renewal. "Herein is love, not that we loved God, but that God loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." (1 John 4:10-11.) Love to the brethren follows of necessity from participation in the life of Christ, and while the love of Christ, that love which He claims from us, is the constraining motive of this love to the brethren, the love of Christ, that love which He communicates to us, having exhibited it in Him self, is the principle which both gives power to love the brethren, and also furnishes the law by which this love to the brethren should operate.

We could not love one another but for this love of Christ to us. For the gift of the Spirit of love, which is our strength, is a result of His love to us. We can only love one another according to the law of Christ's love to us. For "He left us an example, that we should follow His steps. 1' (1 Peter 2:21.) Now the love of Christ is manifested in these two ways.

First, "He suffered for us, leaving us an example" herein. "He laid down His life for us, and we ought to lay down our lives for the brethren." (John 3:16.) The first act of love is self-sacrifice in

union with Christ. “ But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby know we that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things.” (1 John 3:17-20.) If our heart is conscious that we have made no sacrifice in love to the brethren, we have not taken that first step of love which is necessary to our Christian life. But the second act of Christ’s love to us is the continual act of His intercession for us. “ He ever liveth to make intercession for those who come unto God through Him” (Hebrews 7:25.) And if we have joined with Him in the first act, we may claim to join with Him in this also.

“Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, That we should believe in the Name of His Son Jesus Christ, and love one another, as He gave us commandment.” (1 John 3:21-23.) The commandment of self-sacrificing love leads on, then, to the commandment of intercessory love, with assurance of being heard. “If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death.” (1 John 5:16.) The work of intercession is the special work of Christian love. It is the work of Christ — the consummation of His work of sacrifice. In this work of intercession He calls upon us to join Him, and assures us of the sufficiency of His sacrifice to make our intercessions efficacious.

We ought, therefore, to reflect much upon the necessity of intercessory prayer, as Christian life cannot exist in energy without it; and upon its transcendent dignity, as we thereby participate in the very work of Christ upon His mediatorial throne. By virtue of this participation it is a work full of power. If the power of intercession were more fully realized it would not be so little attended to. How could we weary in intercession, if we had faith? How could we ever feel that too much time was given to it, if we reflected that it is the one work in which Christ is unceasingly occupied? “ Car, ye not watch with Me one hour? ” 1 Though man could not do so in the weakness of the night of agony, he ought to be able to do so now in the day of triumph.

How vast a change would be wrought in the Christian world, if there were a more earnest practice of intercession!

Nothing can work so great a change in the persons who use it, for it is the true exercise of Christian love, and our perfection consists in the development of Christian love. Our new life is given us, not for ourselves alone, but to use as members of the Body of Christ, joining in the work of Christ, the Head of the Body. All spiritual advancement, without increased earnestness in intercession, is likely to degenerate into mere spiritual pride. Love, which works through the consciousness and sympathy of others, is the corrective to pride, which works through the consciousness and isolation of self. Efforts of self-denying philanthropy, without increased earnestness in intercession, become in like manner only a new form of spiritual pride. In them the mind is apt to rest upon the thought of self as the doer of them, but intercession carries the mind onwards from the thought of the sufficiency of all our own efforts to the intercession of Christ, which alone makes our efforts effectual, while it is itself the moving principle of our intercessions.

If intercession is the voice of love within us, it must be the voice of a greater power than our own, for love truly unites man with God. It is the voice of the love of Christ speaking within us. The use which we make of worldly things in the work of Christ is apt sometimes to blind us to our dependence upon Christ, by the worldly result seeming to follow so naturally upon our endeavours. Intercession, while it joins us more closely to Christ, must also fill us with the deeper humility by reason of that union; for in it we handle supernatural powers, which we cannot touch but by the mediation of Christ, and the result which follows -is a result in no visible manner associated with our endeavour.

It is a simple work of dependent faith. It is a work in which God is the more glorified, because Self is lost to sight. By nothing can the soul be so much transformed into the Divine likeness, as by that work which at once teaches it the dependence of its own position, brings it into union with God through Christ, and exercises the powers of Christ in love to the brethren.

Also, there is nothing which we can do to work so great a change in others as is produced by intercessory prayer. It applies to individuals the power of the work of Christ. We may learn the importance which S. Paul attached to it by his continual admonitions. He bids the Ephesians "Pray always with all prayer and supplication in the Spirit, and watch thereunto with all perseverance and supplication for ill saints; and," he says, "For me that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel." (Ephesians 6:18-19.) This text shows us how he felt his own dependence upon the prayers of others. Indeed, the more any pray for others, the more they feel their dependence upon the prayers of others. All the works of the Church of Christ, from the labours of the Apostolate downwards, are dependent upon the united prayers of the faithful. The Church of Christ is a body of individuals.

"We are members one of another;" without corporate life and unity there cannot be individual life and strength. The effort of each individual Christian is an individual effort; but though of the individual, yet in the body of Christ. The life of each individual Christian is an individual life, but in the body of Christ.

While we use every natural means which lies within our reach for advancing each other's wellbeing, we must, above all things, endeavour to affect one another by that «>ct of mutual intercession which causes the energy of Christ the Head to thrill through the whole Body. It is thus that we must stir up the supernatural life of the Church. We must not limit the power of God in answer to prayer. He can give more than we ask or think; and when we pray for His Church to be strengthened in any way, we know that it is a prayer " which is according to His Will," and great shall be the personal blessedness of having by prayer hastened the perfection or lessened the sorrow of the Church of God.

## 004. ON THE IMPORTANCE OF UNION IN PRAYER.

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CHAPTER III. ON THE IMPORTANCE OF UNION IN PRAYER. THE efficacy of our prayers depends upon our union with Christ. If we would have them accepted we must put them by faith, as it were, into the hands of our great High Priest, that He may present them before the Father. But it is not merely between ourselves as individuals and God that he stands as Mediator.

He is the Head of the whole Body, to offer up the joint worship of the whole Church. It is, therefore, as members of His Body, individuals within the privileged communion of His Church, that we can lay claim to His mediation. Hence arises the force of His own words, "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My Name, there am I in the midst of them." (Matthew 18:19-20.) When we agree with others to pray for any matter, not only do we gain the addition of their prayers, but we intensify our own prayer by a special act of faith. In so doing we make an act of faith, not only in the mediation of Christ between our selves personally and God the Father, but also in the efficacy of that mediation as a bond of union between ourselves, uniting us one with another. Such union for prayer is consequently an act of that love which we must have one towards another if our love to God is to be a real love. When Christ has made a special promise to the efforts of united prayer, we ought certainly not to neglect it. Therefore did S. Paul so affectionately write to the disciples, "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." (Romans 15:30.) Our own prayer will also, in all probability, have the greater moral earnestness, from our sense of the human obligation which requires us to make it. The Divine obligation of prayer is general. If we are associated with others in a rule of prayer, that original obligation in no way loses the majesty of its Divine character, but it gains the marked importance which arises from general agreement upon a particular point.

Whatever is done by rule, will probably be better done than it would be if it resulted from a merely voluntary impulse. The consciousness of having agreed with others to pray for a given matter, is a perpetual admonition respecting the importance of the work, and the consequent importance of doing it as well as possible.

Private prayer has two great dangers — formality on the one side, and dreaminess upon the other.

Nothing is more calculated to wake up the heart in private prayer than the sympathy of effort in common — the knowledge that other minds are directed to one object in common with ourselves, and that we are pledged to help forward that object by the observance of a common rule.

Oh that men would more realize the blessings of united prayer! What so much as this brings out the hidden spiritual unity of our life in Christ? A congregation gathered together between the same walls may have no sense of unity. They are not necessarily all one. But an association agreeing together in prayer, how ever separated by outward circumstances, can only pray together by the very fact of the strength of a Divine unity, which no outward circumstances can break. As we are

knit together in one by the gifts of grace, so by agreement in prayer we exercise that unity. We learn its reality by acting upon it. There would be less party spirit if there were more agreement in prayer. Party spirit makes men join themselves together by external accidents. Union in prayer develops the spiritual unity which underlies many accidental diversities, and is our only life.

Union in party is of the world: union in prayer is of heaven. Amidst a world so full of turmoil, how good and joyful a thing it is to dwell together in the secret consciousness of abiding unity, and in the privacy of our intercourse with God to feel that we are not alone, but are acting together as one in Christ Jesus! In united prayer we might find more strength, if we did but seek it earnestly, than any power of the world can give. Let us remember how Ezra led up the people from Babylon. "I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require Of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek Him; but His power and His wrath is against all them that forsake Him. So we fasted, and besought our God for this; and He was intreated of us." (Ezra 8:21-23.) If the Church of God is to come up from the bondage of the world to the peace of spiritual life, and the privileges which are her own as the new Jerusalem of God, it must be by her members uniting in prayer as they go on. Which is most wonderful, — the power of united prayer, or the neglect of it? It could not be so neglected if men had faith. St. Paul appeals to the Corinthians for this active exhibition of faith when he tells them how he trusts for his deliverance, "ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf. (2 Corinthians 1:11.) If the Church were to say with one voice, Thy kingdom come, making one great effort of prayer — "with one mind striving together for the faith of the Gospel" — "having thus a lively consciousness of the power inherent in the united act, Christ would come.

Alas! if He were to come now, how little faith He would find! At least, let us all who have faith join together in using it as best we may, to hasten His coming. "When Peter was in prison, prayer was made with out ceasing of the Church unto God for him;" and should not we pray together for those who are in the bondage of sin? If we would agree to do this, many souls would be delivered. Is it not our sin, if any perish in their bondage because we cannot agree together to pray for them. The hindrance must commonly be merely a hindrance of the will. We have around us many of the signs of evil which tell of Christ's coming.

Let not that sign be wanting on our part which may make His coming a blessing to ourselves.

"I will pour," says He, "upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications." (Zec. 12:10.) The world associates for the works of the world. Surely the people of God ought to associate for the work of the kingdom of God.

Let mutual sympathy establish us in faith, and make love effectual in prayer. Let us unite together in intercession with the knowledge that Christ is at our head, and that it is His Spirit moving all our hearts which intercedes; so shall we certainly prevail. God will not weary of hearing those who are striving together in the united prayer of faith and love.

He has pledged himself to hear us when we pray. How many murmurings would be stopped if we would but make trial of His fidelity to His promise, — "Ask and ye shall have!" We are too apt to

complain of society as incurable, instead of bringing society before the notice of Christ. We can bring society before Christ in prayer as truly as the friends of the palsied man brought him to Christ; and Christ, if He see faith in us, will certainly answer us. The only thing which can make society incurable is the want of faithful agreement in prayer on its behalf. The knowledge of mutual agreement for the performance of this duty will help us to be faithful in its discharge. We should reflect upon Abraham's intercession for Sodom. It has been often noticed that Abraham left off asking, but God did not leave off giving. The world may be very openly depraved. Surely it is a good thing that its wickedness is so apparent if it drive us to pray for it. Had there been but a few men in Sodom to strengthen the intercession of Abraham, the city would have been spared.

We do not pray for the world as persons living out of the world. We are part of that world for which we pray. We are to be the salt of the earth as Christians, and surely it is by our prayers that the power of Christ is to spread from us to all round about us. Let us therefore pray, even from very desperation, at the thought of evil; but much more let us pray by reason of our loving confidence in our Father which is in heaven, that He will yet spare the world.

"Who knoweth if he will return and repent, and leave a Messing behind him; even a meat-offering and a drink-offering unto the Lord our God." (Joel 2:14.) Our prayer should be repeated prayer, earnest and prolonged.

Let us take warning from the want of repetition in the act of Joash. " He smote thrice upon the ground with the arrows and stayed. But Elisha was wroth with him, and said, Thou shouldest have smitten Jive or six times, then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice." (2 Kings 13:19.) Every repeated act of prayer, is a fresh act of prayer, and brings with it a fresh blessing.

Every lifting up of the heart to God, though it be but the effort of a moment, is a real act of prayer. However short the expression of that effort may be, though it be but a word, neverthe less, if the soul rise before God, throbbing, as it were, with repeated efforts on behalf of the object of its desire, each simple act of prayer will have its own special answer.

Many acts of prayer, made thus with intelli gent faith, in however short a time, are more efficacious than one dreamy act of prayer spread out over a long time. Meditation is of great value for individual advancement in holiness, but we want repeated acts of vigorous intercession on behalf of society at large, if the in fluence of the Church of Christ is to be felt throughout society.

We want such earnestness as we can conceive Elisha himself to have had when he stretched himself upon the body of the dead child. Let us realize that by the gift of prayer God has put into our hands a power capable of effecting the object we desire if we only use it aright. Surely any large restoration of Christian energy through out society would be as "life from the dead." It may seem as hopeless, but it is not more impos sible; and the difficulty lies not on God's side, as if He could not shed forth His grace, but on our Bide, because we make so little effort to rise out of our feebleness in asking for it. We may taka the example of S. Paul himself in praying for those who were in danger: " I would that ye knew what a conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh." (Colossians 2:1.) If there were a multitude of Christians perpetuating that conflict of prayer to God, the world must be won.

We can only grow up towards the earnestness of Elisha and S. Paul in their intercessions by trying to imitate them. We must try over and over again with increasing earnestness of will, in spite of the natural weariness of the flesh. Does a quarter of an hour seem to us a long time to be given to prayer on one subject? Surely not.

If our intercessions are earnest they will be prolonged. Can we think S. Paul was content with a quarter of an hour a-day in this conflict which he speaks of, for those who had not seen his face in the flesh? Nay; of himself, and Silvanus and Timotheus, he writes to the Thessalonians: "Night and day we pray exceedingly that we may see your face, and may perfect that which is lacking in your faith." (1 Thessalonians 3:10.) Our sympathies cannot but grow with our prayers; and as they grow till they have embraced all mankind, we shall find a quarter of an hour too short a time instead of being too long. But we must persevere. Our intercessions must be prolonged. So was the struggle of Jacob with the angel prolonged until the breaking of the day.

