

**DAILY COMMUNION WITH GOD: ON
THE PLAN RECOMMENDED BY REV.
MATTHEW HENRY, V.D.M. FOR
BEGINNING, SPENDING,
CONCLUDING EACH DAY WITH GOD**

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Daily communion with God: on the plan recommended by Rev. Matthew Henry, V.D.M. for beginning, spending, concluding each day with God by James R. Boyd

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JAMES R. BOYD

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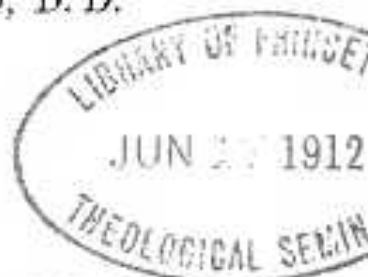
BY REV. MATTHEW HENRY, V. D. M.

FOR

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EACH DAY WITH GOD.

BY JAMES R. BOYD, D. D.



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INTRODUCTORY NOTE.

IN the following pages is presented the important and too much neglected subject of daily communion with God, on the plan pursued by the Rev. Matthew Henry, the celebrated commentator on the Scriptures, in three discourses, delivered at a morning lecture in the year 1712. A free use has been made of the thoughts, and also of the language, often quaint and pithy, of that eminently practical and godly writer, in the hope of thus more certainly persuading the attentive reader of these pages to the adoption and pursuit of the spiritual course of life herein proposed.

The writer has also employed some pains in selecting and in disposing throughout the work, the best passages of devotional poetry he has been able to find, illustrative of the topics discussed, and adapted

to impress them upon the memory, the heart, and the life.

The daily life of Matthew Henry furnishes a beautiful and instructive commentary upon what he has recommended in the discourses which form the basis of the present work. The late Dr. James Hamilton of London has written an admirable biographical sketch of this great and good man, some extracts from which, chiefly composed, however, of portions of his Diary, and here subjoined, will prepare the reader to regard with deeper interest, and to receive with greater confidence and favor, the counsels which are offered upon the best method of passing our days on earth.

“The great business of Mr. Henry’s life was the cultivation of piety in himself and others. His religion was not the less profound that it was mild and lowly; nor is it the less fitted for imitation that it adorned and cheered a life of tranquil tenor. His own practice was a constant effort to ‘begin, and spend, and conclude each day with God.’ Besides the full and deliberate worship of God in his family, he abounded in secret prayer. It was his recourse in every undertaking. His sermons were begun, his books were published, his journeys were commenced, and the important steps of his history were taken with prayer.”

“What incomes of grace,” he wrote, “yea, and outward good things, as far as they are indeed good for

us, have we by an access to God in Christ! Such have a companion ready in all their solitudes, a counsellor in all their doubts, a comforter in all their sorrows, a supply in all their wants, a support under all their burdens, a shelter in all their dangers, strength for all their performances, and salvation insured by a sweet, undeceiving earnest. What is heaven but an everlasting access to God? And present access is a pledge of it."

"And as he had devout and confident recourse to the throne of grace, so he was an alert and thankful observer of those providences which answered prayer. He could say that the good things of God's children 'are not dispensed out of the basket of common providence, but out of the ark of the covenant;' and 'those mercies are the sweetest which are seen growing upon the root of a promise.' Like his contemporary in Scotland, Thomas Boston, his diary is full of recognitions of God's superintending care and kind interposing hand. Gratitude for mercies was constantly irradiating his path and sweetening his spirit; and if he sometimes sought the prayers of his friends, he also sought the help of their praises. On special occasions he invited them to his house to join in thanksgiving for recent deliverances or distinguishing favors. 'O magnify the Lord with me; let us exalt his name together.'

"In a prominent degree Mr. Henry possessed a spiritual mind; and of that spirituality one great