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Dr. George M. Lefferts
with the very kind regards
of the author.

HAND-BOOK

FOR

VISITORS OF THE SICK.

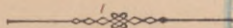
FOR

WITHDRAWN
*THE USE OF MINISTERS, MISSIONARIES,
LAY-WORKERS, ATTENDANTS AND
FRIENDS OF THE SICK.*

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WALTER BAKER,

CHAPLAIN OF ST. LUKE'S HOSPITAL, NEW YORK.

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1879.

HAND-BOOK

VISITORS OF THE SICK

WITHDRAWN

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TO THE MEMORY OF

My Father,

REV. A. R. BAKER, D.D.,

FOR

FORTY YEARS A MINISTER OF THE GOSPEL,

BY WHOSE HOLY LIFE

I was persuaded to consecrate my own life to Christ;

BY WHOSE TRIUMPHANT DEATH

*I was convinced of the reality of those things which God
hath provided for them that love Him;*

This Book is Inscribed by the Author.

CHRISTIAN BRETHREN:

My experience with the sick has been singular. In the early part of my ministry, my visits to them were wholly unsatisfactory to me. The reading of a portion of Scripture and the making of a prayer, without considering their adaptability, seemed to me proceeding much as a physician would proceed who should prescribe for a patient without making a diagnosis of his case.

I therefore resolved to study more carefully the cases which came under my notice. The "Questions for the Sick" which form the first chapter of this book, is the result of this experience. I have since ascertained that this method of becoming acquainted

with the sick has been practiced, with the best results, in one of the largest hospitals and two of the largest parishes in London.

The next step was to procure immediate relief for the troubles educed by these questions. In pursuing this object I was enabled to combine with my own experience and that of others whom it was my privilege personally to consult, valuable suggestions from workers whom God has honored and who have given the results of their experience to the world.

Out of this study grew chapters which are designed to assist in adapting Scripture, Hymns, Psalms and Prayers to particular cases. As my work advanced, I found I could use their friends and attendants to assist in promoting the spiritual welfare of the sick. Accordingly I introduced chapters upon Books, Readings, Maxims and

Hours, together with one upon "Advice to Attendants upon the Sick."

My attention was next directed to the patient's restlessness and irritability, so often the result of a morbid or abnormal state of mind. After much deliberation and consultation upon this subject, I arranged chapters upon Meditation, Self-examination, Ejaculations and Pictures, together with a special chapter entitled "Directions for the Sick,"—the object of these being to promote spirituality, while furnishing mental employment. The remaining chapters will, by aid of the subjoined notes, readily explain themselves.

The credit for whatever help may be obtained from this Hand-Book, originally intended only for my own use, is due to those kind friends who have induced its publication.

If the earlier years of ministerial labor shall be made easier; if Christian workers shall obtain any useful suggestions; or if persons more advanced in years and experience shall by reference to this Hand-Book be set to thinking, and thus produce something better, the prayers which commend it to those who, for Christ's sake, wish to make themselves useful in the sick-room, will be answered.

Yours in Christ,

WALTER BAKER.

ST. LUKE'S HOSPITAL,
NEW YORK, OCTOBER, 1878.

ACKNOWLEDGMENTS.

I gratefully acknowledge my indebtedness to my brothers, Rev. George Stuart Baker, Pastor and Superintendent of St. Luke's Hospital, New York; Rev. Charles R. Baker, Rector of the Church of the Messiah, Brooklyn; and William H. Baker, M.D., of Boston, for much information and practical advice. To Isaac Waldron, Esq., formerly Editor of the "Boston Daily Times," for considerable assistance, especially in the arrangement of this work; and to my esteemed friend, Miss Anne Ayres, of New York, for many useful suggestions concerning the needs of the sick.

Acknowledgments are also due to George M. Lefferts, M.D., Professor of Laryngology in the College of Physicians and Surgeons, N. Y., and Albert H. Davis, M.D., Examining Physician to St. Luke's Hospital, for advice and valuable hints; to the Resident Surgeons of the Massachusetts' General Hospital for practical suggestions, received when I was Acting Surgeon of the Massachusetts' 1st Regiment; to the house staffs of the City Hospitals in Brooklyn, N. Y., and in Boston; and to the United States' Marine Hospital, Brooklyn, N. Y., for the free access accorded me to the hospital wards of those cities.

It gives me great pleasure to add, that during the preparation of this work I received some valuable suggestions, as

well as much counsel and encouragement, from the Rev. Dr. John Hall and Rev. Stephen H. Tyng, Jr., D.D., of New York.

The following works have been consulted by the author during the preparation of this book: *Visitatio Infirmorum—London*. Manual for the Sick—*Andrews*. Treasury of Devotion—*Rivington's, London*. Garden of the Soul—*Chaloner, London*. The Saint's Rest—*Richard Baxter*. A Manual of Devotions—*Morgan Dix*. Introduction to a Devout Life—*Francis de Sales*. Holy Living and Dying—*Taylor*. A New Manual of Devotions—*London (Society for Promoting Christian Knowledge)*. Learn to Die—*Sutton*. Sickness: Its Trials and Blessings. A Manual for Visitors to the Poor—*Kramer*. *Sacra Privata—Wilson, London*. Book of Common Prayer—(*Prot. Epis.*). Jay's Closet Exercises. Hymns for the Sick Room. The Hymnal—(*Prot. Episcopal*). Hymns for Church and Home. Thoughts—*Pascal*. Gospel Hymns—*Bliss and Sankey*. Book of the Dead, in History of the Ancient Egyptians—*Bunsen*. Psalms and Hymns—*Reformed D. C.* Christ in Art—*Mrs. Jamieson*. Hand-Book of Proverbs—*Bohn*. Thoughts and Conversations of Marcus Aurelius. The Italian Schools of Painting—*Kugler*. History of Painting—*Heaton*. Epochs of Painting—*Wornum*. Hand-Book for Hospital Sisters—*Florence S. Lees*. Practice of Medicine—*Wood*. And others.

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HAND-BOOK FOR VISITORS OF THE SICK.



Questions for the Sick.



This method of becoming acquainted with the sick man's religious history, was first suggested to the writer by the habit of physicians in taking the medical history of their cases; a thorough knowledge of the case appeared to him to be as requisite for the proper treatment of the soul, as it has proved to be for the treatment of the body.

This question-method has been applied by the writer to over five hundred cases, embracing persons of almost every occupation, social condition, and religious belief.

The inquiries made, have educed confessions of crime, the acknowledgment of those obstacles and difficulties which have so often hindered the public confession of Christ, and the exposure of misconceptions of truth and conditions of a delusive peace.

The following questions were committed to memory by the writer, who found it sometimes expedient to begin with the more general questions and proceed to the more particular.

The visitor who uses this method, is recommended not to enter into conversation or discussion upon any topic which the sick man's answers may suggest, until he has the whole case before him.

INQUIRIES TO BE MADE OF FRIENDS OR RELATIVES.

1. Age of the sick person?
2. His occupation?
3. Family?
4. Early Christian training?
5. Lodgings?
6. Companions?
7. Church relations?
 - Attendance at church?
 - Denomination?
 - Baptism?
 - Has he communed and how often?
8. Is he intelligent, instructed, or learned?
9. Patient or nervous?
10. Cheerful or dejected?

11. Is he sound in memory, eyesight, hearing?
12. What is his present physical affliction?

INQUIRIES TO BE MADE OF THE SICK MAN.

1. Was he ever sick before?
2. Did he profit spiritually by it?
3. Has any great Providence ever befallen him?
4. Is he afraid of death?
5. Has he found comfort in hearing, reading, or repeating God's word?
6. What parts of Scripture does he prefer?
7. Has he a favorite hymn? If so, what hymn?
8. Does he meditate upon divine things?
9. Does he read religious books? What are they?
10. If he does not read religious books, why not?
11. Does he say his prayers?
What prayers?
How often?
Did he say his prayers this morning?

The Time for Visiting the Sick.

The proper time for visiting the sick varies, being dependent more or less on the condition of the patient, the nature of the disease and the advice of the attending physician. So far as it is possible to specify any time, the latter part of the forenoon or of the afternoon, or the early part of the evening is generally to be preferred. The first-named time is generally the best and the latter part of the afternoon is preferable to the earlier part of the evening.

Never visit the sick at meal-times, either of themselves or their friends. Anxiety about food and care that their friends should not be disturbed at meals, is characteristic of sickness.

Do not visit them at an early hour in the morning. The sick often are distressed that any one should see them before they are settled, their bed made and their room put in order after the night.

They should not be visited at the hour when the physician generally calls nor immediately afterwards.

Nor when any exciting cause or event has occurred to fatigue the patient. When the mind, through weakness, is indisposed to think, it is often imprudent to force religion upon it.

Preparation of the Minister Before Visiting the Sick.

The minister should remember that he visits his people, not as a friend or neighbor, but as the **AMBASSADOR OF GOD**.

The minister should not always wait to be sent for before he visits the sick, for it is not only his duty as a good shepherd to care for the sick of his flock, but there is no time when he may so easily make religious impressions upon the hearts of his people, as during sickness. What then will the Master say to that servant who neglects **A ROYAL OPPORTUNITY** for doing good.

A distinguished preacher once remarked to the writer: "The success of a sermon depends upon the devotional spirit with which you begin." The remark is equally true in reference to pastoral work with the sick. The minister's success in ministering to

them depends upon the devotional spirit in which he begins. Therefore before visiting the sick let him PRAY.