We must feel the whole world to be in a certain way identified with ourselves when we are interceding for the unconverted, and so must lay hold upon the Angel of the Covenant, which is our Lord Jesus Christ; for He bears the full power of the Father to distribute the gifts of heaven upon earth, and we must say: "I will not let Thee go, except Thou bless me." (Genesis 32:26.) Were not the intercessions of Christ Himself prolonged through the night when He was upon earth? If we cannot pray as earnestly as He prayed, if we cannot pray as long as He prayed, yet let us do what we can, that by this means, "we may come to the measure of the stature of the fullness of Christ." (Ephesians 4:13.) As we thus use the energies of Christ, by intercession in union with Him, we carry out His work, which is the salvation of the world.

Let us endeavour to get others to join us in our intercessions. When the people of Nineveh humbled themselves upon compulsion at the king's bidding, they obtained their desire from God. If we cannot pray like our Lord Jesus, or S. Paul, or Elisha, at least we ought to be able to pray as well as the people of Nineveh. We must not measure what we can do by what we have tried to do. Let us pray for the world in which we are, as they prayed for their city, and with the additional confidence of Christian faith; and then most surely God, who heard them when they did so at the king's bidding, will hear us when we do so at the bidding of our Great King, His Only-Begotten Son.

We must not think it a thing impossible for God to raise society to Christian life, even though it seem to us rotting in the corruption of spiritual death. Whatever days of evil may be coining on the world, we know, at any rate, that the days shall be shortened for the elect's sake. Why for their sake, if not in answer to their prayers? Let us make our calling and election sure, by joining in the prayers of God's elect. "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will aveng\* them speedily." (Luke 18:7.) Certainly He is ready to avenge those speedily who do cry earnestly; but how few, it is to be feared, in this faithless age, are crying day and night unto him. The great matter is for every one to try, as far as he can, to swell the number of those who do. We must not be afraid to be importunate with God. Since God has appointed this for us as a duty, we must act accordingly.

"If ye being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11:13.)

## 005. UNION IN PRAYER FOR THE UNCONVERTED.

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### CHAPTER IV.

#### UNION IN PRAYER FOR THE UNCONVERTED.

IT may seem presumptuous to pray for others when we so greatly need the prayers of others for ourselves. This must not keep us from praying for them. Prayer on their behalf is a solemn duty, with which our Blessed Lord has entrusted us. Kather will it be well for us to think of our selves as those who in a time of pestilence, though sick themselves, have to tend others who are sick. It is a false humility which would make us think we could not pray, or that, at any rate, we should not pray for others. We must advance in the power of prayer by the practice of prayer, and we must pray one for another, "that all may be saved and come to the knowledge of the truth." (1 Timothy 2:4.) Since Christ calls us to the work of prayer in union with Himself, we must each one of us take up the solemn resolution of Samuel the prophet, when he said to the people, "God forbid that I should sin against the Lord in ceasing to pray for you!" (1 Samuel 12:23.)

It was under a deep sense of this obligation that some few joined together to form an Association for Prayer on behalf of the Unconverted; "that is, for all who neglect God?"

Well, then, we are to spend a quarter or an hour daily in prayer for the unconverted. This must, first of all, remind us how far our own conversion is from being complete. Unless we set out with this acknowledgment our prayer will not be acceptable to God. It is as sinners, trusting with penitent faith in Christ, and seeking to be conformed to Him, that we must pray for others to be brought from their sins into conformity with the life of Christ.

Secondly, in prayer for the unconverted we must remember that they have been called into the grace of Christ, although they have neglected it, resisted it — it maybe, well-nigh quenched it. This must make us watchful for ourselves, and remind us how insecure our own position is. "Consider thy self, lest thou also be tempted." (Galatians 6:1.) We must be careful, lest in our anxiety for others, we fall back ourselves through negligence. We must feel our need of increased conversion of the heart to God, and our danger of falling away from that grace which we have already received.

How many are included in our prayer, if we pray for the unconverted! How many hear God's call without ever attending to it! We pray for all of these. Each person should endeavour to bring the matter as practically before himself as possible. This may be done, either by looking to society at large or specially interceding for those whose dangers we personally know the best. For instance: We may take the various large cities of the world, and let the eye of the mind traverse the various districts of each, and so we may pray for persons of every class throughout those cities who are living in forgetfulness of God, in ignorance or inadequate sense of their own nothingness.

Or, again, in whatever sort of neighbourhood we may be living, we may take the several classes which people it; some tempted by riches to forget God; others, by poverty, held back from loving

Him; some, with temptations of the intellect, weaning them from Divine truth, and settling down in unbelief; others with temptations of the passions and of the appetites, making little or no effort to abstain from bodily sin.

Or, again, we may take individuals whom we know to be addicted to anything definitely sinful, or wanting in some plain and necessary virtue. Those who are most dear to us will naturally be the chief object of our prayers. So S. Paul prayed for his kinsmen according to the flesh. If individuals in every family, knowing some habitual sin in those near to them, were to pray for the conversion of their near relations guilty of those sins, negligences, or ignorances, how many souls would be saved to God!

Again, in steamboats, railways, omnibuses, public meetings, and in the streets as we walk through them, we are often brought accidentally into contact with multitudes, whom we must know to be needing conversion to God. What an atmosphere of blessing we might carry about with us, if at such times, and in such places, we were to be praying for the conversion of those round about us, and remembering the work we have promised to undertake in joining the union which has to pray for the unconverted.

People would not find waiting times so tedious as they do, if they would take up heartily with the work of this Association, which can be done in any place and at any time. The more people accustom themselves to pray for others the better they will do it. God does not need many words from us. S. Paul is wellnigh satisfied with enumerating the names of persons when he sends his salutations. So we may well be satisfied with bare enumerations of classes or individuals when we speak to God, and say for them and for ourselves, " Lord, have mercy upon us."

Add to this as much as possible the minor but most necessary efforts of ejaculatory prayer.

If you are really anxious for God's glory in the conversion to Him of souls which are now doing despite to His grace, you will certainly lift your own heart up to Him without ceasing.

One word more to those who join this Association. If prayer is real, it will not be empty.

If it is real, so as to move God, it will move your self. Love will lead you on to do something for those who are the objects of your prayer. If you have not opportunity of doing something for those individuals, yet you will try and do some thing which may help the unconverted to seek the means of grace. If you do not know how to Bet about the work now, you will think till you do know how to set about it. " Where there is a will there is a way." Your hand will help in some good work for them. While you pray to God for them, seek, by some act of self-denial, to bring the means of grace more within their reach, and more within their knowledge; and take heed that your own life is ordered by such a careful solicitude for God's glory, that the imperfection of your own conversion may not be a stumbling-block to those who are wandering out of the way. If you would speak to God, you must live with God. If you would pray for men, you must live for God. You will succeed in drawing others away from self in proportion as you have sacrificed self in the love of Christ.

You will succeed in becoming dead to the thought of self in proportion as you are earnest in the desire to bring others to the love of Christ. The blessing of prayer consists in the very fact of the soul being brought under the gracious influences belonging to a close communion with God. The blessedness of such communion, its present blessedness and its permanent result, is the same,

whether we pray for others or for our selves. But then we shall probably realize the Divine power more fully, and so we shall hold better communion with God, if we have definite objects of prayer external to ourselves, than if we merely spend our time in aspirations after a holy life. We must avoid selfishness, even in praying for ourselves. There may be a mere dreamy desire of our own good without effort at improvement. Nothing will benefit ourselves or correct selfishness more than an earnest habit of intercession for the spiritual advancement of others. What you realize as desirable for others you will desire for yourself. If you ask God to help others to attain it, He will help you. If you have any definite purpose which brings you really into communion with God, you will find His power gradually drawing your whole self more perfectly under His influence, so that all your energies will be sanctified, quickened, strengthened, controlled, illuminated, and made to triumph by Him. The more you pray that others may be better, the more you will work by the help of God's grace, to make yourself better. Prayers without a purpose may leave us unchanged, but if we have a real purpose in our prayers we shall get a real purpose in our lives.

## 006. SUGGESTIONS AS TO THE MODE OF SPENDING ONE QUARTER OF AN HOUR DAILY...

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### CHAPTER V.

#### SUGGESTIONS AS TO THE MODE OF SPENDING ONE QUARTER OF AN HOUR DAILY IN PRAYER FOR THE UNCONVERTED.

1. THE first thing will be in this, as in all prayer, to place yourself in the presence of God in deep humility, and self-abasement, in the knowledge of your own sinfulness. The fruit of prayer is often lost, and times intended for prayer pass away in mere meditation, because we omit to gather up our thoughts in the name of the Father, and of the Son, and of the Holy Ghost.

Remember that you are speaking to God, and that God is listening and looking, waiting to answer you. This will make you feel yourself a sinner, if you do it rightly, and the involuntary ejaculation of your heart will be, Lord, when shall I be fully converted to thee? God be merciful to me a sinner/ It is very necessary that you should begin thus humbly if you would intercede for the benefit of others, and not to your own condemnation.

2. The second thing will be to consider the mediation of Christ, as your only claim for a hearing from God. This act of the mind may be combined ordinarily with the recitation of the name of the Holy Trinity, for the knowledge of the Trinity is only through the mediation of Christ. But it may also be expressed as a separate act of devotion. It is especially fitting we should thus begin our intercessions for others; we need not only the intercession of Christ for ourselves, but also His mediation to make an intercession for others acceptable. We do not dare to pray for others as if we were better than they; but we come to use that mediation which all may use if they will come in faith.

You may say somewhat after this sort: "Lord Jesus, I come near in the confidence of thine own promise. — 'WHATSOEVER YE SHALL ASK THE FATHER IN MY NAME HE WILL GIVE IT YOU.'

Thou hast received gifts for men. Make Thou my prayer to be acceptable on behalf of all who need."

3. You will then probably say, as an introduction to prayer for yourself and others, —

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, &c.

4. Consider the various persons in whose welfare you are most interested, and make a general intercession on their behalf, after this sort: Lord have mercy on all whom I specially love, and draw their hearts unto Thyself.

Let this be said solemnly, and with deliberation, so as to give the mind time to recall the various objects which are of interest to you, whether classes or individuals.

You will, of course, have prepared your mind before coming to prayer with a general knowledge of what you are going to pray for. Endeavour beforehand to classify in your own mind, as far you can, the particular portion of society in which your own lot is cast, and for which you will generally try to pray.

5. You will now advance to more special intercessions, getting up one by one those classes, and in certain cases naming those persons, for whom you have made this general intercession.

Bishop Andrewes's Devotions will supply you with a model of specification.

We are each of us thrown into connection with particular portions of society. Our own lot varies oftentimes very greatly from one period to another. Sometimes each day brings us into connection with a new phase of society. Do not let your prayers be too much stereotyped. Alter the details of your prayer in some respects according to the daily changes of your life. Have a certain portion of regular objects of intercession, whether written down on paper or retained in the memory. Then let these objects be individualised further or multiplied, according to the special relationships in which from day to day you find yourself.

6. Feel yourself to be now engaged in the work of bringing up before God, through the mediation of Christ, various classes of society, various individuals — relations, friends, acquaintances, superiors, dependants, servants, public characters unknown to yourself except by name, strangers with whom those you love are for the time associated, This will make you too sensible of the reality of the work you are engaged in to allow of your needing many words. The mere enumeration of titles and names will be quite enough, if you are careful, as you mention the name of each, to lift up your heart to God with an echo of the "Have mercy " said at the beginning.

It will probably, however, be advisable to break up the intercession into sections. For instance, in praying for a family you may say, " O Lord, have mercy upon [this] family;" and then simply enumerate before God the individuals by name. Or in praying for a district you may say, " Lord, shed forth Thy Holy Spirit upon this parish [or street or city]; " and then simply enumerate before God the families whose names you know.

All this comes within the scope of intercession for the unconverted, for it will be seen at once, that even those who are striving to serve God should not be passed over, for they need to be drawn more and more to God; and secondly, it is to be feared that whatever household or district we may take in review, the number of those who are earnestly seeking God is insignificant compared with the number of those who are wanting in all conversion of heart to God; and thirdly, when we do know of any who are striving to serve God, we should pray for them with a view to the conversion of those round about them: in which case our words " Have mercy " will mean, " Enable them to carry out Thy work in their own hearts, and in winning others to love Thee also."

Pass not judgment on the individuals for whom you pray. Your prayer for those who need conversion altogether will not be hindered by your asking God to have mercy on those who need conversion in its higher stage, that they may be enabled by Divine grace to persevere and to attain perfection.

You need not then be solicitous about words. A simple "Have mercy" is enough to bring down from God upon every soul the particular graces most necessary for the perfection of that soul.

7. And yet there are doubtless some souls about whom, for many reasons, you will feel especially anxious, and classes of society be set with difficulties which you are specially familiar with. In prayer for these it will be well to pause, and enumerate some of the circumstances which cause them danger. "When you resolve to pray more at length for any object, you may begin by a special invitation of each Person of the Blessed Trinity, — Lord, have mercy upon [him or them], Christ, have mercy upon [him or them], Lord, have mercy upon [him or them]. And having done this, you may, if you are praying for a parish, or a school, or a household, enumerate the various elements of difficulty which stand in the way of its well-being, saying, "Lord, quell the unruly," or "reconcile the quarrelsome," or "check the dishonest," or "enable the church to be built;" or, if you are praying for an individual, you may enumerate any besetting sins that you are aware of in connection with that individual, or any temptations to which the individual is exposed, saying, "Lord, deliver him from the habit of [swearing, obstinacy, covetousness, self-conceit, &c.];" or "Lord, deliver him from the temptations to [unbelief, impurity, gambling, dissipation, &c.], to which he is exposed."

8. This increased degree of specification will, from time to time, vary your litany, so that the mere enumeration of objects of intercession will be no tedious work to you. You will, however, find that your intercession gains much in reality and earnestness if you pause at certain stages, and say the Lord's Prayer on behalf of all whom you have mentioned. For instance, if you are praying for a scattered parish, you may have enumerated the families living in one hamlet. This enumeration has been diversified by a special mention of individuals in certain families, and also by a special mention of certain temptations besetting the whole clump of houses perhaps, or some particular family, or some one soul. The mind need not weary, and yet it will find a great solace in gathering up all the wants it has considered in the words of Christ Himself.