It is advisable for the minister to STUDY, not only the cases which he is called upon to visit, in order that he may not be at a loss how to proceed to the best advantage when he comes into the sick chamber, but also books which contain the experience of other workers. (See "Books for the Sick.") The books not already mentioned in the chapter on books for the sick, but which may be found serviceable, are: "The Clergyman's Companion in Visiting the Sick," by the Rev. J. D. Coleridge, Published by the Society for Promoting Christian Knowledge, London; "The Sick Man's Companion, or the Clergyman's Assistant in Visiting the Sick," by Wm. Dodwell, D.D.; "The Sick Man Visited," by Nathaniel Spinckes; "A Manual for the Parish Priest," by Sawbridge, London; also works and lectures on Pastoral Theology. "The Daily Monitor; Being a Portion of Scripture, an Anecdote and a Verse of a Hymn for Every Day

in the Year," by John Allen, Boston; "An Account of some Remarkable Passages in the Life of a Private Gentleman," London; and "Death-Bed Scenes," by Wm. Wood, will furnish religious anecdotes and gospel illustrations to those who desire to use this method of Christian instruction. The minister is also referred to the chapter in this Hand-Book, on "Psychological Manifestations of Disease."

The Psychological Manifestations of Disease.

Dispositions developed by disease are often mistaken for the natural dispositions of character. Some diseases have a remarkable tendency to produce cheerfulness, confidence, or resignation of spirit,—as consumption; while others show as strong tendencies to mental dejection and despondency, as diseases of the liver.

It is commonly believed that long sickness develops patience and contentment, but experience proves that directly the opposite is true. The longer persons are sick, the less able are they to endure pain. They become irritable, exacting, and are apt to find fault. These manifestations are only the accidents of disease, therefore great patience is required of the attendant, and consideration on the part of the minister in case of persons who are confined to the sick chamber for any length of time.

The predispositions of disease are very marked. Almost all persons show an aptitude to some particular disease. Persons of *sanguine temperament* are predisposed to acute inflammations, hemorrhages, and fevers; persons of *lymphatic temperament* to scrofulous and dropsical affections; persons of *nervous temperament* to neuralgia and the various forms of nervous disorder, and persons of *bilious temperament* to hepatic and dyspeptic diseases.

Sex is characterized by peculiar dispositions. Nervousness accompanied by morbidness and irritability is generally found more among women than among men, in consequence of the greater excitability of their nervous system. Consequently the visitor should not be surprised when he finds these nervous indications of disease in women.

The Age of the patient may indicate something to the visitor. The dispositions are most easily affected as well as most easily discerned in children and very aged persons. Infants are peculiarly predisposed to diseases of the skin and disorders of the head. The heart and the brain are especially prone to

suffer in persons of advanced age, which predisposes them to morbidness and dejection of spirits.

Facial expression is often indicative of the condition of the mind affected by disease. Thus, paleness has its signs of debility and nausea accompanied by weariness and depression of spirits; yellowness of face indicates disease of the liver which is almost always accompanied by despondency; shrunken faces show prostration. Death contracts the features,—“the nose is pinched, the temples hollow, the eyes sunken, the ears cold and shrunken, the skin of the forehead tense, the lips parted and relaxed, and the color of the face pale and livid.” Quietness and calmness is required of the visitor in cases of epilepsy, hemorrhage, hysteria, and general nervous disorders, which peculiarly affect the dispositions of the patients. In such cases the emotions are easily excited and the slightest disturbance will produce excitement when there does not seem to be any occasion for it.

In cases of hysteria sympathy is not only misspent, but is a positive injury to the

patient, being calculated to increase the morbid desires and emotions. In such cases the visitor will understand the importance (which he should always recognize) of consulting with the physician.

Persons subject to delirium, which is derangement of mind, should be addressed deliberately and distinctly. Patients who have been muttering sentences without meaning, in passive delirium, have been known to answer correctly and coherently, when spoken to in a loud and distinct voice.

The author has endeavored in this chapter, to show how some of the more common chronic diseases affect the disposition of the patient. Acute diseases have been discarded from this classification because they are generally of only a few days' duration, and therefore do not so much require the attention of the spiritual visitor. From some acquaintance with the dispositions of disease, and his knowledge of the religious history of the patient, the visitor will see how to adapt himself to each case to the greatest advantage. He will also be able to see how much patience and consideration are required on

his part, and in general how to conduct himself in presence of those who especially appeal to his sympathies.

CONSUMPTION has a tendency to produce cheerfulness and resignation of spirit, cases often being found where the patient afflicted with this disease is sanguine, when there is occasion for the opposite feeling. Indeed the hopefulness in consumptive cases is often so strong that the patient conceives an aversion to those who discourage such a feeling, and sometimes carries it so far as to refuse further conversation with the visitor. The emaciation of the patient should not be remarked upon or in any way noticed by the visitor.

LIVER COMPLAINTS often produce despondency, which in cases of severe sickness is sometimes increased to despair. Cheerfulness (see page 31), is oftener demanded of the visitor, in such cases, than sympathy.

STOMACH DISORDERS also evince a strong tendency to mental dejection and despondency. The treatment in these cases should be much the same as in liver complaints.

MEASLES often commences with feelings of

lassitude and restlessness, followed by profuse discharge of tears and roughness of the voice. These signs of disease should be carefully distinguished from natural emotions.

SCARLET FEVER shows restlessness, morbidness, and irritability and often produces convulsions and delirium. Patients afflicted with this disease also suffer from great prostration. The visitor's call should be short. Precaution should also be taken against spreading the disease. (See "Protection of the Visitor Among the Contagious Sick.")

TYPHOID FEVER. The patient, in this disease is uncomfortable and perhaps complains of weariness and general uneasiness. When very sick he is often irritable. From the dulness of the mind in this and typhus fever, the visitor will not be able to accomplish much.

TYPHUS FEVER. Weariness, mental dejection, and irritability are characteristics of this disease. The mind also exhibits signs of sluggishness and the patient's thoughts are often confused. The impression of one spiritual truth, clearly expressed and ex-

plained, is better than many, which on account of the condition of the patient, would only be forgotten.

BRAIN DISEASES show emotional excitement, perverted memory, depression of spirits, and often drowsiness, dizziness, and lethargy. Much reading or conversation is injurious. The visitor should be careful not to say or do any thing to excite the patient. Discussion of opinions should also be carefully avoided. Misconceptions of truth or religious errors, may be met by the inculcation of positive truth.

ERYSIPELAS. Langour, general uneasiness, and soreness are the general symptoms of this disease; not unfrequently the patient suffers from soreness of throat and delirium. In the former case, the visitor should so order his speech that it will not require the patient's answering. In the latter case the visitor should be careful to speak deliberately and distinctly. (See "Protection of the Minister Among the Contagious Sick.")

Gout is found most frequently among the luxurious and the physically idle and is therefore seldom heard of among the labor-

ing class. Not unfrequently, this disease is the result of dissipation or slothfulness. In such cases, the minister's duty is obvious.

DIARRHŒA is accompanied by a general feeling of exhaustion and faintness. The patient is often emaciated and presents a painful appearance which the visitor should be careful not to observe. (See p. 33, "Avoid Frightening the Patient.") The call should not be longer than a few minutes, the closest attention being required on the part of the attendant.

PNEUMONIA (generally acute), is a disease of the lungs which manifests itself in general uneasiness and depression of spirits. A difficulty of breathing is experienced, and it would be wrong to require the patient to speak much, for he will often be able to do so only with great exertion and fatigue.

KIDNEY DISEASE develops general weakness and emaciation. The patient often complains of great thirst and occasionally drowsiness. Sometimes this disease disfigures the person, the face being often swollen and of a purplish or dusky aspect. (See page 33.) Constant attention is demanded of the attendant.

PLEURISY. Sharp pain, quick breathing, and fever are characteristics of this disease, and the patient often complains of uneasiness. The visitor can do much by way of comforting the patient, and there is generally no objection to a long call.

RHEUMATISM renders the life miserable; the pain is often severe and the medicine (salicylic acid) which is often administered sometimes produces a slight deafness. Elderly people are most liable to be sufferers from this disease.

NEURALGIA generally produces great pain and discomfort, although of itself it is seldom or never fatal. The affected part is often so tender that a slight touch or the flapping of a handkerchief will bring on a violent attack. Great caution and sympathy (see page 31) is required on the part of the visitor.

PARALYSIS. The mind is often weakened and the memory is apt to fail. Sometimes this disease produces a change of temper; good-natured persons become fretful and very troublesome, while those of a proud and irascible disposition, become gentle,

meek and amiable. The emotions are easily excited, the slightest occasions being often enough to produce laughter or weeping. Generally there is insensibility to much pain. The visitor may ordinarily prolong his call, and it would be well for him to always bear in mind the feeble condition of the patient's mind and memory.

HEART DISEASE often makes a patient unusually sensitive. Irritability and great annoyance at small matters is often shown, and not seldom the sick person appears altogether unreasonable. These dispositions are the developments of disease and bear no relation to the patient's natural character or spiritual condition. Nothing excitable must be said or read to the patient suffering from heart disease, and unusual calmness of demeanor and address is demanded of the visitor.

Conduct of the Visitor Among the Sick.

It is NOT A SOCIAL CALL which the minister makes when he visits the sick, for others can make such calls as well and perhaps better than himself. The patient looks to the minister for counsel and direction, otherwise he would not have sent for him; and it may properly be asked, "From whom may the sick man expect to receive wholesome consolation and spiritual advice, if not from his minister?"

CHEERFULNESS is indispensable in the presence of the sick. It is capital with the physician, who particularly endeavors to cultivate this trait, which is so much welcomed by the sick; for a clouded face, with a frown, carries death with it; but a cheerful face, with a smile and a warm pressure of the hand, carries life with it.

It is also necessary that the visitor should manifest some SYMPATHY for the sick. This trait of character is regarded of such importance by an authority in medical science,

that he says the young physician who does not possess it, had better feign it. But no excuse can be made for the Disciple of Jesus not possessing sympathy. His ministrations among the sick may be said to be comparatively useless without it, but with it his usefulness is doubled.

The habit which some have of bawling Scripture and prayers in the sick room, should never be countenanced by the visitor. His Voice should be low, but distinct, and its tones soft and sympathetic. He should proceed slowly, remembering that the sick are often unable to follow rapid reading or conversation. The deliberate reading or repeating of God's word will frequently make an impression when rapid repetition would only annoy and irritate. Especially is this true in regard to the dying or to those approaching death.

BREVITY is an important consideration, not only on account of the condition of the patient, who often needs constant attention from nurses, and is also in danger of being wearied by being compelled to listen to the visitor for any unusual length of time, but also on account of the impossibility which

the enfeebled mind has of either collecting or retaining many thoughts together. Therefore a few verses of Scripture are better than a chapter for the sick, and when readings (see Contents) are asked for, one selection is better than two or more. In case of convalescence, when the patient asks for and is able to have more time devoted to him, the visitor is advised not to read more, but to impress what has already been read upon the heart and conscience of the sick.

BE OPEN AND FRANK. If the visitor be called upon to carry any thing to the sick, such as his Bible, a religious book, or the communion service, let him not hide them under his coat as if he was ashamed of them, but let him show that he is glad to be known as a minister of Christ.

AVOID FRIGHTENING THE PATIENT. A sick person is apt to be nervous and quick to imagine the worst. Those long, pitying, over-anxious looks, sometimes very inconsiderately indulged in by visitors to the sick, should be carefully avoided, as the patient is almost certain to interpret them as signs of his approaching dissolution.

The Protection of the Minister Among the Contagious Sick.

The following rules should be strictly observed whenever the minister attends upon contagious sickness, such as malignant fevers, small-pox, etc., not only on account of his own health, but also on account of the danger, to which he is always liable, of spreading the contagion.

1. Do not lean over the bed, and avoid unnecessary contact with its drapery, which in some cases contains the germs of the disease.
2. Avoid upholstered seats.
3. Do not inhale the breath of the sick.
4. Breathe through the nostrils rather than the mouth.
5. Walk in the air, against the wind and with the coat thrown open, before entering your own residence or that of any other person.
6. In severe cases of contagious diseases bathe, and change your clothing when you return home.

Offices for the Sick.

These Offices are designed not only to comfort and console the sick, but to furnish them with Christian instruction. Each office includes a Scripture passage or incident, a hymn which may be either sung or read, and a prayer (see note at the beginning of the chapter on "Prayers for the Sick"), together with an explanatory remark indicating the purpose of the instruction.

A general examination of the patient by questions, should first be made. (See "Questions for the Sick.")

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I.—GOD'S WISDOM AND PROVIDENCE.

As shown in ordering afflictions in general and this one in particular. No sickness or cross cometh by chance, but is sent by God. God does nothing without a purpose, therefore he has some purpose in sending this sickness. Let the sick man ask himself whether he knows what the purpose is.

DEUTERONOMY viii. 2.

“And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in His ways, and to fear Him.”

HYMN.

'Tis my happiness below
Not to live without the cross;
But the Saviour's power to know,
Sanctifying every loss.

Trials must and will befall;
But with humble faith to see
Love inscribed upon them all—
This is happiness to me.

Did I meet no trials here,
No chastisement by the way,
Might I not with reason fear
I should be a castaway?

Trials make the promise sweet;
Trials give new life to prayer;
Bring me to my Saviour's feet,
Lay me low, and keep me there.

PRAYER.

O Father of all mercies and God of all comfort, our only help in time of need, look down from heaven, we humbly beseech thee, behold, visit, and relieve thy sick servant, for whom our prayers are desired. Look upon *him* with the eyes of thy mercy, comfort *him* with a sense of thy goodness, preserve *him* from the temptations of the enemy, give *him* patience under *his* affliction, and, in thy good time, restore *him* to health, and enable *him* to 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 everlasting; through Jesus Christ our Lord. Amen.

II.—GOD'S FATHERLY LOVE.

Whether a father caress or chastise his child, he continueth a father in both cases, and loveth him in the one no less than in the other. When God gave you good days, He loved you; and now that He sendeth you some evil, He loves you none the less. He would not have sent this evil, but to be a cause unto you of greater good.

HEBREWS xii. 5.

“My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not

sons. Furthermore we have had fathers of our flesh which corrected us and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

HYMN.

Sovereign Ruler of the skies,
Ever gracious, ever wise,
All our times are in thy hand,
All events at thy command.

Times of sickness, times of health,
Blighting want, and cheerful wealth
All our pleasures, all our pains,
Come, and end, as God ordains.

May we always own thy hand,
Still to thee surrender'd stand,
Know that thou art God alone,
We and ours *are* all thy own!

PRAYER.

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 give *himself* up to thy service, by walking before thee in holiness and righteousness all *his* days, through Jesus Christ our Lord. Amen.

III.—THANKFULNESS.

Give God thanks for this sickness, as for a wholesome medicine. Thank Him for not delivering you over to the world, and for striving with you again, by His holy Spirit which you have so often grieved. Thank Him that he did not suddenly take you away from this life, but has given you this time, to repent and be saved.

PSALM ciii.

“ Bless the LORD, O my soul: and all that is within me, bless His holy name. Bless the LORD, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s. The Lord executeth righteousness and judgment for all that are oppressed. He made known His ways unto Moses, His acts unto the children of Israel. The LORD is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide, neither will He keep His anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them

that fear Him. For He knoweth our frame; He remembereth that we are dust. As for man, his days are as grass: as a flower of the field so he flourisheth, For the wind passeth over it and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness upon children's children; To such as keep His covenant, and to those who remember His commandments to do them. The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all. Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye the Lord, all ye His hosts; ye ministers of His that do His pleasure. Bless the Lord, all His works in all places of His dominion; bless the Lord, O my soul."

HYMN.

Saviour, source of every blessing,
Tune my heart to grateful lays:
Streams of mercy, never ceasing,
Call for ceaseless songs of praise.

Thou didst seek me when a stranger,
Wandering from the fold of God;
Thou, to save my soul from danger,
Didst redeem me with thy blood.

By thy hand restored, defended,
Safe through life thus far I've come;
Safe, O Lord, when life is ended,
Bring me to my heavenly home.

PRAYER.

We give thee thanks, O Lord, for thy kindness to us, notwithstanding our many and great provocations; for all the directions, assistances, and comforts of thy Holy Spirit; for thy continual care and watchful providence over us through the whole course of our lives, and for the mercies and benefits of the past day, beseeching thee to continue these thy blessings to us, and to give us grace to show our thankfulness in a sincere obedience of His laws through whose merits and intercessions we received them all, thy Son, our Saviour Jesus Christ. Amen.

IV.—PATIENCE.

Call to mind not only the sins which you have committed, but also the duties which

ou have neglected, and consider with what patience God has borne with you. If there are any persons under obligations to you, towards whom you have not exercised patience, be patient with them if you expect God to be patient with you.

MATTHEW XXVI. 36.

“Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go and pray yonder. And he took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, my soul is exceeding sorrowful, even unto death: tarry ye here and watch with me. And He went a little further, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.”

HYMN.

My Saviour, as thou wilt:
Oh, may thy will be mine!
Into thy hands of love,
I would my all resign.

Through sorrows or through joy
Conduct me as thine own,
And help me still to say,
My Lord, thy will be done.

My Saviour, as thou wilt:
All shall be well for me;
Each changing future scene
I gladly trust with thee.
Straight to my home above
I travel calmly on,
And sing in life or death,
My Lord, Thy will be done.

PRAYER.

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, Mercifully grant that we may follow the example of His patience, and also be made partakers of His resurrection, through the same Jesus Christ our Lord. Amen.

V.—PENITENCE.

Do you call to mind the years of your life which have not redounded to the glory of

God? Are you willing to submit to whatever humiliations or trials God may send to you, on account of your sins? Are you resolved if God spares your life, to amend and live better, and to avoid those persons, means, and occasions, which may provoke you to sin again? Do you promise this much in the presence of God, His grace assisting you? Do you desire to be reminded of this promise, in case of your recovery?

PSALM li.

“Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold I was shapen in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and

in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall show forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

HYMN.

Depth of mercy; can there be
Mercy still reserved for me ?
Can my God His wrath forbear,
Me, the chief of sinners, spare ?

I have long withstood His grace,
Long provoked Him to His face;
Would not hearken to His calls,
Grieved Him by a thousand falls.

Kindled, His relentings are,
Me He now delights to spare;
Now my Father's mercies move,
Justice lingers into love.

Lo, for me the Saviour stands !
Shows His wounds, and spreads His hands.
God is love, I know, I feel;
Jesus weeps, and loves me still.

PRAYER.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly

thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honor and glory of thy Name; Through Jesus Christ our Lord. Amen.

VI.—A RIGHT BELIEF.

Do you believe the Christian (the apostles') creed? Do you believe that you can not be saved except you believe these Scripture truths? If you shall through weakness speak otherwise, do you desire to have us account of such words as not yours?

• “I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ His only Son our Lord; Who was

conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell, The third day He arose from the dead; He ascended into heaven and sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; The Holy Catholic Church, The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen."

HYMN.

My faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine!

Now hear me while I pray:
Take all my guilt away;
Oh, let me from this day
Be wholly thine.

May thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As thou hast died for me,
Oh, may my love to thee
Pure, warm, and changeless be,
A living fire.

While life's dare maze I tread,
And griefs around me spread,
 Be thou my Guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
 From thee aside.

PRAYER.

O God, who didst teach the hearts of thy faithful people, by sending to them the light of the Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

VII.—A FORGIVING SPIRIT.

MATTHEW xviii. 23.

“Therefore is the kingdom likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But foras-

much as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

And his Lord was wroth and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

HYMN.

Come, Holy Spirit, heavenly dove,
 With all thy quickening powers;
 Kindle a flame of sacred love
 In these cold hearts of ours.

See how we grovel here below,
 Fond of these earthly toys:
 Our souls how heavily they go,
 To reach eternal joys.

Come, Holy Spirit, heavenly dove,
 With all thy quickening powers;
 Come shed abroad a Saviour's love,
 And that shall kindle ours.

PRAYER.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread.—*And forgive us our trespasses, As we forgive those who tres-*

pass against us.—And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

VIII.—BEFORE COMMUNION.

“Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.”—I Corinthians xi. 28, 29. (For questions on the examination of conscience, see chapter on “Self-Examinations for the Sick.”)

An act of repentance. Let the sick man be reminded, that as the object of Christ’s coming into the world was to save sinners, so the object of this Sacrament which He instituted was to help sinners.

An act of charity. Let the sick man also be admonished, that he can not receive the Lord’s Supper worthily, unless he be living in charity with his neighbor. Therefore let him see to this before Communion.

An act of obligation. Let the sick man consider *how* he can live better, or in what respect he can improve his spiritual condition.

IX.—AFTER COMMUNION.

The sick man should thank his friends and attendants, for what they have done for him.

He should ask some one to read hymns or religious books to him.

And he should also call to mind the resolution which he made, with reference to his growth in grace, before Communion.

X.—THE BEGINNING OF A RECOVERY.

PSALM xl.

“I waited patiently for the LORD; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD. Blessed is

that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are toward us: they can not be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me. For innumerable evils have compassed me about: mine iniquities have taken hold

upon me, so that I am not able to look up; they are more than the hairs of my head; therefore my heart faileth me. Be pleased, O Lord, to deliver me: O Lord, make haste to help me."

HYMN.

Awake, my soul, to joyful lays,
And sing thy great Redeemer's praise:
He justly claims a song from thee;
His loving kindness, oh, how free!

When trouble, like a gloomy cloud,
Has gathered thick, and thundered loud,
He near my soul has always stood;
His loving kindness, oh, how good!

PRAYER.

Great and mighty God, who bringest down to the grave, and bringest up again: we bless thy wonderful goodness for having turned our heaviness into joy, and our mourning into gladness, by restoring this, our *brother*, to some degree of *his* former health. Blessed be thy Name that thou didst not forsake *him* in his sickness, but didst visit *him* with comforts from above, didst support *him* in patience and submission

to thy will, and at last did send *him* seasonable relief. Perfect, we beseech thee, this thy mercy towards *him*, and prosper the means which shall be made use of for *his* cure, that being restored to health of body, vigor of mind, and cheerfulness of spirit, *he* may be able to go to thine house, to offer thee an oblation with great gladness, and to bless thy holy Name for all thy goodness towards *him*, through Jesus Christ our Saviour, to whom with thee and the Holy Spirit, be all honor and glory, world without end. Amen.

XI.—RECOVERY FROM SICKNESS.

LUKE xvii. 11.

“And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when He

saw them, He said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way: thy faith hath made thee whole."

HYMN.

My God, since thou hast raised me up,
Thee I'll extol with thankful voice;
Restored by thine Almighty power,
With fear before thee I'll rejoice.

With troubles worn, with pain opprest,
To thee I cried, and thou didst save:
Thou didst support my sinking hopes,
My life didst rescue from the grave.

Then, what I vow'd in my distress,
In happier hours I now will give,
And strive that in my grateful verse
His praise may forever live.

PRAYER.

O God, who art the giver of life, of health, and of safety; We bless thy name, that thou hast been pleased to deliver from *his* bodily sickness *this*, thy *servant*, who now desireth to return thanks unto thee. Gracious art thou, O Lord, and full of compassion to the children of men. May *his* heart be duly impressed with a sense of thy merciful goodness, and may *he* devote the residue of *his* days to an humble, holy, and obedient walking before thee; through Jesus Christ our Lord. Amen.

Or this,

JOHN V.

“After this there was a feast of the Jews: and Jesus went up to Jerusalem. Now there is at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the

troubling of the water stepped in, was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, Wilt thou be made whole? The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath. The Jews therefore said unto him that was cured, It is the Sabbath-day; it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed Himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto

him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus which had made him whole."

HYMN.

When dangers, woes, or death are nigh,
 Past mercies teach me where to fly;
 Thine arm, Almighty God, can aid
 When sickness grieves and pains invade.

To all the various helps of art,
 Kindly thy healing power impart;
 Bethesda's bath refused to save
 Unless an angel bless'd the wave.

But grant me nobler favors still;
 Grant me to know and do thy will;
 Purge my foul soul from every stain,
 And save me from eternal pain.

- Pray for: 1. A holy life and happy death.
 2. Preservation from former sins.
 3. Performance of vows.
 4. Thankfulness for mercies.

XII.—ANNOUNCEMENT OF DEATH.

REVELATION XXI.

"And I saw a new heaven and a new earth: for the first heaven and the first

earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars,

shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as

large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysolite; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is

the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

HYMN.

I would not live alway: I ask not to stay
Where storm after storm rises dark o'er the way;
The few lurid mornings that dawn on us here,
Are enough for life's woes, full enough for its cheer.

I would not live alway, thus fetter'd by sin,
Temptation without, and corruption within:
E'en the rapture of pardon is mingled with fears,
And the cup of thanksgiving with penitent tears.

Who, who would live alway, away from his God;
Away from yon heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains, *
And the noontide of glory eternally reigns;

Where the saints of all ages in harmony meet,
Their Saviour and brethren, transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul.

PRAYER.

O God who has prepared for those who love thee such good things as pass man's understanding: Pour into our hearts such love towards thee, that we, loving thee above all things, may obtain thy promises, which exceed all we can desire, through Jesus Christ our Lord. Amen.

XIII.—ANNOUNCEMENT OF DEATH TO ONE WHO IS AFRAID TO DIE.

THE HISTORY OF THE PASSION OF OUR LORD JESUS CHRIST.—Jesus was hated by the world.—Jesus was sold for thirty pieces of silver.—Jesus was in His agony bathed in a bloody sweat.—Jesus was betrayed by Judas with a kiss.—Jesus was bound by the soldiers.—Jesus was forsaken by the disciples.—Jesus was struck by a servant on the face.—Jesus was accused by false witnesses.—Jesus was

declared worthy of death.—Jesus was spat upon in the face.—Jesus was blindfolded.—Jesus was smitten on the cheek.—Jesus was twice denied by Peter.—Jesus was mocked by Herod.—Jesus was rejected for Barabbas. Jesus was torn with scourges.—Jesus was bruised for our sins.—Jesus was crowned with thorns.—Jesus was struck with a reed upon the head.—Jesus was condemned to die.—Jesus was loaded with the heavy weight of the cross.—Jesus was stripped of His garments.—Jesus was fastened with nails to a cross.—Jesus was reputed with the wicked.—Jesus was scoffed at on the cross.—Jesus was reviled by the malefactor.—Jesus in His thirst was given gall and vinegar to drink.—Jesus was pierced with a lance.—Jesus was laid in a sepulchre.—Jesus was raised gloriously from the dead.—Jesus ascended into heaven.

HYMN.

When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes.

Let cares like a wild deluge come,
Let storms of sorrow fall;
So I but safely reach my home,
My God, my Heaven, my All;—

There anchor'd safe my weary soul
Shall find eternal rest;
Nor storms shall beat, nor billows roll,
Across my peaceful breast.

PRAYER.

Almighty God, who through thine only-begotten Son Jesus Christ has overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in Him; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O Merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

XIV.—ANNOUNCEMENT OF DEATH TO
A DEVOUT PERSON.

ISAIAH xliii. 1-3.

“But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.”

HYMN.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?

Fear not, I am with thee, O be not dismay'd,
I, I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.

When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply;
The flame shall not hurt thee: I only design
Thy dross to consume, and thy gold to refine.

The soul that to Jesus hath fled for repose,
I will not, I will not desert to His foes;
That soul, though all hell shall endeavor to shake
I'll never—no, never—no, never forsake.

PRAYER.

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good example of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

XV.—THE PREPARATION FOR DEATH.

MEDITATION I. *The Condemnation of Jesus.*—
Leaving the house of Caiphas, where Jesus had been blasphemed, and the house of Herod, where he had been mocked, Jesus is dragged before Pilate, his back torn with scourges, his head crowned with thorns; and He who on the last day will judge the living and the dead, is Himself condemned to a disgraceful death.

O blessed Jesus, who didst thus suffer, and wast condemned to die for our sins, grant that we may detest these sins from the bottom of our hearts, and by this repentance obtain thy mercy and pardon.

HYMN.

Jesus, Saviour of my soul,
Let me to thy bosom fly,
While the waves of trouble roll,
While the tempest still is high.
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last.

Other refuge have I none,
 Hangs my helpless soul on thee;
 Leave, oh, leave me not alone,
 Still support and comfort me:
 All my trust on thee is stay'd,
 All my hope from thee I bring;
 Cover my defenceless head
 With the shadow of thy wing.