Therefore, before passing to another hamlet of the parish, it will be well to rest, as it were, in the mediation of Christ, the Good Shepherd of all, and say the Lord's Prayer. For this purpose it is desirable to familiarise the mind with the exhaustless meanings of the Lord's Prayer.

We sometimes hear persons complain of the number of times that the Lord's Prayer occurs in the public service.

It may be doubted if persons can at all know its meaning, who are content to think it enough that they have said it once. The oftener we say it, if we say it devoutly, the oftener we shall wish to say it.

Alas! how often it is said thoughtlessly and profanely!

If we try to say it with any thought of its deep spiritual meaning, we shall feel that there is no mode in which the soul can rise up to God, and lose the thought of self in Divine Intercession so sweetly

and so powerfully, as in yielding itself up to the impulse of the words of Christ.

9. Having uttered the Lord's Prayer as an expression of conscious unity with Christ, the Mediator, you cannot but offer some thanks giving. Faith is not only a source of power, but also of joy. "The fruit of the Spirit," of Christ within us, "is joy." (Galatians 5:22.) At no time can we feel this more than when we are conscious that God has accepted us, unworthy as we are in ourselves, nevertheless in Christ, to be channels by which the stream of Divine sanctifying power should issue forth for the refreshment of a world wearied by sin. To express this thankfulness at certain intervals will give you refreshment, so that you will return to the work of intercession with the greater energy. Prayer and thanks giving cannot be dissociated, if we know what it is to speak to God in the name of Christ, in the unity of the Body of Christ, in the power of the Spirit of Christ. "Pray without ceasing," says the Apostle, and "in everything give thanks, for this is the will of God in Christ Jesus concerning you." (1 Thessalonians 5:17.) You may say, "Praised God, who hath not cast out my prayer, nor Mrned His mercy from me." (Psalms 66:18.) 10. You will probably draw to a conclusion by Baying the Belief or the Gloria Patri. In saying the Belief, you should especially remember that you are glorifying God for desiring that sinners should be converted to Himself. For instance, when you say "Maker of Heaven" you will remember that God has caused a place to be prepared in Heaven for those for whom you are praying, and that it will be their own fault if they forfeit it. When you say, "Maker of Earth," you will remember that God created, as means of blessing all those things, gifts of mind, body, and estate, which the unconverted abuse to their own hindrance. Dost not thou often do the like? When you say, "Jesus Christ our Lord was conceived by the Holy Ghost, born of the Virgin Mary, you will remember He came down to sanctify all mankind, for a small part of which you have been praying. When you say, "He was Crucified," you will remember that, but for His Cross and Passion, neither you nor any of those you have been praying for could have attained to heaven. When you say, "He sitteth on the right hand," you will remember that He ever liveth there to make intercession for you and all His people, and that you for one short quarter of an hour have been watching with Him.

Oh! unspeakable privilege! If we weary to be doing on earth what Christ is always doing in heaven — if we are ever tempted to think we might be better employed (unless we have some specific duty to fulfil) —it must be because we do not realize what we are about. At the very best it is to be feared we rise little above the form of prayer. We know little of the power. If we knew the power of prayer to the full we never should weary, for it would sustain us while it refreshed the world. When we shall know it to the full, we shall do nothing else; for we shall be with Christ, and be identified with His intercession. His intercession will be the strength of our life and the law of our lif e, until the praise of prayer in the mediatorial kingdom is exchanged for the praise of unbroken thanksgiving in the beatific vision. When you say, "I believe in the Holy Ghost" you will remember that it is the work of the Holy Ghost to convince the world of sin, and of righteousness, and of judgment. When you say, "I believe in the forgiveness of sins," you will remember that no sins are so great that God cannot forgive them, if sinners are brought under the influence of the Holy Ghost; and you will remember how greatly your sins need to be forgiven, day by day, when you turn aside for a moment to walk in your own strength, and weaken by so doing the habitual sanctification of the Holy Ghost. When you say, "I believe in the life everlasting," you will remember that you have been praying for others — not with a view to their success in worldly objects, but in order that they may attain everlasting life.

You will thus say the Creed as an act of faith giving power to your prayer. Or if you say the "Gloria," you will say it with a like application.

Glory be to God in the conversion of sinners.

11. You may then conclude by saying some versicles out of the Prayer Book or Psalter; e. g.:

" Lord, deal not with us after our sins.

" Neither reward us according to our iniquities."

12. You will do well to end as the Publican prayed. Who are you that you should intercede for others? Follow his example, therefore, who '« smote upon his breast, saying, " God be merciful to me a sinner!"

## 007. ON SUITABLE DEVOTIONS.

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### CHAPTER III. ON SUITABLE DEVOTIONS.

IT may be well sometimes to vary the manner in which the quarter of an hour shall be spent.

While it will often be useful to devote it simply to that natural form of litany which each person's own experience will suggest to him, praying for as many persons as can be remembered and classified, it will also be desirable at times to devote one's self specially to more detailed prayer for a less extended sphere.

Litanies gathered out of Scripture are very serviceable for this purpose. Whilst our own knowledge of the world supplies us with materials drawn from the consideration of human necessity, the word of God supplies us with materials drawn from the manifold excellences of the Divine bounty. We should at times chiefly endeavour to realize human necessity, considering how many there are who are in need and merely reflect, — "God through Christ can supply all, and thus have mercy upon all." We should at other times chiefly endeavour to realize the gifts of God in their manifold perfections, and merely reflect, — "All mankind need them; some more, some less, in their degree of need, but all would be equally impotent without them" We may think either of the various needs of men, and form them into classes accordingly; or of the various graces of God ready to descend on all, and make the divisions of our prayer in reference to these. Whichever way we generalise, God can specify. We may either say, Give Thy grace to this person, and this, and this: or we may say, Give this grace, and this, and this to all. Let us realize what He has to give, and ask Him to give to each according to their need. We have helped an unconverted world if we have said heartily, "Have mercy upon us." Appeal, therefore, to God, on behalf of all men, by enumerating the various tokens of His love. Consider the attributes of God; the details of the Life, and Passion, and Glorification of Christ; the manifold operations of the Holy Ghost: and in the strength of faith which each separate contemplation supplies, say for yourself, and for all who need to be drawn to God, "Have mercy upon us."

Again, the mind should be accustomed to an expanded application of the Psalter. It is most desirable to know what Psalms meet special wants of mankind. We should not rest in the mere form of words according to their first meaning. We should apply them spiritually. The Holy Spirit would have us use the Psalter as a divine yearning for the redemption of mankind, and the manifestation of the glory of the Redeemer. Try, then, and use the Psalms in this way,— pausing after each sentence, not for the purpose of meditation, but of application. Meditate on the Psalter at other times, in order that you may apply it at this time.

If you do not see how any particular verse bears upon the subject of your intercession, pass on at once to the next: but try and gain a living familiarity with the Psalter, by a habit of applying it thus to the subject for which you intercede. In prayer for the unconverted, the Penitential Psalms will be especially suitable; but many others will suggest themselves to a thoughtful reader, suited to various needs of the human soul whilst under the bondage of sin.

Collects also out of the Prayer Book will be very useful in this way, if you have selected such as you think appropriate beforehand. They are treasures carefully gathered from the storehouse of Scripture, and should be used as having there fore a specially Divine power.

Above all, familiarise yourself with an expanded, applicatory use of the Lord's Prayer.

Develop each sentence into various particulars. The more you do so, the more you will find its efficacy. It may be done with more or less of detail. A most desirable — it might almost be said, a necessary — practice is to say the Lord's Prayer daily, with simple pauses for a few seconds between each sentence, waiting upon God to reveal His own gracious intentions in the prayer which He Himself has given, and offering up all the powers of the soul along with each sentence to Him, in the consciousness that it contains more than the mind of man can fathom. In all prolonged prayer it is most important to remember, that it is not variety of words of magnificence of expression which God requires. The one thing needful for our prayer is simple earnestness; and this is probably better secured by attentive repetition of short forms, " saying the same words " (Matthew 26:44) over and over again, after the example of our Lord in His agony: not as if God needed to be persuaded, but in order to develop in ourselves, and make evident before Him, the earnestness of faith, which acknowledges its nothingness in childlike dependence upon God through Jesus Christ.

"According to your faith it shall be done unto you." (Matthew 9:29.)

Consider the importunity in prayer counselled us by our Lord Jesus Christ himself in Luke 11:8. Consider, again, — with especial reference to the needs of the Church of Christ, by reason of the coldness and unconverted state of populations professedly Christian, — the parable of the unjust judge. If we really desire the conversion of the world round about us, we certainly are desiring what is according to God's will; and " this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us: and if we know that He heareth us whatsoever we ask, we know that we have the petitions that we desired of Him." From this let us go on to the same conclusion to which S. John guides us: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." (1 John 5:15-16.)

We may ask for worldly things, and not get what we ask, by some mixed motive which destroys the sincerity of our prayer. If we apply ourselves really to seek spiritual blessings on behalf of others, we shall learn the more perfectly to pray at all times; we shall form a right spirit of prayer, and thus shall our temper be trained to the faith and submission which are requisite for successful prayer. " Ye have not," says S. James, "because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you." (James 4:3-8.) We must draw nigh to God as representatives of our fellow-men for whom we pray, who know not how far off from Him they are. We must resist the devil on behalf of our fallen men; sympathising with'th emas partakers of a common humanity, fallen under the dominion of sin, but redeemed by the Blood of Christ, and sanctified by His grace. " Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruits." So let us pray for the outpouring of God's Holy Spirit on dry and deadened hearts, that they may be

made fruitful. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:17-20.) The spread of immorality in some classes of society, and of unbelief elsewhere, should rouse us to try the power of fervent prayer. If the prayer of a righteous man availeth much of old, much more shall the prayer of the Christian avail which puts in operation all the meritorious righteousness of the Man Christ Jesus, our Divine Mediator. Let us bear in constant remembrance His own words: " Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." (John 14:13.) And again, " Whatsoever ye shall ask the Father in My name, He will give it you." Until His passion no prayer had been offered in Christ's name; but now He bids us "ask and receive, that our joy may be full." (John 16:23-24.)

"The Lord's hand is not shortened that it can not save, nor His ear heavy that it cannot hear." (Isaiah 59:1.) Let us therefore come to Him on behalf of our brethren, and He will accept our petitions.

" Look down from heaven, and behold from the habitation of Thy holiness and of Thy glory, where is Thy zeal and Thy strength, the sounding of Thy bowels and of Thy mercies towards me? are they restrained? Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, Lord, art our Father, our Redeemer; Thy name is from everlasting." (Isaiah 43:15-16) A LIST OF COLLECTS Which may appropriately be used in prayer for the Unconverted.

Advent 1. That we and they may rise from darkness to light.

Ash- Wednesday. That we and they may have true repentance.

Holy Innocents. That we and they may be purified from all vices.

Advent 4. That we and they may be delivered from the corruption of nature.

Trinity 1. That we and they may be delivered from the weakness of nature.

Trinity 12. That we and they may be delivered from the penalty of sin.

Trinity 21. That we and they may be delivered from the stain of sin.

Trinity 24. That we and they may be delivered from the bondage of sin.

Good Friday. That we and they may be delivered from ignorance, hardness of heart, and contempt of God's word.

S. Andrew. That we and they may be delivered from hesitation.

S. John Baptist. That we and they may be delivered from timidity.

S. James. That we and they may be delivered from worldly affections.

S. Matthew. That we and they may be delivered from covetousness.

Lent 2. That we and they may be delivered from impurity.

Epiphany 4. That we and they may have support amidst temptation.

Trinity 18. That we and they may have goodwill to resist temptation.

Trinity 8,15. That we and they may be kept from outward impediments.

Easter 3. That we and they may eschew what is contrary to Christian profession.

Easter-even. That we and they may be dead to the world.

Circumcision. That we and they may walk in obedience.

Advent 3. That we and they may profit by the ordinances of grace.

Epiphany 6. That we and they may realize our divine hope.

Easter 4. That we and they may strive after the promises of God.

Easter 5. That we and they may have guidance to fulfil God's law.

Trinity 9. That we and they may have strength to fulfil God's law.

Whit-Sunday. That we and they may be taught by the Holy Ghost.

Trinity 19. That we and they may be ruled by the Holy Ghost.

Ascension. That we and they may ascend in heart to heaven.

Trinity 7. That we and they may delight in the covenant of God.

Trinity 6. That we and they may love God above all things. THE FOLLOWING SHORT POEM IS IN DAILY USE BY MANY.

Ant. Turn us, God our Saviour, and let Thine anger cease from us.

O let the wickedness of the ungodly come to an end, But guide Thou the just.

ALMIGHTY GOD, we beseech Thee to hear us. our prayers for such as sin against Thee, or neglect to serve Thee {especially those in... and others for whom our prayers are desired" that Thou wouldest vouchsafe to bestow upon them true repentance, and an earnest longing for Thy service; through Jesus Christ our Lord.

Amen.

## 008. THE MANUAL OF INTERCESSORY PRAYER.

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THE MANUAL OF INTERCESSORY PRAYER.

PART II.

ARRANGED BY

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PREFACE. THIS Manual has been compiled in order to supply a want which some persons have felt in their endeavour to devote more time and energy to the work of Intercession. It is specially addressed to the members of an Association for Intercessory Prayer, which was formed amongst us some time ago. It is not, however, intended to be in any way binding upon our fellow-associates. It is only put forth as a book of suggestions. Since a facility in detailed intercession for various classes can only be acquired by familiarity with different sections of society, more perhaps than many persons have who are willing, nevertheless, to undertake this work of love along with us, the forms of this book may be found helpful. In putting it forth it is by no means wished that a formal or rapid repetition of these Collects should take the place of mental prayer. A blank space, marked by a few dots, is left in most of them, where the person who uses the prayer can pause to supply the names of individuals (if such there be) in whom he is specially interested. Of course, also, the divisions of society are too many for it to be possible that all classes of persons should be commemorated in a short manual like the present. Individuals will find it well to supply such omissions for themselves.

It will also be desirable for persons who use this Manual to set apart certain Collects for particular days. Thus (if it be so wished) all may be used regularly once in the week or month, and others which more immediately interest ourselves may be used oftener, — some daily. May all our prayers tend to God's greater glory, and those who pray together be together partakers of that glory when it shall be revealed 1.

N. B. Those Collects to which the names of the authors are appended are frequently very much abbreviated in form, although in substance remaining unchanged.

Some of the Collects can only be used under special circumstances, as will be manifest by the titles prefixed to them.

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## 009. A LITANY FOR THE CONVERSION OF ALL MEN

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HELPS TO INTERCESSION. A LITANY FOR THE CONVEKSION OF ALL MEN.

O GOD the Father, of heaven: have mercy upon us miserable sinners.

O, God the Son, Kedeemer of the world: have mqrncy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners. holy, blessed, and glorious Trinity, three Persons, and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Spare us, good Lord. From evil tempers and self-will, Good Lord, deliver us.

2 A Litany. From the vanity of worldly pleasure and the anxieties of worldly business, Good Lord, deliver us. From the guile and malice of the devil, Good Lord, deliver us. From all want of faith in Thy power, wisdom, and goodness, Good Lord, deliver us. From all want of Thy holy fear, from irreverence in Thy worship, frdm neglect of Thy commandments, and from forgetfulness of Thy continual presence, Good Lord, deliver us. From all want of love to Thee, and blindness to Thine excellence, Good Lord, deliver us. From all want of trust in Thine almighty power.

Good Lord, deliver us.

[CoMM. I. ] From the worship of any creature, by superstition, covetousness, or undue affection, Good Lord, deliver us.

[CoaiM. II. ] From misconceptions or unworthy ideas of Thine infinite Majesty, Good Lord, deliver us.

[COMM. III. ] From timidity in confessing lhee before men by reverent homage of mind and body, Good Lord, deliver us. A Litany. it From profanation of Thy holy Name, by levity in sacred things, Good Lord, deliver us. From forgetfulness of our dedication to Thee, as baptized in Thy holy Name, Good Lord, deliver us. From ignorance of the power of holy ordinances which are administered in Thy holy Name, Good Lord, deliver us.

[CoMM. IV. ] From neglect of Thy presence in the assembly of Thy people, by irregular at tendance or wandering thoughts, Good Lord, deliver us. From want of reverence towards Thy holy Word, Good Lord, deliver us. From the maintenance of private opinions and human traditions making it of none effect, Good Lord, deliver us. From the neglect of times set apart for Thine especial worship, Good Lord, deliver us. From seeking our own present gratification on Thy holy day, to the hurt of the soul, Good Lord, deliver us. From a want of pure intention in devoting all actions to Thy glory, Good Lord, deliver us.

B 2.

4 A- Litany. From neglect of honouring Thee with the firstfruits of our increase, and the tenth of our substance, Good Lord, deliver us. From the love of self, from boasting, pride, and blasphemy, and from forgetfulness of our entire dependence upon Thee, Good Lord, deliver us.

[CoMM. V. ] From want of reverence to parents, and others that have lawful authority over us, Good Lord, deliver us. From want of love to those whom Thou hast made the channels of life to us, whether natural or spiritual, Good Lord, deliver us. From want of thankfulness to Thee for the blessings of natural birth and subsequent sanctification, Good Lord, deliver us. From pride of station, and discontent with appointed superiors, Good Lord, deliver us. From boldness of demeanour, or discourtesy in word or action, Good Lord, deliver us. From despising Thy goodness in any of Thy people, Good Lord, deliver us.

[CoMM. VI. ] From malice and hatred; from party-spirit, and vindictiveness, Good Lord, deliver us. A Litany. 5. From fierceness of temper, irritability, and sullenness, Good Lord, deliver us. From all words or actions which may injure others, whether collectively or individually, Good Lord, deliver us. From any habit that is inconsistent with our domestic duty and natural affection, Good Lord, deliver us.

[CoMM. VII. ] From all impurity, whether in thought, word, or deed, Good Lord, deliver us.

From fastidiousness of diet, from the undue indulgence of appetite, and from all enervating gratifications of the flesh, Good Lord, deliver us. From vanity of dress and bodily display, Good Lord, deliver us.

[CoMM. VIII. ] From falsehood and injustice in contracts and promises, from false pretences and theft, Good Lord, deliver us.

[CoMM. IX. ] From sneering and disparagement, from exaggeration and slander, Good Lord, deliver us. From all untruthfulness, Good Lord, deliver us.

[CoMM. X. ] From idleness, from all discontent

6 A Litany. with our own position, and from envy and covetousness, Good Lord, deliver us. From the desire of anything but what is agreeable to Thy will, Good Lord, deliver us. By the mystery of Thy holy Incarnation, Good Lord, deliver us. By Thy Birth and subjection to the law, Good Lord, deliver us. By Thine obedience to the parents whom Thou didst adopt, and by the toil of Thy poverty, Good Lord deliver us. By Thy Baptism, Fasting, and Temptation, Good Lord, deliver us. By Thine endurance of contradiction, and by Thy compassion for Thine enemies, Good Lord, deliver us. By Thy watching in prayer, Thine Agony and bloody Sweat, Good Lord, deliver us. By Thy Cross and Passion; Thy Death and Burial, Good Lord, deliver us. By Thy glorious Resurrection and Ascension, Good Lord, deliver us. By Thy Mediatorial Intercession, and the gift of the Holy Ghost, Good Lord, deliver us. A Litany. 7. By Thy desire for the sanctification of Thy Church, Good Lord, deliver us. By Thy mercy in our election to be Thy people, Good Lord, deliver us. In all seasons when we are tempted by the corruption of the flesh, or the violence of the wicked one, Good Lord, deliver us.

We sinners do beseech Thee to hear us, Lord God; and that it may please Thee to perfect Thy holy Church in unity of faith and discipline, We beseech Thee to hear us, good Lord. That it may please Thee to provide Thy Church with all that is outwardly necessary for the accomplishment of Thy work in the conversion of souls; We beseech Thee, &c. That it may please Thee to give Thy Priests a spirit of faithfulness, devotion, and love towards Thyself;

We beseech Thee, &c. That it may please Thee to make them examples to Thy flock, in the sanctity of their conversation;

We. "beseech Thee, &c. That it may please Thee to touch the hearts of all who minister in holy things with a reverent, appreciation of Thy holy mysteries; We beseech Thee, &c. That it may please Thee to stir up within them

8 A Litany. the spirit of wisdom, that Thy Church may be enabled to execute Thy holy will in all perfectness;

We beseech Thee, &c. That it may please Thee to give them an earnest zeal, and a tender care for souls; We beseech Thee, &c. That it may please Thee to increase the number of those who labour in Thy harvest; We beseech Thee, &c. That it may please Thee to stir up the zeal of all Thy faithful people, for the promotion of every good work;

We beseech Thee, &c. That it may please Thee to cast out of Thy Church all error and worldliness, and to strengthen her with faith and purity; We beseech Thee, &c. That it may please Thee to supply whatever is wanting to Thy Church, and to amend whatever is amiss in her;

We beseech Thee, &c. That it may please Thee to unite for ever in Thy love all who are joined with us in the observance of any outward rules of life; We beseech Thee, &c. That it may please Thee to pardon those with whom we have at any time shared in sin, giving them repentance if they have not repented, and

4 Litany. 9. perfecting their sanctification according to Thy will;

We beseech Thee, &c. That it may please Thee to bless, according to their several necessities, all those who have asked our prayers;

We beseech Thee, &c. That it may please Thee to forgive those who have done us any wrong, and to keep us from anything which may stand in the way of perfect reconciliation between us;

We beseech Thee, &c. That it may please Thee to bless the Queen, and all the Royal Family;

We beseech Thee, &c. That it may please Thee to bless those who are high in station, and to make them eminent in piety;

We beseech Thee, &c. That it may please Thee to direct the consultations of the Parliament to the advancement of Thy glory, and the well-being of our nation at home and abroad;

We beseech Thee, &c. That it may please Thee to confer all places of trust and honour on such as are most truly fitted and disposed to serve Thee and promote the good of those committed to their charge; We beseech Thee, &c. That it may please Thee to incline all whom

10 A Litany.

Thou hast endowed with wealth, power, and wisdom, to live in subservience to Thy holy will;

We beseech Thee, &c. That it may please Thee to make them more conscious of their responsibility, and more liberal in the promotion of holy objects; We beseech Thee, &c. That it may please Thee to raise up among us a deeper sense of truth and justice in commercial dealings one towards another;

We beseech Thee, &c. That it may please Thee to keep us from all unholy wars, and to prosper our army with courage, discipline, and piety;

We beseech Thee, &c. That it may please Thee to strengthen in habits of industry all who are called to manual labour;

We beseech Thee, &c. That it may please Thee to prosper our farmers and agricultural labourers, and to raise our vil lages from the degradation of sin; We beseech Thee, &c. That it may please Thee to make employers more careful on behalf of those who serve them; We beseech Thee, &c. That it may please Thee to fill with Thy true knowledge all who have the education of youth; We beseech Thee, &c. A Litany. 11. That it may please Thee to keep the young from the seductions of worldly pleasure, that they may grow up in Thy favour;

We beseech Thee, &c. That it may please Thee to restrain the headstrong passions of men;

We beseech Thee, &c. That it may please Thee to bless the aged, for giving their past sins, and hallowing with Thy grace the small remnant of their lives; We beseech Thee, &c. That it may please Thee to have mercy upon all who at this moment are near to death, and to. grant them forgiveness of sins, and a happy entrance into Paradise;

We beseech Thee, &c. That it may please Thee to cleanse our cities from all impurity, revelry, and unseemliness; We beseech Thee, &c.

That it may please Thee to inspire the rich With an earnest care for the removal from them of all such temptations to vice as arise from want of better social arrangement and regulated houseroom;

We beseech Thee, &c. That it may please Thee to bless our seaports and colonies; and to grant that those whopromote the wealth of the country may not lose Thy true riches;

We beseech Thee, &c.

12 A. Litany. That it may please Thee to lead all persons to Beek their happiness from Thee alone; We beseech Thee, &c. That it may please Thee to extend the means of grace to all in our own land, and in our colonies, who have them not;

We beseech Thee, &c. That it may please Thee to convert all hardened sinners;

We beseech Thee, dc. That it may please Thee to pardon those who think or speak evil of us; and to unite us in mutual charity;

We beseech Thee, &c. That it may please Thee to overcome theprejudices of those who keep aloof from the teaching of Thy holy Word;

We beseech Thee, &c. That it may please Thee to extend the knowledge of the faith to those who have not heard thereof;

We beseech Thee, &c. That it may please Thee to bless all existing missions, and to increase their number; We beseech Thee, &c. That it may please Thee to have mercy upon all who are in error, and bring them into the way of Thy truth;

We beseech Thee, &c. A Litany. 13. That it may please Thee to bless all Christian nations, purifying them from every taint of infidelity or superstition, and perfecting them in the faith;

We beseech Thee, &c. That it may please Thee to make all nations to be at peace one with another, as befits the unity of Thy Holy Church;

We beseech Thee, &c. That it may please Thee to pardon our sins, whereby we have marred the progress of Thy kingdom;

We beseech Thee, &c. That it may please Thee to hasten the day of Thine appearing, and the consummation of bliss to those who are at rest;

We beseech Thee, &c. That it may please Thee to give us meanwhile an earnest longing for it, that we may live in its expectation;

We beseech Thee, &c. That it may please Thee to perfect us now in Thy love, that we may hereafter attain to the full fruition of Thy glory;

We beseech Thee, &c.

Son of God: we beseech Thee to hear us.

Son of God: we beseech Thee to hear us.

Lamb of God: that takest away the sins of the world;

Grant us Thy peace.

14 A Litany.

Lamb of God: that takest away the sins of the world; Have mercy upon us.

Christ, hear us.

Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us. Our Father, &c.

Lord Jesus, teach us to love Thee, and to abide with Thee in the love of the Father for ever.

Amen.

N. B. — Persons using this Litany may take different portions for different days, if it be too long to be said throughout. The deprecations assigned to the Ten Commandments may at times be omitted, and the suffrages between the two black lines pp. 9 and 12.

## 010. A LITANY FOR SCHOOLS.

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A LITANY FOR SCHOOLS.

O GOD the Father, of heayen: have mercy upon us miserable sinners.

God the Son, Redeemer of the world: have mercy, &c.

God the Holy Ghost, proceeding from the Father and the Son: have mercy, &c. holy, hlessed, and glorious Trinity, three Persons and one God: have mercy, &c.

Remember not, Lord, our offences, &c.

Spare us, good Lord. From worldliness and irreverence, from conjempt and negligence of grace, and from all for<sup>^</sup>etfulness of grace received, Good Lord, deliver us. From dishonouring Thy holy Name and Thy Word, Thy holy Church, and all holy Seasons, Good Lord, deliver us. From disobedience and want of regard to all those whom Thou hast set over us, Good Lord, deliver us. From malicious and revengeful thoughts, from angry and evil tempers, and from want of love cue to another, Good Lord, deliver m.

26 A Litany for Schools. From impurity, whether of mind or body, from sensual indulgence, in touch or taste, from vanity in dress and from all consideration of self, Good Lord, deliver us. From dishonesty, whether in word or action, Good Lord, deliver us. From evil speaking, lying, and slandering, Good Lord, deliver us. From seeking that which we have not, from striving to seem better than we are, and from slothfulness in the use of that which Thou hast given, Good Lord, deliver us. That it may please Thee to bless all the schools for which we are specially bound to pray, We beseech Thee to hear us, good Lord. That it may please Thee to increase within them a spirit of devotion in the use of Thy holy Sacraments, and of all means of grace, We beseech Thee to hear us, good Lord. That it may please Thee to increase within them a careful diligence in the cultivation of intellect for Thy honour and glory, We beseech Thee to hear us, good Lord. That it may please Thee to grant unto all their members, health, and holiness of body and mind, We beseech Thee to hear us, good Lord. That it may please Thee of Thy great mercy to call many from amongst us to the work of the A Litany for Schools. 27.