XVI.—THE PREPARATION FOR DEATH.

MEDITATION II. *The Cross of Jesus.*—A heavy cross is laid upon the bruised shoulders of Jesus. He receives it with meekness, nay, with a secret joy, for it is the instrument with which He is to redeem the world.

O Jesus, grant us, by virtue of thy cross, to embrace with meekness and cheerful submission the difficulties of our state, and to be ever ready to take up our cross and follow thee.

HYMN.

When I survey the wondrous Cross
 On which the Prince of Glory died,
 My richest gain I count but loss,
 And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the Cross of Christ my God:
All the vain things that charm me most,
I sacrifice them to thy Blood.

XVII.—THE PREPARATION FOR DEATH.

MEDITATION III. *The Bearing of the Cross by Jesus.*—Bowed down under the weight of the cross, Jesus slowly sets forth on the way to Calvary, amidst the mockeries and insults of the crowd. His agony in the garden has exhausted His body, He is sore with blows and wounds, His strength fails Him, He falls to the ground under the cross.

O Jesus, who for our sins didst bear the heavy burden of the cross, and fell under its weight, may the thoughts of thy sufferings make us watchful over ourselves and save us from any grievous fall into sin.

HYMN.

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

How happy are the saints above,
 Who once went sorrowing here;
 But now they taste unmingled love,
 And joy without a tear!

The consecrated cross I'll bear,
 Till death has set me free;
 And then go home my crown to wear,
 For there's a crown for me.

XVIII.—THE PREPARATION FOR DEATH.

MEDITATION IV. *The Weeping Mother of Jesus.*
 Still burdened with His cross, and wounded
 yet more by His fall, Jesus proceeds on His
 way. He is met by His mother. What a
 meeting must that have been! What a sor-
 row of anguish must have pierced that moth-
 er's bosom!

O Jesus, may the contemplation of thy
 sufferings move us with the deepest compas-
 sion, make us to hate our sins, and kindle in
 our hearts more fervent love to thee.

HYMN.

Blest is the tie that binds
 Our hearts in Christian love:
 The fellowship of kindred minds
 Is like to that above.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we at death must part,
How keen, how deep the pain;
But we shall still be joined in heart,
And hope to meet again.

From sorrow, toil, and pain,
And sin, we shall be free;
And perfect love and friendship reign
Throughout eternity.

XIX.—THE PREPARATION FOR DEATH.

MEDITATION V. *The Glory of Bearing the Cross for Jesus.*—As the strength of Jesus fails, and He is unable to proceed, the executioners seize and compel Simon of Cyrene to carry His cross. The virtue of which office changed his heart, and from a compulsory task it became a privilege and joy.

O Lord Jesus, may it be our privilege also to bear thy cross. May we glory in nothing else, may we never shrink from sufferings; but rather rejoice if we may be counted worthy to suffer for thy Name's sake.

HYMN.

In the cross of Christ I glory,
 Towering o'er the wrecks of time;
 All the light of sacred story
 Gathers round its head sublime.

When the woes of life o'er take me,
 Hopes deceive and fears annoy,
 Never shall the cross forsake me;
 Lo, it glows with peace and joy!

When the sun of bliss is beaming
 Light and love upon my way,
 From the cross the radiance streaming
 Adds new lustre to the day.

Bane and blessing, pain and pleasure,
 By the cross are sanctified;
 Peace is there, that knows no measure,
 Joys that through all time abide.

XX.—THE PREPARATION FOR DEATH.

MEDITATION VI. *The Prostration of Jesus.*—
 The pain of His wounds and the loss of blood increasing at every step of His way, again His strength fails Him and Jesus falls to the ground.

O Jesus, falling again under the burden of our sins, and of thy sufferings for our sins,

how often have we grieved thee by our repeated falls into sin: oh may we rather die than ever offend thee again!

HYMN.

O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb.

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road,
That leads me to the Lamb.

XXI.—THE PREPARATION FOR DEATH.

MEDITATION VII. *The Sympathizers with Jesus.*—At the sight of the sufferings of Jesus, some holy women in the crowd were so touched with sympathy, that they openly bewailed and lamented Him. Jesus, knowing the things that were to come to pass upon Jerusalem, because of the rejection of

Him, turned to them and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children.

O Lord Jesus, we mourn and will mourn both for thee and for ourselves: for thy sufferings and for our sins which caused them. O teach us so to mourn, that we may be comforted, and escape those dreadful judgments prepared for all who reject thee in this life.

HYMN.

Saviour, when in dust, to thee,
Low we bow th' adoring knee;
When, repentant, to the skies
Scarce we lift our streaming eyes;
O, by all thy pains and woe,
Suffer'd once for man below,
Bending from thy throne on high,
Hear our solemn litany.

By thine hour of dark despair,
By thine agony of prayer,
By thy purple robe of scorn,
By thy wounds, thy crown of thorn,
By thy cross, thy pangs, and cries,
By thy perfect sacrifice;
Jesus, look with pitying eye;
Hear our solemn litany.

XXII.—THE PREPARATION FOR DEATH.

MEDITATION VIII. *The Physical Exhaustion of Jesus.*—Jesus had now arrived almost at the summit of Calvary, but before He reached the spot where He was to be crucified, His strength again fails Him, and in His weakness He falls, to be again dragged up and goaded onward by the brutal soldiery.

O Lord Jesus, we entreat thee, by the merits of this thy great, most painful fall, to pardon our frequent relapses and our long continuances in sin, and may the thought of these thy sufferings make us to hate our sins more and more.

HYMN.

How oft, alas ! this wretched heart
Has wander'd from the Lord !
How oft my roving thoughts depart,
Forgetful of His word !

And canst thou, wilt thou yet forgive,
And bid my crimes remove ?
And shall a pardon'd rebel live
To speak thy wondrous love ?

Thy pardoning love, so free, so sweet,
Dear Saviour, I adore:
O keep me at thy sacred feet,
And let me rove no more.

XXIII.—THE PREPARATION FOR DEATH.

MEDITATION IX. *The Murderers of Jesus.*—Arrived at last at the place of sacrifice, they prepare to crucify Him. His garments are torn from His bleeding body, and He, the Holy of holies, stands exposed to the vulgar gaze of the rude and scoffing multitude.

O Lord Jesus, thou didst endure this shame for our most shameful deeds; strip us we beseech thee, of all false shame, conceit, and pride, and make us so to humble ourselves voluntarily in this life, that we may escape everlasting ignominy in the world to come.

HYMN.

Alas! and did my Saviour bleed,
And did my Sovereign die!
Would He devote that sacred head
For such a worm as I!

Was it for crimes that I have done
He groaned upon the tree?
Amazing pity, grace unknown,
And love beyond degree!

XXIV.—THE PREPARATION FOR DEATH.

MEDITATION X. *The Sacrifice of Jesus.*—The cross is laid upon the ground, and Jesus is stretched upon His bed of death. At one and the same time He offers His bruised limbs to His heavenly Father, in behalf of sinful man, and to His fierce executioners, to be nailed by them to the disgraceful wood. The blows are struck, the blood gushes forth.

O Jesus, nailed to the cross, fasten our hearts there also, that they may be united to thee until death shall strike us with its fatal blow, and with our last breath we shall have yielded up our souls to thee.

HYMN.

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they.

My faith would lay her hand
On that dear head of thine,
While like a penitent I stand
And there confess my sin.

My soul looks back to see
The burden thou did'st bear,
While hanging on the cursed tree,
And hopes her guilt was there.

XXV.—THE PREPARATION FOR DEATH.

MEDITATION XI. *The Blood of Jesus.*—For three hours has Jesus hung upon His transfixed hands, His blood has run in streams down His body, and bedewed the ground; and, in the midst of excruciating sufferings, He has pardoned His murderers, promised the bliss of paradise to the good thief, and committed His blessed Mother and beloved disciples to each other's care. All is now consummated, and meekly bowing down His head, He gives up the ghost.

O Jesus, we devoutly embrace thee who for our sake sacrificed thy blood. In that sacrifice of blood we place all our confidence. Henceforth let us live only for thee, and in dying for thee, let us die loving thee, and in thy sacred arms.

HYMN.

There is a fountain filled with blood
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood;
Lose all their guilty stains.

Dear, dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved, to sin no more.

E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisp'ing, stammering tongue
Lies silent in the grave.

XXVI.—THE PREPARATION FOR DEATH.

MEDITATION XII. *The Mourning Friends of Jesus.*—The multitudes have left the heights

of Calvary, and none remain save the beloved disciple and the holy women, who, at the foot of the cross, are striving to stem the grief of Christ's inconsolable Mother. Joseph of Arimathea and Nicodemus take down the body from the cross and deposit it in her arms.

O Jesus, accept us thy children with the beloved disciple, show thyself a mother unto us, and may we who now mourn on account of thy sufferings, be comforted by thee who art the Son of God.

HYMN.

Jesus, keep me near the Cross,
There a precious fountain;
Free to all, a healing stream
Flows from Calvary's mountain.

Near the Cross, a trembling soul
Love and mercy found me;
There the bright and morning star
Sheds its beams around me.

Near the Cross, O Lamb of God,
Bring its scenes before me;
Help me walk from day to day
With its shadows o'er me.

Near the Cross I'll watch and wait,
Hoping, trusting, ever;
Till I reach the golden strand,
Just beyond the river.

XXVII.—THE PREPARATION FOR DEATH.