Sacred ministry, and fit us to correspond with Thy call, We beseech Thee to hear us, good Lord. That it may please Thee to guide us by Thy holy inspiration in every station of life to which Thou shalt be pleased to call us.

We 'beseech Thee to hear us, good Lord. That it may please Thee to bless and prosper the work of the universities, and especially to give Thy holy angels charge concerning those of our own number who are there, We beseech Thee to hear us, good Lord. That it may please Thee to bring us all, when the probation of life is over, to the joy of Thy kingdom, We beseech Thee to hear us, good Lord.

Son of God: we beseech Thee to hear us.

Son of God, &G. Our Father, &c. The grace of our Lord, &c.

## 011. FOR THE SICK.

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FOR THE SICK.

## 012. 92. For Comfort and Defence.

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92. For Comfort and Defence.

Ant. The Lord delivereth the souls of Hii servants; and all they that put their trust in Him shall not be destitute.

Lord, save Thy servant, ltf Which putteth his trust in Thee, a.

O LORD, look down from heaven, behold, visit, and relieve this Thy servant. Look upon him with the eyes of Thy mercy, give him comfort and sure confidence in Thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety; through Jesus Christ our Lord. Amen. Anglican. b.

O LORD, I beseech Thee to refresh the soul of Thy servant [...], visited with sickness, that by 'the due acceptance of this chas tisement, it may know the health of Thy grace and the joy of Thy salvation; through Jesua Christ our Lord. Amen. Gregorian.

## 013. 93. For Sanctification and Amendment.

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93. For Sanctification and Amendment.

Ant. Before I was troubled I went wrong: but now have I kept Thy word. My son, despise not thou the chastening of the Lord: Nor faint when thou art rebuked of Him. a.

HEAR us, Almighty and most merciful God and Saviour; extend Thy accustomed goodness to this Thy servant who is grieved with sickness. Sanctify, we beseech Thee, this Thy fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance: that if it shall be Thy good pleasure to restore him to his former health, he may lead the residue of his life in Thy fear, and to Thy glory; or else, give him grace so to take Thy visitation, that after this painful life ended, he may dwell with Thee in life ever lasting; through Jesus Christ our Lord. Amen.

Anglican. b.

OLOBD, forasmuch as it is an easy thing with Thee to give life to the dead, restore, we pray Thee, to the sick their former health, and grant that they who seek the healing of Thy heavenly mercy may also obtain the remedies necessary for the body; through Jesus Christ our Lord. Gothic. c.

WE implore Thy mercy, Lord, the Giver of all health, on behalf of our brethren who are troubled with manifold diseases by reason of the infirmity of the flesh, that Thou, who alone canst relieve them, wilt be pleased to visit them with Thy gracious presence; through Jesus Christ our Lord. Amen. Gallican.

## 014. 94. For a Woman with Child.

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94. For a Woman with Child.

Ant. Her children arise up, and call her blessed.

Lord, forget not Thine handmaid, I? And let the fruit of her womb be blessed.

ALMIGHTY GOD, Who didst ordain childbearing as the instrument of our salvation by the Incarnation of Thine Only-Begotten Son, be gracious unto Thy servant, and enable her in safety to bring forth her child, and to train that child in holiness for the fruition of Thine eternal glory; through Jesus Christ our Lord. Amen.

## 015. 95. After Child Birth.

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95. After Child Birth.

Ant. She bare a son, and said, Now will I praise the Lord.

Gracious is the Lord, and righteous, ~R} Yea, our God is merciful.

O GOD, from Whom cometh our life, be gracious unto Thy servant, and grant that the child which Thou hast given her may be her companion and solace in this world, and may partake with her in the life of the Resurrection, evermore to praise Thy Holy Name in the multitude of Thine elect children; through Jesus Christ our Lord. Amen.

## 016. 96. During Recovery.

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96. During Recovery.

Ant. As thy days, so shall thy strength be.

Lord, in Thee have I trusted, B£ Let me never be confounded.

O GOD, Who hast delivered Thy servant from the perils of childbirth, grant that she may regain her bodily strength, and may be enabled to tend the child which Thou hast given her with the fulness of a mother's care, whilst relying in all things upon Thy Fatherly Love; through Jesus Christ our Lord. Amen.

## 017. 97. For Patience and Recovery.

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### 97. For Patience and Recovery.

Ant. Behold, for peace I had great bitterness, but Thou hast, in love to my soul, delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back. The Lord bringeth down to the grave, and bringeth up: And the prayer of faith shall save the sick.

ALMIGHTY, everliving God, Maker of man. Who dost correct those whom Thou dost love, and chastise every one whom Thou dost receive; We beseech Thee to have mercy upon this Thy servant visited with Thine hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it be Thy gracious will); and whensoever his soul shall depart from the body, it may be without spot presented unto Thee; through Jesus Christ our Lord. Amen. Anglican.

## 018. 98. For a Sick Child.

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### 98. For a Sick Child.

ALMIGHTY GOD, and merciful Father, to Whom alone belong the issues of life and death; Look down from heaven, we humbly beseech Thee, with the eyes of Thy mercy upon this child now lying upon the bed of sickness: Visit him, Lord, with Thy salvation; deliver him in Thy good appointed time from his bodily pain, and save his soul for Thy mercies' sake: That, if it shall be Thy pleasure to prolong his days here on earth, he may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, Lord, for Thy mercies' sake, in the same Thy Son our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Anglican.

## **019. 99. For those who are left alone all day.**

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99. For those who are left alone all day.

O GOD, Who hast fashioned our nature for the enjoyment of friendly intercourse, be Thou with the lonely [especially ], and teach them by Thy Holy Spirit to realize in the communion of Thy saints, the satisfaction of the longings which cannot naturally be supplied for them. Open their ears that they may hear Thee speaking to them, and pour into their hearts such holy inspirations that they may take their part with angels and archangels, and with all The company of heaven, in praising Thy glorious Name. As Thou hast shut them in from the distractions of the world, reveal to them the blessedness of Thy heavenly mysteries, that their life on earth may be sanctified by a devotion to be continued hereafter in the visible fellowship of all Thy true servants; through our Lord and Saviour Jesus Christ. Amen.

## **020. 100. For those whose Friends do not understand them.**

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100. For those whose Friends do not understand them.

O GOD, forasmuch as the hearts of all men and their several needs are open unto Thee, comfort, we beseech Thee, with Thy grace all those who, in the midst of natural suffering, are destitute of any who can sympathise with their pain [especially...]. Grant that they, thus finding the insufficiency of earthly love, may seek that strength which Thou art ever ready to impart, and that their relatives, beholding in them the manifest operation of Thy Holy Spirit, may praise Thee on their behalf, and be brought to the more perfect exercise of the due charity towards them; through Jesus Christ. Amen.

## **021. 101. For those who have no suitable Alleviations.**

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101. For those who have no suitable Alleviations.

ALMIGHTY GOD, Who hast provided earthly means of solace lest we should sink under the pressure of bodily necessity, have mercy upon Thy servants who are destitute of those comforts which their pains make specially needful to them. Give them such measure of earthly things as is consistent with the wellbeing of their soul, and enable them to recognize Thy wisdom in chastening, Thy power in sustaining, and Thy goodness in providing for them. Be Thou their Comforter, and make Thy grace manifest as the true riches for the relief of their poverty, their sustenance in hunger, their refreshment in weariness, the water of life to soothe them in times of fever, the fire of heaven to enkindle them when deadened by coldness. Do Thou, Who knowest their weakness, mercifully supply all their need, and bring them to realize increasingly the satisfaction which those shall find in Thee, who attain to Thy glory; through Thy Son Jesus Christ.

Amen.

## 022. 102. For the Deaf.

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### 102. For the Deaf.

O LORD, speak, we beseech Thee, with the voice of Thy Holy Spirit in the hearts of those who cannot hear the instruction of Thy ministers [especially...], and grant that whatsoever truths of Thy revelation they have learnt in former time, may be brought to their remembrance by His quickening power, so that the eyes of their understanding being opened to contemplate those mysteries, which by the hearing of the ear they are no longer able to receive, they may advance in Thy knowledge; through Jesus Christ our Lord. Amen.

## 023. 103 For the Blind

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### 103 For the Blind

O GOD, Who hast sent Thy Son to be the true Light of the world, grant that they who cannot see the things of the world may be the more fully enlightened and comforted by His inward guidance. Cheer them in their blindness with Thy heavenly manifestations. Show Thyself to such as know Thee not, and grant that they may thankfully accept the loss of earthly sight, as the means ordained of Thee for bringing their hearts to the contemplation of their own misery and of Thy holiness. Quicken those who know Thee by faith to a deeper intuition of Thy purity, that, beholding Thee with increasing love, they may become the more conformed to Thine Image, until they behold Thee as Thou art, and awake to the full revelation of Thy glory; through the same Jesus Christ our Lord. Amen.

## 024. 104. For those who cannot Read.

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104. For those who cannot Read.

HEAVENLY FATHER, send forth Thy Spirit, we beseech Thee, to instruct the hearts of those who, by want of education or the coming on of infirmity, are unable to read Thy word. Reveal Thy dear Son within them, as the Source of all wisdom, and grant that they, abiding in the strength of the life which is in Him, may all, according to their several needs, have their penitence deepened, their confidence chastened, their obedience perfected, their love regulated, their meditation instructed, their contemplation sweetened, their ignorance enlightened, their simplicity accepted, their resolutions strengthened, and their sufferings sanctified; through the same Thy Son Jesus Christ our Lord. Amen.

## **025. 105. For one whose Illness has been occasioned by Works of Duty.**

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105. For one whose Illness has been occasioned by Works of Duty.

Ant. The Good Shepherd giveth His life for the sheep. My heart and my strength faileth, ty But Thou, God, art the strength of my heart, and my portion for ever.

LOOK favourably, Lord, we beseech Thee, upon Thy servant [ ], and mercifully grant that, as the health of his body has been impaired by that which Thy good Providence has called him to do, so his spiritual being may be perfected in faith and patience by Thy present discipline of suffering, and that in seclusion from labour, as long as it is Thy good pleasure so to appoint, he may enjoy the closer communion with Thee, Whom he loved to serve and longs to behold; through Jesus Christ our Lord. Amen.

## **026. 106. For those whose Illness has been the result of past Sin.**

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106. For those whose Illness has been the result of past Sin.

Ant. Thou, Lord, keepest our souls from the pit, and our life from perishing by the sword of the enemy.

Turn Thou us, God our Saviour, O Lord, and let Thine anger cease from us.

WE beseech Thee, Almighty God, that, as the goodness of Thy long-suffering calls us to repentance, so Thou wouldest give grace to Thy servants now visited by Thy chastisements, enabling them to profit by this merciful dispensation with sincere contrition and selfabasement for all the errors of their former life.

Open their eyes to the contemplation of Thy justice which they have offended. Fill their hearts with a devout acknowledgment of Thy mercy, whereon alone they can rely. Strengthen their resolutions, that they may break off all past habits of evil, and, judging themselves with sincerity, and humble submission to Thy decree, may escape the terrible sentence of the last day, and may praise Thee for calling them from the ways of sin; through Jesus Christ our Saviour.

Amen.

## **027. 107. For those who led Negligent Lives before their Illness.**

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107. For those who led Negligent Lives before their Illness.

Ant. Before I was troubled I went wrong: but now have I kept Thy word. The living, the living, he shall praise Thee: As I do this day.

O GOD, Who hast mercifully appointed the sufferings of this present world as a means of awakening us to the responsibility of our earthly life, grant that those who are now visited with sickness [especially ], may by this

Thy visitation be fully converted unto Thee, and realizing at length Thy love so as to obey Thy call with deep contrition for their past neglect of Thee, may return to Thy Fatherly protection so as to be healed for evermore from sin and all its consequences, and rejoice before Thee in everlasting life; through Jesus Christ our Lord.

Amen.

## **028. 108. For those who cannot fix their Thoughts.**

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108. For those who cannot fix their Thoughts.

O GOD, Who needest not our words, but searchest into the hearts of Thy people, look down with Fatherly love upon Thy servants who, through weakness of body, are unable to fix their thoughts, although desiring to approach Thee with reverence. Invigorate their exhausted faculties. Tranquillize their perplexed mind.

Cheer them in their despondency. Enlighten them in their darkness. Kaise them out of themselves, to contemplate the joy of Thy Countenance, and establish them in their communion with Thee by the consciousness of Thine acceptance; through Jesus Christ our Lord. Amen.

## **029. 109. For those who have Wakeful Night\*.**

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109. For those who have Wakeful Night\*.

SHED forth the light of Thy countenance, Lord, we beseech Thee, upon those who cannot find rest in the season of darkness...

Calm them by the gracious influence of Thy Holy Spirit, and surround them with the ministrations of Thy holy angels. Keep their minds from all harassing thoughts and temptations of evil, and suggest to them such truths as shall be most fitted for their necessity. Keep their bodies from restlessness, and grant that they may learn, in patient waiting for the day of Thy revelation, to rejoice with Thy saints while the night of earthly life remains, that they may exult in Thy glory, when all who have persevered shall enter into Thy rest, to dwell in Thy light for ever y through Jesus Christ our Lord. Amen.

## **030. 110. For Nervous Sufferers.**

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### 110. For Nervous Sufferers.

O GOD, Who hast made our outer frame in a most wonderful manner to be the instrument of a spirit communicated to us from Thy self, be gracious to those who are troubled by the restlessness of subtle pains spread through their members. Tranquillize them by the manifestation of Thy divine power to strengthen their spirit, that they may rest in Thee. Sanctify the quickness of their outer sensation, that they may exercise with the more intensity those faculties of the inner man by which they may obtain the grace they need, and so, realizing their union with Thy Son Jesus Christ our Lord, Who suffered for us upon the Cross, may be made perfect in Him, and found acceptable in the last day for His merits, Who liveth and reigneth with Thee and with the Holy Ghost, one God, world without end. Amen.