MEDITATION XIII. *The Tomb of Jesus.*—The body of Jesus is taken from His mother's arms, and laid by the disciples in the tomb. The tomb is closed, and there the lifeless body remains until the hour of its glorious resurrection.

We, too, O God, will descend into the grave, whenever it shall please thee, as it shall please thee, and whensoever it shall please thee. Let thy decrees be fulfilled; but do thou, in mercy, receive our immortal souls, and when our bodies have risen again, place them likewise in thy kingdom, that we may love and bless thee forever and ever.

HYMN.

I would not live alway; no, welcome the tomb:
Since Jesus hath lain there, I dread not its gloom;
There, sweet be my rest, till He bid me arise
To hail Him in triumph descending the skies.

XXVIII.—DEATH.

On the Approach of Death:

1. READ (if circumstances will permit of reading) deliberately and distinctly (see page 32)—

II CORINTHIANS iv. 17.

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”

Or this,

I CORINTHIANS xv. 51.

“Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound,

and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

Or this,

PSALM lxii.

"Truly my soul waiteth upon God; from Him cometh my salvation. He only is my rock and my salvation; He is my defence; I shall not be greatly moved.—My soul, wait thou only upon God; for my expectation is from Him. He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my ref-

uge, is in God. Trust in Him at all times; ye people, pour out your heart before Him: God is a refuge for us.

Or this,

PSALM cxxi.

“My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.”

Or this,

PSALM xxiii.

“The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth

me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

Or this,

ISAIAH liii.

"Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath

borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken. And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord

shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify many; for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors."

Or this,

PHILIPPIANS i. 21.

"For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless, to abide in the flesh is more needful for you."

Or this,

ROMANS viii. 35.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or per-

secution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

2. SING (if circumstances will permit of singing) softly and slowly,

Abide with me: fast falls the eventide,
The darkness deepens; Lord, with me abide:
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away,
Change and decay in all around I see;
O thou who changest not, abide with me.

Hold thou thy cross before my closing eyes,
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me.

Or this,

Softly now the light of day
Fades upon my sight away;
Free from care, from labor free,
Lord, I would commune with thee.

Soon, for me, the light of day
Shall forever pass away;
Then, from sin and sorrow free,
Take me, Lord, to dwell with thee.

Or this,

Safe in the arms of Jesus,
Safe on His gentle breast;
There by His love o'ershaded
Sweetly my soul shall rest.
Hark, 'tis the voice of angels
Borne in a song to me
Over the fields of glory,
Over the jasper sea.

Safe in the arms of Jesus,
Safe from corroding care,
Safe from the world's temptations,
Sin can not harm me there.
Free from the blight of sorrow,
Free from my doubts and fears;
Only a few more trials,
Only a few more tears !

Jesus my heart's dear refuge,
Jesus has died for me;
Firm on the Rock of Ages
Ever my trust shall be.

Here let me wait with patience,
Wait till the night is o'er;
Wait till I see the morning
Break on the golden shore.

In Presence of Death:

1. SAY slowly, and with a pause between each, some of the following verses (taking care not to tire the dying person, and repeating those which comfort him and others similar).

Jesus says, "Come unto me all ye that are weary and heavy laden, and I will give you rest." And—

Jesus says, "Him that cometh to me, I will in no wise cast out." And—

Jesus says, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." And—

Jesus says, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And—

Jesus says, "In my Father's house are many mansions; if it were not so, I would

have told you. I go to prepare a place for you; And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

God says, "The blood of Jesus Christ His Son cleanseth us from all sin." And—

God says, "He was wounded for our transgression, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." And—

God says, "There is no condemnation to them which are in Christ Jesus." And—

God says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And—

God says, "Fear not, for I have redeemed thee, I have washed thee with my blood, thou art mine." And—

God says, "That they who trust in the Lord shall be as Mount Zion which can not be removed, but abideth forever."

"As the mountains are round about Jerusalem, so the Lord is round about His people, from henceforth, even forever."

“As in Adam all die, even so in Christ shall all be made alive.”

“Being justified by faith, we have peace with God through our Lord Jesus Christ.”

“Cast thy burden upon the Lord, and He shall sustain thee.”

“Wait on the Lord, be of good courage, and He shall strengthen thine heart.”

“Thou wilt keep him in perfect peace, whose mind is stayed on thee.”

2. REPEAT,

Jesus, the very thought of thee
 With sweetness fills my breast;
 But sweeter far thy face to see
 And in thy presence rest.

Just as I am,—without one plea,
 But that thy blood was shed for me,
 And that thou bidd'st me come to thee,
 O Lamb of God, I come.

How sweet the name of Jesus sounds
 In a believer's ear!
 It soothes his sorrows, heals his wounds,
 And drives away his fear.

Nearer, my God, to thee,
Nearer to thee !
E'en though it be a cross
That raiseth me;
Still all my song shall be
Nearer, my God, to thee,
Nearer to thee !

Sun of my soul, thou Saviour dear,
It is not night if thou be near;
Oh, may no earth-born cloud arise
To hide thee from thy servant's eyes.

Jesus, Saviour of my soul,
Let me to thy bosom fly,
While the waves of trouble roll,
While the tempest still is high:
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last.

3. PRAY for:

1. Forgiveness of sins.
2. Supporting grace.
3. Brotherly charity.
4. Perfect resignation.

5. Unwavering faith.
6. Divine comfort.
7. Spiritual joy.
8. Heavenly peace.

At Death:

BLESS the dying person as follows:

The peace of God, which passeth all understanding, keep your heart and mind in the knowledge and love of God, and of his Son Jesus Christ.

Or this,

And to God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace, both now and evermore.

Or this,

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you forever.

After Death :

Comfort the mourners with one of the following verses from the Word of God.

“Precious in the sight of the Lord, is the death of His saints.” Or—

“Blessed are the dead who die in the Lord; even so saith the Spirit, for they rest from their labors.” Or—

“The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.”

XXVIII.—WITH THE MOURNERS.

For the purpose of impressing upon them the shortness of life:

PSALM XC.

“Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday

when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years, as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have

seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

HYMN.

Brief life is here our portion,
Brief sorrow, short-lived care
The life that knows no ending,
The tearless life is there.
Oh, happy retribution!
Short toil, eternal rest;
For mortals and for sinners
A mansion with the blest.

And now we fight the battle,
But then shall wear the crown
Of full, and everlasting,
And passionless renown.
The morning shall awaken,
The shadows pass away,
And each true-hearted servant
Shall shine as doth the day.

O sweet and blesséd country,
The home of God's elect!
O sweet and blesséd country,
That eager hearts expect!

Jesus, in mercy bring us
To that dear land of rest;
Who art, with God the Father,
And Spirit, ever blest.

PRAYER.

O God, whose days are without end, and whose mercies can not be numbered; make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life, and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with thee, our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. Amen.

XXX.—FOR THE PURPOSE OF SHOWING
TO MOURNERS THE REWARD OF
THE RIGHTEOUS DEAD.

WISDOM iii. ; iv. 8 ; v. 15 (Apoc.).

“ But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should

alter his understanding or deceit beguile his soul. But the righteous live for evermore: their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand."

HYMN.

Oh think of the home over there,
By the side of the river of light,
Where the saints all immortal and fair,
Are robed in their garments of white.

Oh, think of the friends over there,
Who before us the journey have trod,
Of the songs that they breathe on the air,
In their home in the palace of God.

I'll soon be at home over there,
For the end of my journey I see;
Many dear to my heart, over there,
Are watching and waiting for me.

PRAYER.

O God, who hast prepared for those who love thee such good things as pass man's understanding, pour into our hearts such

love toward thee that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

XXXI.

In case the circumstances will not permit of the use of the above Offices for Mourners, use

I THESSALONIANS iv. 13.

Or this,

REPEAT. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." "It is the Lord, let Him do what seemeth Him good." "The righteous is taken away from the evil to come, and he shall enter into peace."

REPEAT (if singing is impossible) hymn beginning, "Blest is the tie that binds," for which, see page 76, or, hymn beginning, "I would not live alway," for which, see page 67.

PRAY. (For Prayer Thoughts, see p. 109.)

Prayers for the Sick.

[NOTE. These Prayers are recommended for purposes of suggestion and direction rather than for reading; for the writer has found reading prayers to the sick to be inexpedient in most cases of sickness, where special sympathy and comfort are demanded. The prayers below, which are arranged alphabetically according to their subjects, are followed by skeletons for extempore prayer in special cases.]

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SKELETONS FOR EXTEMPORE PRAYER IN
SPECIAL CASES.

IN CASE OF ONE TEMPTED TO DESPAIR.

Pray for:

1. The Holy Spirit and the peace of Jesus Christ.
2. Spiritual light, and removal of mental disease.
3. Perfect trust in the power and merits of Christ.
4. A clear understanding.
5. Strength to resist evil.

IN CASE OF A SICK MAN IN UNBELIEF.

Pray for:

1. Faith and discernment.
2. Humility and integrity in inquiry.
3. New light, and a receptive condition.
4. Perseverance in seeking the truth.
5. Power from on high.
6. Protection against infidel influences.
7. Forgetfulness of the sophistries of past mental life.

IN CASE OF A CARELESS SICK PERSON.

Pray for:

1. An awakened sense of sin.
2. A conviction of the need of salvation.
3. A profitable use of the time left him.
4. A knowledge of himself and his terrible condition.
5. A knowledge of God and His mercy.

IN CASE OF AN INSENSIBLE PERSON.

Pray for:

1. Christ's mercy.
2. Removal of insensibility.
3. God's pardon in case of death.
4. Those present as being liable to some similar visitation.