## **031. 111. For those who are subject to Fits.**

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111. For those who are subject to Fits.

O GOD, Whose mercy is over all Thy creatures, be gracious unto Thy servant, who is exposed to so great dangers from the loss of his own powers of self-control, whenever he is prostrated by the violence of his disease; let Thy holy angels watch over him, and when his consciousness returns to him, quicken him with the deeper gratitude to Thine Almighty love, that he, resting in Thy love amidst the accidents of the world, may attain to Thy glory, when Thy love shall be revealed; through Jesus Christ our Lord. Amen.

## **032. 112. For Chronic Sufferers.**

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### 112. For Chronic Sufferers.

WE beseech Thee, most merciful God and Father, that as Thou givest Thy servant lengthened suffering, so Thou wilt give him faith and patience in the acceptance of Thy will, to offer himself up without reserve to Thee, that he may be purged from all the remains of his natural self, and may be accepted of Thee; through the merits of Thy Son our Saviour Jesus Christ. Amen.

### **033. 113. For those in Prolonged Illness.**

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113. For those in Prolonged Illness.

O GOD, Who dost mercifully accept the offering of our weakness, give Thy servant grace to abide in communion with Thee, that the lengthened season of sickness which hinders his work in the world may train him for the contemplation of Thy glory in the life of the blessed; through Jesus Christ our Saviour.

Amen.

## **034. 114. For Hysterical Patients.**

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114. For Hysterical Patients.

O LORD, have mercy upon Thy servants [...]. Take away from them all diseased imagination and undue excitement, that their bodies being restored to the fitting tranquillity, they may be enabled to exercise all their faculties to the glory of Thy holy Name; through Jesus Christ our Lord. Amen.

## **035. 115. For those whose Disease it Imaginary.**

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115. For those whose Disease it Imaginary.

O GOD, Who didst create all things out of nothing, bring Thy servants to look to Thee and the power of Thy true Word, BO as to be delivered from the bondage of their outer nature and the falsehood of its sensations, that, as Thou hast given them faculties with which to serve Thee, they may offer to Thee the praise of constant gratitude with joyful hearts; through Jesus Christ our Saviour and Redeemer.

Amen.

## 036. 116. For those who are losing their Minds.

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116. For those who are losing their Minds.

ALMIGHTY GOD, Who givest to all men liberally, and withdrawest Thy gifts according to the wise dispensation of Thy love, have mercy upon Thy servant, and pour out on him Thy grace, that he may give himself up into Thy hands without reserve. May Thy Holy Spirit so rule his heart, that he, abiding in Thy peace, may be thankful to exercise, according to the measure of Thine appointment, those faculties which Thou givest him, and in submission to Thy will may find the illumination of Thy heavenly wisdom. Whatever of earthly knowledge Thou mayest withdraw from his mind, suffer him not to lose that knowledge of Thee wherein our everlasting life consists. "Whatever delusions may from time to time disquiet his outer thoughts, suffer not the deceits of the tempter to draw him away from the blessedness of communion with Thee. Give Thy holy angels charge concerning him, and even through the darkness compass him round; protect him evermore, and grant that, in body, soul, and spirit, he may in the end be presented faultless before the throne of Thy Majesty; through Jesus Christ our Lord. Amen,

## 037. 117. For Lunatics.

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117. For Lunatics.

HEAVENLY FATHER, may Thy supernatural power sustain and comfort Thy servants who have lost the natural faculties of reason and self-control. Suffer not the Evil One to vex them. Impute not unto them the unseemliness of word or action into which they fall. Look upon them graciously, as redeemed by the Blood of Thy dear Son; and grant that they, finding Him their only Wisdom, may be delivered from the darkness of the world, and attain to the glory of Thine immediate Presence; through the same Jesus Christ our Lord.

Amen.

## **038. 118. For Persons about to undergo an Operation.**

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118. For Persons about to undergo an Operation.

GRANT, Lord, we beseech Thee, that this Thy servant may be strengthened to bear the pain of the approaching operation, with entire reliance upon Thy grace and Thy love, so that the suffering of the body, being sanctified by union with the pain which Thy dear Son bore for us upon the Cross, may be instrumental towards the obtaining of Thy manifold gifts, for the perfection of his soul in the energy of the Divine Life; through the same Thy Son Jesus Christ our Lord. Amen.

## 039. 119. For the same

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119. For the same.

GRANT, we beseech Thee, Lord, that this Thy servant may have bodily strength so as not to sink under the pain which Thou hast appointed for him to undergo, and also grace to receive that blessing which Thou intendest by this pain to bestow upon him; through Jesus Christ, Who suffered for us upon the Cross, Who now liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

## **040. 120. For Persons recovering from Sickness.**

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120. For Persons recovering from Sickness.

GOD, the Giver of life and health, we praise Thee for Thy mercy which Thou hast shown in restoring this Thy servant to some measure of health. Enable him to use for Thy glory those faculties which Thou hast given him, that the renewal of his bodily strength may not cause his desires to rest on earthly objects, but rather incline him, by the remembrance of his great danger, to live as one separated from the world, BO that he may set about all his actions with a more stedfast endeavour to be found in the end acceptable unto Thee; through Jesus Christ.

Amen.

## **041. 121. For a Sick Person when there appeareth small hope of Recovery.**

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121. For a Sick Person when there appeareth small hope of Recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto Thee for succour in behalf of this Thy ser vant, here lying under Thy hand in great weakness of body. Look graciously upon him, Lord; and the more the outward man decayeth, strengthen him, we beseech Thee, so much the more continually with Thy grace and Holy Spirit in the inner man. Give him unfeigned repentance for all the errors of his life past, and stedfast faith in Thy Son Jesus; that his sins may be done away by Thy mercy, and his pardon sealed in heaven, before he go hence, and be no more seen. We know, Lord, that there is no word impossible with Thee; and that, if Thou wilt, Thou canst even yet raise him up, and grant him a longer continuance amongst us, Yet, forasmuch as in all appearance the time of his dissolution draweth near, so fit and prepare him, we beseech Thee, against the hour of death, that after his departure hence in peace, and in Thy favour, his soul may be received into Thine everlasting kingdom; through the merits and mediation of Jesus Christ, Thine only Son, our Lord and Saviour. Amen. Anglican.

## 042. 122. For the Aged.

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122. For the Aged.

Ant. Even to your old age, I am He: and even to hoar hairs will I carry you.

Thy truth, Lord, endureth for ever, ty And Thou never failest them that put their trust in Thee.

O LORD GOD, Who hast mercifully ordained our weakness as a means of weaning ui from the world, ere we be called into Thine immediate Presence; Have mercy upon the aged.

Pardon the sins of their earlier life. Grant that they may use for penitence the time which remains. [Destroy whatever may be lingering within them of the longing for this world's gain, or social mirth. Open their eyes to the solemnity of the end which is approaching.

Provide for them the instruction, the warning, and the consolation of Thy minister, and make them disposed to profit thereby. Arouse them out of false security. Quicken their prayers with faith and love. Soften their prejudices.

Calm their tempers. Deliver them from habits of long-continued sin. Bring them to realize the efficacy of the meansiof Thy restoring grace.

Fix their hearts upon objects of Divine satisfaction. Give them a foretaste of the joy of Thine everlasting kingdom. Stablish their hearts in the tranquillity of a life hallowed by communion with Thee. In their hours of wakeful repose, let Thy Holy Spirit refresh them with the consciousness of Thy ceaseless care. In their slumber, let Him seal to them instruction by His mysterious power. In their pain, let Him strengthen them to accomplish the work for which their life is prolonged. In their exhaustion, let Him so control them that they may rejoice to depend only upon Thee. Enable them to assist others by word and example in the way of holiness. Draw them to habitual intercession on behalf of those for whom they can no longer work.] Gladden them with domestic happiness by the children whom Thou hast given them.

Sweeten their solitude, if they are alone, by Thine own all-sufficing comfort. Perfect them, as their outer faculties decay, in the maturity of their spiritual energies, that they, having lived on earth in the communion of Thy saints, may attain, when the time of weakness and expectation shall be over, to a glorious resurrection of the flesh, and the eternal blessedness of Thy children; through the merits and mediation of Thy Son Jesus Christ our Lord. Amen.

## 043. 123. For Dying Persons.

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123. For Dying Persons.

Ant. To this end Christ both died and rose and revived; that He might be Lord both of the dead and living. The souls of the faithful are in the hand of God: Who preserveth them that are true of heart.

ALMIGHTY GOD, with Whom do live the spirits of just men made perfect, after they are delivered from their earthly prison; We humbly commend the soul of this Thy servant, our dear brother, into Thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching Thee, that it may be precious in Thy sight. Wash it, we pray Thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting; through the merits of Jesus Christ Thine only Son our Lord. Amen.

Anglican, b.

O LORD JESUS, we beseech Thee by the anguish of Thy soul when Thou didst hang upon the Cross, to have mercy upon all those who are at this moment near to death, and as Thou didst commend Thy Spirit into the hands of The Father, grant that they whom Thou hast vouchsafed to make members of Thy mystical Body may be made partakers of the reconciliation which Thou hast effected, that their souls may enter into the rest which Thou hast obtained, Who livest and reignest with the Father and the Holy Ghost, One God, world without end.

Amen.

## **044. 124. For the Relatives of Persons recently deceased.**

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124. For the Relatives of Persons recently deceased.

O LOBD JESUS CHEIST, we beseech Thee to comfort these Thy servants in their present sorrow; and as Thou didst send the Holy Ghost to be the Comforter of Thy people, strengthen them by the manifestation of His gracious indwelling, that they may be enabled to contemplate the joy of that better Home where Thou art ever seen and worshipped as the Light and Satisfaction of Thine Elect, Who dwellest with the Father in the unity of the same Spirit, One God, world without end. Amen.

## 045. 125. For the same.

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125. For the same.

GRACIOUS FATHER, -enable these Thy servants to bow before Thee in humblesubmission to Thy Divine appointment. Draw them, we pray Thee, unto Thyself, that while they mourn the loss of him they have so much loved, they may obtain consolation in the fuller knowledge of that love of Thine which at the first provided for them so great an earthly blessing, and is effectual to supply the place of every gift which Thy wisdom removes; and grant them, when this life of trial is ended, to find with him who has been taken from them a merciful judgment in the last day, and a joyful entrance into Thy glory; through the merits of Jesus Christ our Lord. Amen.

## 046. 126. For the same.

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126. For the same.

O GOD, the Protector of them that put their trust in Thee, do Thou mercifully comfort Thy servants in their present sorrow, relieve them in every future difficulty, and teach them, as earthly means of reliance are withdrawn, to confide the more simply in Thy fatherly care, Who hast promised to supply all our need; through Jesus Christ our Saviour. Amen.

## **047. 127. For Persons troubled in Mind or in Conscience.**

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127. For Persons troubled in Mind or in Conscience.

BLESSED LORD, the Father of mercies, and the God of all comforts; We beseech Thee, look down in pity and compassion upon this Thy afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities; Thy wrath lieth hard upon him, and his soul is full of trouble: But, merciful God, Who hast written Thy holy Word for our learning, that we, through patience and comfort of Thy holy Scriptures, might have hope; give him a right understanding of himself, and of Thy threats and promises; that he may neither cast away his confidence in Thee, nor place it anywhere but in Thee. Give him strength against all his temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up Thy tender mercies in displeasure; but make him to hear of joy and gladness, that the bones which Thou hast broken may rejoice. Deliver him from fear of the enemy, and lift up the light of Thy countenance upon him, and give him peace; through the merits and mediation of Jesus Christ our Lord. Amen. Anglican.

## 048. 128. For one tempted to despair.

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128. For one tempted to despair.

ALMIGHTY GOD, Who when we were in the bondage of sin didst send Thy Son Jesus Christ to be our deliverer, have mercy upon Thy Servant [...], now well-nigh overwhelmed again in the terrors of the enemy. Quicken his heart with grateful love to Thyself, that he may approach Thee with such simplicity of confession and tender shame of conscience, as shall enable him, whilst accepting the discipline of Thy fatherly love, to trust with thankfulness in Thine inexhaustible mercy. Suffer not the evil one to dry up his heart in fruitless remorse; but let the inspiration of Thy grace, melting him in tears of acceptable sorrow, make the seed of Thy holy Word to bring forth fruit. Reveal to him the efficacy of the death and passion of Thy dear Son, as the atonement for all sin. Teach him to seek renewal unto holiness in the sympathy of the Good Shepherd, Who was pierced upon the Cross, Who liveth now to make intercession for such as are out of the way. Stablish him with Thy free Spirit in the joyous obedience of Thy children. Open his eyes, that he may understand the law of Thy new Covenant, and may realize the Divine and comfortable assistance of our Great High-Priest in the ministry of reconciliation confided to Thy holy Church. Give him faith, that he may cry out unto Thee.

Bring him under the shelter of Thy wings, and put his enemies to flight, that he may be kept in Thy peace, and praise Thee as the God of his health for ever; through the merits of Thy Son Jesus Christ, our only Mediator and Redeemer.

Amen.

## **049. 129. For those who are hardened under Suffering.**

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129. For those who are hardened under Suffering.

O GOD, Who of Thine infinite long-suffering dost call us to repentance, have mercy upon [...]. Open his eyes to his danger ere it be too late. Open his ears to Thy call. Open his heart to Thy love. merciful Lord, Who in very mercy dost chasten, spare him yet awhile, until he acknowledge Thy chastisement. Soften his heart, that he may no longer resist. Deliver him from the deceits of Satan, from the blindness of the natural understanding, from the perverseness of the natural will. Grant him so to feel his helplessness in Thy hands, and the love wherewith Thou, in Thine infinite power, hast guarded him hitherto, that he may give himself up as an acceptable offering to Thee, and may love Thee as alone worthy to be loved; through Jesus Christ Thy Son our Lord. Amen.