IN CASE OF PROLONGED SICKNESS.

Pray for:

1. Patience and resignation.
2. Trustful obedience.
3. God's blessing on the lessons learned in sickness.
4. Faith in the divine care.
5. Bodily and spiritual comfort.

6. Restoration to health under the will of God.
7. God's blessing on the means used by the physician.

IN CASE OF RECOVERY FROM SICKNESS.

Pray for:

1. A devotion of health and strength to God.
2. Thankfulness to God for His mercy.
3. Performance of vows made in sickness.
4. Preservation from former sins.
5. A spirit of compassion towards others.

IN CASE OF ONE ABOUT TO UNDERGO AN OPERATION.

Pray for:

1. Trust in God.
2. A blessing on the surgeon's skill.
3. Strength and comfort under his suffering.
4. Resignation and submission to God's will.
5. Patient behavior towards attendants.

IN CASE OF ONE WHO HAS ATTEMPTED SUICIDE.

Pray for:

1. Pardon of his sin.
2. The grace of repentance.
3. God's help and protection.
4. Reliance upon God in despairing hours.

IN CASE OF A SICK WOMAN WITH CHILD.

Pray for:

1. A happy issue.
2. Reliance upon God's mercy.
3. Strength, courage, and patience.
4. The life of the child, and its future as a child of Christ.

IN CASE OF THE SICK ABOUT TO MAKE A WILL.

Pray for:

1. Wisdom and piety.
2. Freedom from enmities and other passions.
3. Ability to make right dispositions.
4. God's blessing on giver and receiver.
5. Charity.
6. Grace to make restitution.
7. God's special guidance.

IN CASE OF BEREAVEMENT.

Pray for:

1. Resignation to God's will.
2. Sanctification of affliction.
3. Fortitude to perform necessary duties.
4. Sense of their own mortality.

Scripture for the Sick.

FOR A CHRISTIAN WHO FEARS DEATH.

Affliction, Confidence under.—God's people safe, Isaiah liv. 10–lv. Our eternal home, II Corinthians iv. 17–v. 2. (See page 88.)

FOR A DOUBTING CHRISTIAN.

Affliction, Trust during.—Ecclesiasticus (Apoc.) ii. 4, iv. 1–10, xi. 33. Patience and trust urged, Luke xii. 22–33.

TO AWAKEN ONE CARELESS IN RELIGIOUS MATTERS.

Carelessness (In Religious Things).—The rich man and Lazarus, Luke xvi. 19. Neither cold nor hot, Rev. iii. 15.

FOR A CHRISTIAN WHO HAS MANY AND GREAT TROUBLES.

Chastisement, God's mercy in.—The persecuted, Lam. iii. 22–34. Nothing can separate from Christ, Romans viii. 35–ix. (Page 93.)

FOR CHRISTIAN LABORERS.

Christ, Second Coming of.—Comfort restored, Isaiah xl. 1–12. “Ye have done it unto me,” Matthew xxv. 31.

FOR ONE WHO DOES NOT PREPARE FOR COMMUNION.

Communion, The Holy.—Let a man examine himself, I Corinthians xi. 28. (Page 55).

FOR THE ENCOURAGEMENT OF A CHRISTIAN WHO
IS NEAR DEATH.

Children of God, The Gathering of the.—New strength, Isaiah xl. 28–xli. Description of Heaven, Revelations vii. 9–viii. Hymn “Who are these in bright array?”

FOR ONE TEMPTED TO DESPAIR OR WHO IS
TROUBLED ON ACCOUNT OF SIN.

Encouragement.—Saul troubled with an evil spirit, I Samuel xvi. 14–xvii. Strength from God, Isaiah, xl. 28. Cleansing effect of the blood of Christ, Revelations vii. 13, 14.

FOR ONE WHO WILL NOT FORGIVE THE SECOND
OFFENCE.

Forgiveness.—How often to forgive (with an illustration), Matt. xviii. 23–xix. (Pg. 52.)

FOR A CHRISTIAN CAST DOWN ON ACCOUNT OF
TROUBLE.

Heaviness and Rejoicing.—Christians may rejoice even in tribulation, James i. 2–13.

FOR ONE WHO HAS LOST ESTATE, POSITION, OR
REPUTATION.

Humiliation.—The gain of godliness, I Timothy vi. 6–20. Vanity of worldly things, Ecclesiastes ii., see also Psalms xxxvii., xlix., lxxiii.

FOR THE YOUNG, PARTICULARLY MEN.

Judgment, Preparation for.—Eccles. xii.

FOR THE CARELESS CONCERNING THE JUDGMENT.

Judgment, Carelessness about the.—The ten virgins, Matt. xxv. 1–14.

FOR A PROUD MAN.

Kindness, How loving on God's part.—Men should not glory in themselves, Jeremiah ix. 23-25.

FOR ONE WHO IS ANXIOUS TO PROLONG LIFE.

Life—in God's hand.—Hezekiah, II Kings xx. 1-12. Lazarus, John xi. 1-46. (See chapter, "Jesus with the Sick.")

FOR A CHRISTIAN WHO IS DISCOURAGED BECAUSE
HE IS NOT PERFECT.

Life, Christian (progressive).—The Path of the just, Proverbs iv. 18. Striving for the prize, Phil. iii. 7-iv.

FOR COMFORTING GOD'S CHILDREN.

Love, The Reward of.—God's love and care. Meekness, suffering, and poverty, John xiv. 15-22.

FOR COMFORTING GOD'S CHILDREN.

Love, Blessings of.—We should commit our cause to God, Job v. 6-19. Beatitudes, Matt. v. 3-17.

TO ENCOURAGE CHRISTIANS TO PRAY.

Prayer Promises.—Efficacy of prayer, Luke xi. 5-14.

FOR THE PATIENT.

Patience, The Example of.—Christ's sufferings, Isaiah liii. (page 91). Other's sufferings, Hebrews xi. 36-xii. 14, and James v. 7-12.

FOR THE IMPENITENT.

Penitence, The Blessings of.—Encouragement to return to God, Job xxii. 21-30. A woman anointeth the feet of Jesus—much forgiven, Luke vii. 37-viii. Lost sheep and prodigal son, Luke xv. 11-xvi.

Physicians and Medicines, The Blessing of. Doctors are God's servants, Ecclesiasticus (Apoc.) xxxviii. Jesus heals the blind man, John ix. 1-12. (See chapter, "Jesus with the Sick.")

FOR THE DYING, OR FRIENDS OF THE DEAD.

Resurrection.—I Cor. xv. 20-29.

Rejoicing.—(See Heaviness.)

FOR ONE WHO IS TRUSTING TO FAITH WITHOUT
WORKS.

Righteousness, The Sacrifice of.—Micah vi. 6-9. Holiness enjoined, Ephesians iv. 17-v.

FOR COMFORTING THE DEVOUT OR SHOWING CHRIST
TO THE SCEPTICAL.

Reconciliation, Blessings of.—Offices of Christ, Isaiah lxi. 1-4. Christ's example, I Peter ii. 20-iii.

FOR PENITENT AND IMPENITENT.

Sin.—How we may be cleansed from it. The blood of Jesus, I John i. 8, 9.

FOR ONE WHO HAS ATTEMPTED SUICIDE.

Suicide.—Ahithophel, II Samuel xvi. 15-xvii. 24. Penitence, Psalm li.

FOR ONE ABOUT TO UNDERGO AN OPERATION.

Trials, Physical.—Abiding under the shadow of the Almighty, Psalm xci. Others had trials, Hebrews xi. 36-xii.

FOR THOSE DISTURBED IN MIND, BODY, OR ESTATE.

Tribulations, Blessings of.—Profit of, I Peter iv. 12, 13. Example of, Job xix.

FOR THE HOPELESS OR BACKSLIDER.

Wanderer.—Christ the widow's husband, Isaiah liv. 4–13. Prodigal son, Luke xv. 11–xvi.

FOR THE WORLDLY MINDED.

Worldliness.—Putting off religion, Ecclesiasticus (Apoc.) v. 1. The covetous farmer, Luke xii. 18–35.

FOR THOSE WHO DO NOT THINK OF THE FUTURE.

Watchfulness.—Man knoweth not his time, Ecclesiasticus ix. 10–13. Christ commands it, Luke xii. 35–41.

Jesus with the Sick.

THE HEALING OF SIMON'S WIFE'S MOTHER.

“And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever. And He touched her hand, and the fever left her: and she arose, and ministered unto them. When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick; That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.”—MATT. viii. 14.

THE OPENING THE EYES OF TWO BLIND MEN NEAR JERICHO.

“And as they departed from Jericho, a great multitude followed Him. And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son

of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto Him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed Him."—MATT. XX. 29.

THE RAISING OF LAZARUS.

"Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto Him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When He had heard therefore that he was

sick, He abode two days still in the same place where He was. Then after that saith He to His disciples, Let us go into Judea again. His disciples say unto Him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him. Then when Jesus came, He found that he had lain in the grave four

days already. (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:) And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met Him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth, and believeth in me, shall never die. Believest thou this? She saith unto Him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto Him.

Now Jesus was not yet come into the town, but was in that place where Martha met Him. The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled, And said, Where have ye laid him? They say unto Him, Lord, come and see. Jesus wept. Then said the Jews, Behold how He loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in Himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been

dead four days. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank thee that thou hast heard me: And I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me. And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him."—JOHN xi.

THE HEALING OF THE LUNATIC CHILD.