## **050. 130. For those who need Special Spiritual Guidance.**

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130. For those who need Special Spiritual Guidance.

ALMIGHTY GOD, Who knowest our several necessities, do Thou of Thy great mercy direct aright those Thy children who are harassed by the manifold perplexities belonging to this world of darkness. Guide them with Thy heavenly light, and provide for them such counsel as may best enable them to draw near to Thee and to serve Thee, that they may return if they have erred, and may go forward in the right way if they are hesitating, and may be received into Thy glory when their perseverance has been manifested; through Jesus Christ our Lord.

Amen.

## 051. 131. For Persons in Religious Perplexity.

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### 131. For Persons in Religious Perplexity.

O GOD, the Fountain of Wisdom, Whom to know is everlasting life, and in Whom to live is to be filled with the knowledge of all things, have mercy upon the souls of Thy servants who are darkened with the shadows of perplexity, and enlighten them with the brightness of Thy Presence. Draw their hearts unto Thyself by the inspiration of Thy holy Love, that they may receive Thy gracious teaching without any distraction from the deceitful invitations of natural desire. Speak to them by the suggestions of Thy Holy Spirit, and guide them by the tokens of Thy grace, that the truth of the inner voice may be made sure to them while they faithfully obey Thine outer Providence. Quicken them to search into Thy Word with holy joy, to bow before the mystery of Thy counsels with humble self-abasement, to wait for Thy perfect revelation with patient confidence. Provide them with teachers according to their necessity, to admonish, to sympathize, to guide. Strengthen them with a good courage to persevere amidst the darkness of this present life, going forward in quietness, and holding fast Thy truth in a good conscience, without fear, until they attain, with all Thy saints, to behold the manifestation of Thy glory in Thine eternal kingdom; through Jesus Christ our Lord. Amen.

## 052. 132. For the Desponding.

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132. For the Desponding.

Ant. The Spirit of the Lord is upon Me, be cause He hath sent Me to bind up the broken hearted. In Thee, Lord, have I trusted:

Let me never be confounded.

COMFORT, we beseech Thee, most gracious V Grod, all that are cast down and faint of heart amidst the sorrows and difficulties of the world [especially...], and grant that, by the energy of Thy Holy Spirit, they may be enabled to go npon their way rejoicing, and give Thee continual thanks for Thy sustaining Providence; through Jesus Christ our Saviour. Amen. b. Or this.

GRANT, O Lord, we pray Thee, that they who VJ mourn because they serve Thee not, may so realize the power of Thy Holy Spirit ever present with Thy Church, to absolve, strengthen, guide, and comfort all suffering souls, that being delivered by the ministry of reconciliation from the bondage of earthly fear, they may seek that nourishment which Thou hast provided for Thy children in the Sacrament of Thy holy altar, and, etrengthened by that food, may appear before Thee in the city where the vision of Thy Peace is manifested, as here they have approached Thee in the hope of Thy most gracious promises; through the same Thy Son our Saviour Jesus Christ. Amen,

## 053. 133. For Conformity to the Divine Will.

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133. For Conformity to the Divine Will.

Ant. Let them that suffer according to the will of God, commit the keeping of their souls to Him in well-doing, as unto a faithful Creator.

Teach me Thy ways, Lord: And I will walk in Thy paths.

O GOD, have mercy upon Thy suffering servant [...]. Give him such grace that he may not repine by reason of the weakness of the flesh, but rather, rejoicing in Thy most holy will, whatever it be, may persevere in faithful submission, however long Thou shalt be pleased to afflict him. Grant that in the surrender of his own will he may find the blessedness of a life really devoted to Thee, and, being sanctified by the acceptance of Thy will as the law of his life, may attain to the perfect exercise of Thine in dwelling grace, and to the fruition of Thy blessedness, in the unity of the Holy Ghost; through the merits and mediation of Thy Son Jesus Christ our Lord. Amen.

## **054. 134. For the Sanctification of Suffering to various Classes.**

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134. For the Sanctification of Suffering to various Classes.

Ant. Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

If we suffer with Christ, We shall be also glorified together.

O LORD JESUS, have mercy upon all sufferers. Grant them, continually meditating upon Thy holy life of suffering, to realize in weakness the strength of Thine incarnation; in pain, the triumph of Thy passion; in poverty, the riches of Thy Godhead; in reproach, the satisfaction of Thy sympathy; in loneliness, the comfort of Thy continual Presence; in difficulty, the efficacy of Thine intercession; in perplexity, the guidance of Thy wisdom; and bring them of Thy mercy, when this suffering life is past, to the glorious kingdom which, by Thy suffering, Thou didst purchase for all who would take refuge in Thy mediation. Amen.

## **055. ON CERTAIN OCCASIONS.**

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ON CERTAIN OCCASIONS.

## 056. 135. During a War.

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135. During a War.

1. For Peace.

Ant. Nation shall not lift up sword against nation, neither shall they learn war any more. The Lord shall give strength unto His people: The Lord shall give His people the blessing of peace.

O GOD, by Whose gracious Providence all things in heaven and earth are ruled; Hear our prayers, we beseech Thee, and restore peace in our time, that we and all Christian people may praise Thy holy Name in godly union and concord; through Jesus Christ our Lord. Amen.

## 057. 136.

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136.

2. For the Restraining of Evil Passions.

O LORD, restrain the evil passions of men, and grant that the excitement of national struggle may not interfere with the workings of individual charity in those who are looking for the common salvation; through our only Mediator and Redeemer, Jesus Christ. Amen.

**058. 137.**

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137.

3. For Loyalty in all who are Engaged.

PARDON, Lord, the sins by which our nation has been embroiled in this unhappy contention, and grant that none may seek their private gain to the injury of their brethren, but that all may act with loyalty and good courage until peace shall once more be granted to us; through Jesus Christ our Lord. Amen.

**059. 138.**

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138.

4. For the Army and Navy, vide infraNo. 161.

**060. 139.**

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139.

5. For the same.

GRANT, Lord, that the withdrawal of the \J restraints of civil order may not lead our soldiers or sailors {especially...} to forget the restraints of Thy holy discipline, but keep them in Thy love; through Jesus Christ, the Captain of our salvation. Amen.

**061. 140.**

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140. b. For the Sick and Dying. HAVE mercy, Lord, upon the wounded and the suffering, whether of our own people or of the enemy. Let Thy grace be their comfort, although natural friends be far away. Kaise item to health if it be good; but chiefly give them such faith and patience that they may glorify Thee upon the earth, and escaping safe from the assaults of Satan, may rest in peace, and rise to partake of Thy glory; through Jesus Christ our Lord. Amen.

## 062. 141. During a Pestilence.

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141. During a Pestilence.

Ant. Surely He hath borne our griefs, and carried our sorrows: the chastisement of our peace was upon Him, and with His stripes we are healed.

We carry the sentence of death in ourselves, Tfy That we should not trust in ourselves, but in God, Which raiseth the dead.

ALMIGHTY GOD, from Whom is derived our life, both in nature and in grace;remove from us, we beseech Thee, if it be Thy good will, the disease which Thou hast seen fit to bring upon us, and grant that we may not forget those lessons which it was intended to teach, but humbling ourselves before Thee in lasting peni tence for those sins by which we have merited Thy wrath, may praise Thy Name for Thy mercy; through Jesus Christ. Amen.

## 063. 142. During a Famine.

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142. During a Famine.

Ant. If there be famine in the land, what prayer and supplication soever be made by any man, or by all Thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house: then hear Thou from heaven Thy dwelling-place and forgive, and do and give to every man according to his ways.

Thou openest Thine hand: And fillest all things living with plenteousness.

O GOD, the Creator and Preserver of all, spare us while we cry out unto Thee; provide us with the food needful for our life in the world; enable us to look to Thee for the Bread of immortality; quicken the liberality of the rich, that they may help the poor in their distress; strengthen the faith of the poor, that they fall not into sin through their necessity; pardon us all, and withdraw Thine anger; for the sake of Jesus Christ our Lord. Amen.

## **064. 143. After some Fatal Calamity.**

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143. After some Fatal Calamity.

Ant. In all our afflictions He was afflicted.

Haste Thee to help me, Lord God of my salvation. HAVE mercy, Lord, upon all those who have suffered in our recent affliction; supply their outward need, and grant that the present distress may awaken many to energy and love, so that we all, glorifying Thy holy Name, may experience in our sorrows the blessedness of His help Who bore our sorrows; and when this life of sorrows shall be ended, may commit our souls, along with all those whom we have loved, to Thy most holy keeping; through the same Thy Son Jesus Christ our Lord. Amen.

## **065. 144. During a Period of Religious Excitement.**

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144. During a Period of Religious Excitement.

Ant. The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy.

Let us endeavour to keep the unity of the Spirit: In the bond of peace.

O THOU Prince of Peace, quell the angry passions of mankind by the influence of Thy Holy Spirit, and bring us all to worship Thee in brotherly love, that we may not forfeit Thy grace by natural infirmity, but may triumph over nature by abiding in Thee, Who livest and reignest with the Father and the Holy Ghost, One God, world without end. Amen

## 066. 145. At Times of Merry-making, Club-feasts

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145. At Times of Merry-making, Club-feasts, &c.

GRANT, Lord, we beseech Thee, that this UT our season of rejoicing may be so ordered by the sanctifying power of Thy Holy Spirit, that we forfeit not our title to be numbered amongst Thy faithful people. Control the words of all; restrain their appetites; hallow their intercourse; keep away the occasions of disagreement; subdue the uprisings of angry passions; shed abroad the spirit of meekness and forbearance; teach all of every class to rejoice one with another; quicken them to actions of brotherly love; grant that whatsoever holy suggestions they may any of them receive they may carefully cherish; and fill them with such gladness of heart, that they, realizing in earthly things the gift of Thy bound less Love, may be encouraged thereby to press onward to the enjoyment of Thyself, when all Thy goodness shall be revealed; through Jesus Christ our Lord. Amen.

## 067. 146. The same.

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146. The same.

O GOD, Who watchest with a tender love for the souls of men redeemed by Thy dear Son, have mercy upon the crowds at this time gathered together; and where sin is abounding make Thy grace to abound yet more, that the triumph of Thy redemption may be manifested in the deliverance of many sinners from the thralldom of evil passions and worldly lusts.

Awaken those who are not thinking of Thee, and guide in the way of truth all such as are beginning to feel their need of Thee. Enlighten their consciences to know sin, and strengthen their resolutions to resist it. Open to them the means of amendment, and give them grace to profit by the opportunities which Thou vouchsafest to them. Pardon their sins, and quicken them unto holiness. Visit not this place for the Bins which we have done, but hear our cry for mercy, and be gracious unto us, though we have deserved Thine anger. Convert the wilful, and spare us all; through Jesus Christ our Lord.

Amen.

## **068. FOR VARIOUS CLASSES OF MEN.**

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FOR VARIOUS CLASSES OF MEN.

## 069. 147. For the Queen.

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147. For the Queen.

Ant. Blessed be our Lord Jesus Christ, the King of kings and Lord of lords, Who only hath immortality, dwelling in the light which no man can approach unto.

Fear God, and honour the King: For he is the minister of God to thee for good.

ALMIGHTY and everlasting God, we are taught by Thy holy Word, that the hearts of kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom; We humbly beseech Thee so to dispose and govern the heart of VICTORIA

Thy Servant, our Queen and Governour that in all her thoughts, words, and works, she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness: Grant this, merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. Amen. Anglican.

## 070. 148. For the Royal Family.

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148. For the Royal Family. A LMIGHTY GOD, the fountain of all goodA.ness, we humbly beseech Thee to bless Albert Edward Prince of Wales, the Princess of Wales, and all the Eoyal Family: Endue them with Thy Holy Spirit; enrich them with Thy heavenly grace; prosper them with all happi ness; and bring them to Thine everlasting kingdom; through Jesus Christ our Lord.

Amen. Anglican,

## **071. 149. For all at Court.**

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149. For all at Court. A LMIGHTY GOD, the source of all rightful A power amongst us Thy creatures, give Thy grace unto our Sovereign Lady Queen VICTORIA, and all the Eoyal Family, that acknowledging their power to be dependent on Thy supreme Majesty, they may come to reign with Thee in Thine everlasting kingdom. Grant also that the spirit of godliness, ruling their hearts, may quicken all those who are round about them to a sense of the nothingness of earthly glory, and the necessity of striving after that which is eternal. So may all their counsels and actions be directed to Thine honour, and the nation at large be brought to participate in Thine acceptance of their faith; through Jesus Christ our Lord. Amen.

## 072. 150. For the Parliament.

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### 150. For the Parliament.

MOST gracious God, we humbly beseech Thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious Queen at this time assembled: That Thou wouldest be pleased to direct and prosper all their consultations to the advancement of Thy glory, the good of Thy Church, the safety, honour, and welfare of our Sovereign and her Dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and Thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour.

Amen. Anglican.

## **073. 151. For all Sovereign Rulers.**

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151. For all Sovereign Rulers.

HEAVENLY FATHER, we bend the knee before Thee on behalf of all kings, princes, and governors of this world, beseeching Thee to grant unto them by Thy inspiration to rule in righteousness, to rejoice in peace, to shine in piety, and to labour for the well-being of the people committed unto them, so that by the rectitude of their government all faithful people may live without disturbance in the knowledge of Thee, and labour without hindrance for Thy glory; through Jesus Christ our Lord. Amen.

Mozardbic.

## 074. 152. For the Right Distribution of Patronage.

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152. For the Right Distribution of Patronage.

Ant. He chose David, His servant, and took him away from the sheepfold, that he might feed Jacob His people and Israel His inheritance.

Power belongeth unto God: And He appointeth to every man the bounds of his habitation.

ALMIGHTY GOD, Who rulest in the affairs of men, and givest power to whomsoever Thou wilt; Grant that those who shall be appointed to any high office, whether in Church or State [naming any if vacant], may with such purity of faith and singleness of intention devote themselves to Thy glory, that they may prosper in the work intrusted to them, and while they adorn by their pious conversation the doctrine of our Saviour Jesus Christ, may win others to the love of Thine adorable Name, and the exercise of Thy holy religion; through the same Jesus Christ our Lord. Amen.

## 075. 153. For the Rich.

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153. For the Rich.

Ant. Trust not in uncertain riches, but in the living God, Who giveth us richly all things to enjoy.

Blessed are the poor in spirit: For theirs is the kingdom of heaven.

ALMIGHTY GOD, pardon the luxury of our age, and grant that those who live in stately dwellings, and fare sumptuously every day, may be brought so to hunger and thirst after righteousness, that they may be filled with Thine everlasting sweetness, and may not be shut out from the eternal Home which Thou hast provided for such as wait upon Thee in holiness; through Jesus Christ our Lord. Amen.

## **076. 154. For the Increase of Liberality in them.**

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154. For the Increase of Liberality in them.

O GOD, Who in the ample provision of Thy bounty hast appointed that all men should minister one to another of those gifts which Thou hast bestowed upon them; Have mercy upon all such as neglect to use the wealth of the world for the wants of their brethren, and grant that they, remembering the account which they must one day give respecting those talents entrusted to their stewardship, may be brought by Thy grace to poverty of spirit, and may attain to the kingdom of heaven; through Jesus Christ our Lord. Amen.

## 077. 155. For the Nobility.

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### 155. For the Nobility.

O GOD, Who for the good of all hast appointed that some should be born in stations of eminence among mankind; Grant unto the nobility of our own and other lands that they may use their dignity to Thy glory, remembering that Thou hast given it to them as the appointed means of their probation, by which to obtain the everlasting inheritance of Thy faithful children, in the exercise of humility before Thee, and of charity towards their brethren; and make them to be found worthy of the true greatness, and to shine forth among Thy saints as the stars In the firmament, with the brightness of Thy divine Jove; through Jesus Christ our Lord. Amen.

## **078. 156. For Landed Proprietors.**

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156. For Landed Proprietors.

WE beseech Thee, Lord, that all those to whom Thou hast given positions of influence may praise Thee in their lives, honour Thee with their wealth, and induce others by their example to seek for that incorruptible inheritance which Thy beloved Son will give to all who have followed Him in meekness and purity and faith; through the same Jesus Christ our Lord.

Amen.

## **079. 157. For the Commercial Relations of Society.**

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157. For the Commercial Relations of Society.

MOST just and holy God, Who requirest truth in the inward parts, and hast ordained love to be the bond of society, so fill us with truth and love, that in their exercise we may obtain that security of good which no devices of selfinterest can acquire. Pardon the dishonest practices of our age, and grant that we may deal according to that truth wherewith we expect to be judged, and exercise that love wherewith we hope to be pardoned; through Jesus Christ our Lord. Amen.

## **080. 158. For Persons who have lost their Property.**

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158. For Persons who have lost their Property.

ALMIGHTY GOD, and heavenly Father, Who giveat and takest away according to the wisdom of Thy Love, grant they who have lost the property which once was theirs upon earth, may be drawn the more earnestly to make sure of their heavenly inheritance, that being poor in spirit, they may attain Thy kingdom and be partakers of Thy true riches; through Jesus Christ Thy Son, our Lord. Amen.

## **081. 159. For Persons who have suddenly acquired Property.**

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159. For Persons who have suddenly acquired Property.

O GOD, from Whom all good things come, both in earth and heaven, grant that they who have recently acquired wealth may have grace so to use it to Thy glory that it turn not to the impoverishment of their souls, but, being sanctified by devotion to Thee, may be multiplied according to the reward of Thy Love in spiritual benediction; through Jesus Christ our Lord. Amen.

## **082. 160. For those engaged in Commerce.**

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160. For those engaged in Commerce.

ALMIGHTY GOD, enlighten all merchants and tradesmen with the gift of Thy Holy Spirit, that they may consider not what the world would sanction, but what Thy law demands.

Prosper with Thy blessing all who are thus striving to regulate their dealings by the rule of truth and love, and if difficulty compass them in the world, quicken Thou within them such a desire of laying up treasure in heaven, as may cause them with an entire satisfaction to accept Thy perfect will, teaching them so to use earthly things, that they may become partakers of the true riches which cannot fail; through Jesus Christ our Lord. Amen.

## **083. 161. For the Army and Navy.**

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161. For the Army and Navy.

BLESS, Lord, our soldiers and sailors, of whatever rank or quality: Grant that in the midst of every temptation which besets them they may fight manfully against the world, the flesh, and the devil; and, resisting all evil by the spirit of Thy ghostly strength, may acquire true courage in the victory of faith. Prosper them in the maintenance of our country's honour, and keep them safe from enemies spiritual and temporal, that they may glorify Thee upon the earth until they are called to rest in the triumph of Thy glory; through Jesus Christ our Lord.

Amen.

## 084. 162. For Lawyers.

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### 162. For Lawyers.

O LORD JESUS CHRIST, by Whom the will of the Father is revealed; Grant, we beseech Thee, that those who give themselves to the study of earthly law may constantly acknowledge the supremacy of Thy divine justice, so that in all causes they may seek truth and not victory, and that their own lives may be purified by the law of Thy Holy Spirit, and the remembrance of that strict account which they must one day give of every thought and word and deed, before Thy judgment-seat; Who livest and reignest with the Father and the Holy Spirit, One God, world without end. Amen.

## 085. 163. For Medical Men.

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### 163. For Medical Men.

ALMIGHTY GOD, receive our prayers for those who minister Thy gifts of nature to the healing of our bodies, and shed down upon them the gifts of Thy grace, that their own souls may be recovered from every taint of sin. Let their familiarity with the mystery of outward life incline their hearts to the contemplation of Thine eternal Being, Who hast life in Thyself, and art the fountain of life-<sup>1</sup> to all; and let the healing properties of Thy creatures, which they administer, evermore remind them of the gifts of renewal according to Thine own holiness, which Thou dost communicate in sacramental energies from the Body of Thy Son, Himself the Medicine of immortality and the Great Physi cian; through Whom we commend to Thee our prayers and ourselves, that Thou mayest hear ua and heal us. Amen.

## **086. 164. For Men of Literature and Science.**

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164. For Men of Literature and Science.

O THOU Fountain of Wisdom, Who givest to all men liberally and upbraidest not; Grant that those on whom Thou hast bestowed intelligence for the knowledge of earthly things, may have the eyes of their understanding opened to the knowledge of things divine, and so fill them with Thy holy inspiration that they, subjecting their reason to Thine eternal truth, may with purity of heart and integrity of faith both bring to nought the falsehood of men of corrupt mind, and set forward the authority of Thy most holy revelation, to the saving of their own souls, and of others also; through Jesus Christ our Lord.

Amen.

## **087. 165. For Schoolmasters and others engaged in Tuition.**

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165. For Schoolmasters and others engaged in Tuition.

ALMTGHTY GOD, Who by Thy Holy Spirit Thou dost teach Thy faithful people what alone is worthy of knowledge; Grant unto all who have the guardianship of children, that by the same Spirit working with them, they may diligently instruct those who are committed to their charge to do the works of piety which befit their years; and train them also so to make progress in learning, that in riper age they may glorify Thy holy Name, and help forward the edification of Thy Church by counsel, example, and prayer; through Jesus Christ our Lord. Amen.

## **088. 166. For those who are engaged in Works of Mercy.**

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166. For those who are engaged in Works of Mercy.

BLESS, Lord, we beseech Thee, all those who are devoted to serve Thee in works of charity, as well for the training of the young as for the reclaiming of the fallen [especially...].

Also those who are occupied in the visiting of the sick, the poor, and the ignorant [especially...]. Accept their labours, and grant that while they sympathise with others in their necessity and sorrow, they may bring them to share the joy of the Divine Life wherein they live, and may with them attain to that fulness of spiritual perfection which they desire; through Jesus Christ our Lord. Amen.

## **089. 167. For Church Schools and Homes of Mercy.**

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167. For Church Schools and Homes of Mercy.

VOUCHSAFE, we beseech Thee, merciful Lord, Y to prosper with Thy blessing all institutions designed for the promotion of Thy glory and the good of souls [especially...]; Grant that those who serve Thee in religious houses, hospitals, schools, may set Thy holy will ever before them, and do that which is well-pleasing in Thy sight, and persevere in Thy service unto the end; through Jesus Christ our Lord. Amen.

Cuddesdon Manual.

## 090. 168. For the Charitable.

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168. For the Charitable.

O LORD, graciously receive the prayers of Thy faithful servants, that they who in remembrance of Thy heavenly precepts, minister to Thy poor the things which are necessary for the body, may themselves obtain from Thy compassionate mercy the heavenly crown of glory which passeth not away; through Jesus Christ our Lord. Amen.

## **091. 169. For those who are engaged in Church Building.**

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169. For those who are engaged in Church Building.

O GOD, Who didst bless Solomon in the building of the Temple, look graciously upon all endeavours to restore the outer fabrics of Thy Church, and to create new places for Thine honour and worship. Grant that they who are engaged in forwarding these necessary works may themselves be built up as lively stones in Thy heavenly Temple, and shine with glory in the mystical Body of Thy dear Son; through His merits, Who liveth and reigneth with Thee and the Holy Ghost, One God, world without end.

Amen.

**092. 170. For those who are about to undertake any Good Work for Christ's Church.**

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170. For those who are about to undertake any Good Work for Christ's Church.

O LORD, we beseech Thee to accept the endeavours of Thy servant (in doing this), and grant that it may be fruitful in blessing to him self, and profitable to the edification of Thy Church, according to the fulness of Thy power; through Jesus Christ our Lord. Amen.

**093. 171. For those who dedicate themselves wholly to God's  
Special Service.**

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171. For those who dedicate themselves wholly to God's Special Service.

LOOK favourably, Lord, upon all those who desire to give themselves wholly to the things which are Thine, that they may please Thee without distraction, and grant them grace to guard with equal care both body and spirit, that no taint of impurity may defile the souls which, as the precious pearls of Thy Church, should be found spotless in the single love of Thee; through Jesus Christ our Lord. Amen.

Gothic.

## 094. 172. For a Widow.

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172. For a Widow.

O LORD, comfort this Thy servant in the lone liness of her widowhood, even as Thou didst vouchsafe to comfort the widow of Sarepta by the ministry of Elias the Prophet; and grant unto her, in chaste devotion to Thyself, to put away the remembrance of former pleasures, and, meditating by day and night upon Thy law, to find in Thee the repose of her soul. Let her ever act with discretion and mercy, tempering beneficence with humility, dignity with openness of heart, and sobriety with kindness of demeanour, that she may bring forth fruit sixty-fold, and serving Thee as Anna the Prophetess, in fasting and prayer, with a devout mind, may be found worthy of Thy glory in the great day; through Jesus Christ our Lord. Amen. Frantic.

## **095. 173. For those who are thwarted in their Devotional Purposes ...**

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173. For those who are thwarted in their Devotional Purposes by their Relatives.

SANCTIFY, we beseech Thee, O Lord, the endeavours of Thy servants [...] who wish to give themselves to Thee. Accept their desires.

Make the way plain for them, to know in which way they may best correspond with the call of Thy grace, without violating the indications of Thy providence. Grant that the purity of their devotion may bring those who are around them to acknowledge Thy work in their hearts, and bring them all with one heart and mind to acknowledge Thy sovereignty, and strive together for the advancement of Thy kingdom; through Jesus Christ our Saviour and Redeemer. Amen.

**096. 174. For the Relatives of those who are trying to lead Strict Lives.**

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174. For the Relatives of those who are trying to lead Strict Lives.

GOD and heavenly Father, Who didst bless the house of Laban for Jacob's sake, regard, we beseech Thee, the devotion of Thy servant [...], and grant that all who are near to him in the bonds of the flesh may be joined with him by Thy grace in the fulness of the knowledge of the manifold blessings which Thou hast bestowed on Thine elect; through Jesus Christ our Lord.

Amen.

## **097. 175. For Widows and Orphans.**

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175. For Widows and Orphans.

HEAVENLY FATHER, protect with Thine Almighty power all widows and orphans [especially...]; and grant that the loss of their natural guardians may lead them to rely the more entirely on Thy supernatural care, Who wilt not leave comfortless such as faithfully seek Thee; through Jesus Christ our Lord.

Amen.

## 098. 176. For Boys at School.

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### 176. For Boys at School.

O LORD JESUS CHEIST, Who wast subject to Thine earthly superiors as a boy upon the earth; Have mercy upon all who are now at school, and prepare them for the work to which Thou art purposing to call them. Grant that the temptations of youth may not destroy the hopes of their mature life. Make them humble and loving, teachable and diligent. Deliver them from all irreverence and hardness of heart; from anger and intemperance; from impurity, whether of mind or body; from dishonesty and falsehood; from sloth and fastidiousness; and from covetousness and discontent. Give them grace to set a bridle upon their fleshly desires, that they may be kept free from the bitterness of indulged sin, and serving Thee in this world, may receive in the world to come the blessings of the pure in heart, beholding Thee with a perfect contemplation in the glory of the Father. Amen.

## 099. 177. For Young Men.

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### 177. For Young Men.

O LORD JESUS CHRIST, grant that the young men of this our country may live before Thee in purity, remembering that they are Thy members, and using the strength of their bodies according to the energy of Thy holiness for the glory of Thyself, as the Source of their life and the Captain of their salvation.

Reveal Thyself in their hearts, that being filled with Thy wisdom, they may know Thee as the pattern of meekness and purity, of diligence and obedience, of endurance and hope, and rising above the clouds of worldly passion, may act continually in the light of Thy truth, so that they may follow without hesitation wheresoever Thou shalt call them to follow Thee; and at length, being perfected in Thee, may through Thee be found acceptable unto the Father when Thou shalt come in Thy Majesty to apportion the rewards of Thy kingdom. Amen.

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