"And when He came to His disciples, He saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld Him, were greatly amazed, and run-

ning to Him, saluted Him. And He asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; And where-soever he taketh him, he teareth him; and he foameth and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me. And they brought him unto Him: and when He saw him, straight-way the spirit tare him; and he fell on the ground, and wallowed, foaming. And He asked his father, How long is it ago since this came unto him? And he said, Of a child. And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straight-way the father of the child cried out, and said with tears, Lord, I believe; help thou

mine unbelief. When Jesus saw that the people came running together, He rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And when He was come into the house, His disciples asked Him privately, Why could not we cast him out? And He said unto them, This kind can come forth by nothing, but by prayer and fasting.”—
MARK ix. 14.

THE OPENING OF THE EYES OF ONE BLIND
AT BETHSAIDA.

“And He cometh to Bethsaida; and they bring a blind man unto Him, and besought Him to touch him. And He took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, and put His hands upon him, He asked him if he saw aught. And he looked up, and said, I see men as trees walking. After

that, He put His hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And He sent him away to his house, saying, Neither go into the town, nor tell it to any in the town."

MARK viii. 22.

THE HEALING OF ONE DEAF AND DUMB.

"And again, departing from the coasts of Tyre and Sidon, He came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him. And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue: And looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published it; And were beyond measure astonished, saying, He hath done

all things well; He maketh both the deaf to hear, and the dumb to speak."—MARK vii. 31.

THE HEALING OF THE DAUGHTER OF THE SYRO-
PHENICIAN WOMAN.

"Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us. But He answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped Him, saying, Lord, help me. But He answered and said, It is not meet to take the children's bread and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto

thee even as thou wilt. And her daughter was made whole from that very hour."—MATTHEW XV. 21.

THE RESTORING OF A WOMAN WITH A SPIRIT OF INFIRMITY.

“And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath

bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? And when He had said these things, all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him.”—LUKE xiii. 11.

THE RESTORING OF THE MAN WITH A WITHERED
HAND.

“And it came to pass also on another sabbath, that He entered into the synagogue, and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched Him, whether He would heal on the sabbath-day; that they might find an accusation against Him. But He knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life or to destroy it? And looking round about upon them all He said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.”—LUKE vi. 6.

THE HEALING OF A MAN WITH THE DROPSY.

“And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched Him. And behold, there was a certain man before Him which had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And He took him, and healed him, and let him go: And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer Him again to these things.”—LUKE xiv. 1.

THE HEALING OF MALCHUS' EAR.

“When they which were about Him, saw what would follow, they said unto Him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And He touched his ear, and healed him.”—LUKE xxii. 49.

THE OPENING OF THE EYES OF ONE BORN BLIND.

“And as Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of Him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing. The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and

said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, where is He? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath-day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because He keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of Him, that He hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? How then

doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did He to thee? how opened He thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be His disciples? Then they reviled him, and said, thou art His disciple; but we are Moses' disciples. We know that God spake unto Moses; as for this fellow, we

know not from whence He is. The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence He is, and yet He hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, He could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out: and when He had found him, He said unto him, Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe. And he worshipped Him. And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see, might be made blind. And some of the Pharisees which were with Him heard

these words, and said unto Him, are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."—JOHN ix.

THE RAISING OF THE WIDOW'S SON.

"And it came to pass the day after, that He went into a city called Nain: and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and He delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people."—LUKE vii. 11.

THE DEMONIAK IN THE SYNAGOGUE OF CAPERNAUM.

“And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey Him.”—MARK i. 23.

THE HEALING OF THE IMPOTENT MAN AT BETHESDA.—JOHN v. (*See page 61.*)

THE HEALING OF THE CENTURION'S SERVANT.

“And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him. And saying, Lord, my servant lieth at home sick of the palsy,

grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour."—MATTHEW viii. 5.

THE CLEANSING OF THE LEPER.

“When He was come down from the mountain, great multitudes followed Him. And behold, there came a leper and worshipped Him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.”—MATTHEW viii. 1.

THE HEALING OF THE PARALYTIC.

“And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was present to heal them. And behold, men brought in a bed a man which was taken with the palsy: and they sought means to bring him in, and to lay him before Him. And when they could not find by what way they might bring him in, because of the mul-

titude, they went upon the house-top, and let him down through the tiling with his couch, into the midst before Jesus. And when He saw their faith, He said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone? But when Jesus perceived their thoughts, He answering, said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (He said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day."—LUKE v. 17.

THE OPENING OF THE EYES OF TWO BLIND MEN.

“And when Jesus departed thence, two blind men followed Him, crying, and saying, Thou son of David, have mercy on us. And when He was come in to the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto Him Yea, Lord. Then touched He their eyes, saying, According to your faith, be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. But they when they were departed, spread abroad His fame in all that country.”—MATTHEW ix. 27.

THE HEALING OF THE TEN LEPERS.—LUKE
xvii. 11. (*See page 59*).THE HEALING OF A WOMAN WITH AN ISSUE
OF BLOOD.

“And a certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but

rather grew worse, when she had heard of Jesus, came in the press behind, and touched His garment: For she said, If I may touch His clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press, and said, Who touched my clothes? And His disciples said unto Him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And He looked round about to see her that had done this thing. But the woman, fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth. And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."—MARK v. 25.

THE RAISING OF JAIRUS' DAUGHTER.

"And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought

Him that He would come into his house: For he had one only daughter, about twelve years of age, and she lay a dying. But as He went, the people thronged Him. While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead: trouble not the Master. But when Jesus heard it, He answered him, saying, Fear not: believe only, and she shall be made whole. And when He came into the house, He suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept and bewailed her: but He said, Weep not: she is not dead, but sleepeth. And they laughed Him to scorn, knowing that she was dead. And He put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and He commanded to give her meat. And her parents were astonished: but He charged them that they should tell no man what was done."—LUKE viii. 41.

THE DEMONIACS IN THE COUNTRY OF THE
GADARENES.

“And they came over unto the other side of the sea, into the country of the Gadarenes. And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped Him, And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not. (For He said unto him, Come out of the man, thou unclean spirit.) And He asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

And he besought Him much that He would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought Him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. And they began to pray Him to depart out of their coasts. And when He was come into the ship, he that had been possessed with the devil prayed Him that he might be with Him. Howbeit, Jesus suffered him not, but

saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."—MARK V. 1.

THE HEALING OF THE NOBLEMAN'S SON.

"So Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that He would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs, and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew

that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when He was come out of Judea into Galilee."—JOHN. iv. 46.

Psalms for the Sick.

[Arranged alphabetically according to their subjects.]

- Afflicted, prayer of, xiii., xlii., xciv.,
 “ comfort of, cxix. Zain.
- Afflictions, benefits of, xciv. 12, *et seq.*
 “ praise for deliverance from, xxxiv., cvii.
- Aged saint, prayer of, lxxi. 5, *et seq.*
- Almsgiving, importance of, xli.
- Angels, they guard the righteous, xci. 11, *et seq.*, xxxiv. 7.
- Assistance, divine, cxxxviii.
- Blessings, promised to the righteous, i., xxxii., cxxxviii.
- Brotherly love, inculcation of, cxxxiii.
- Care of God over His saints, xxxiv.
- Comfort and support, blessing of, iv., xvi., xxxii., xxxiv.
- Comfort of saints, cxxxiii.
- Complaint of absence from public worship, xlii.
- Confession of sin, repentance and pardon, xxxii., xxxviii.,
 li., cxxx.
- Conscience, its guilt relieved, xxxii., cxxx.
- Converse with God, lxiii.
- Counsel, divine, xvi., cxix.
- Courage in death, xvi.
- Death of saints and sinners, xxxvii.
- Defence in God, iii., xviii., cxx.
- Delight in God, xviii., xlii., lxiii., lxxiii.
- Deliverance by prayer, xxxiv., xl.

- Devotion in sickness, vi., xxxix.
- Doubts and fears, suppression of, iii., xxxi., xlii.
- End of righteous and wicked, i., xxxvii.
- Faith in divine power and mercy, lvii., lxii., cxxx.
- Faithfulness of God, lxxxix., cv., cxii.
- Fears and doubts, suppression of, iii., xxxi., xlii.
- Fretfulness, discouragement of, xxxvii.
- Friendship, blessings of, cxxxiii.
- God's care of the saints, iii., xxxiv.
- “ goodness and mercy, ciii., cxlv.
- “ condescension, cxiii.
- “ mercy and truth, xxxviii., ciii.
- Good works, necessity of, iv., xv., cxii., cxix.
- Grace, evidences of, xxvi.
- Heart, divine knowledge of, cxxxix.
- Hope and trust in God, xxvii., xxxi., xlvi., lxii., lxxi.,
cxxxv.
- Humility, profession of, cxxxii.
- Intercession, songs of, xx., lxvii., cxxxii.
- Life (human), shortness and frailty of, xxxix., xc.
- Man, mortality of, xxxix., xc.
- Pardon and grace, prayers of, vi., xxv., xxxii., li.
- Patience under afflictions and persecutions, xxxvii.,
xxxix., cxxx.
- Penitential Psalms, numbers of, vi., xxxii., xxxviii., li.,
cii., cxxx., cxliii.
- Piety, instruction in, xxxiv. 11, *et seq.*
- Praise for health restored, xxx., cxvi.
- “ “ protection, grace, and truth, lvii.
- Protection of God over the righteous, xxxvii., xci., cxxxv.
- Providence, wisdom and equity of, xcvi., xcvii.
- Recovery from sickness, vi., xxx., xxxvii., xxxix., cxvi.

- Resignation to God's will, xxxix., cxxxi.
Safety in danger, xci.
Self-examination, value of, xxi.
Submission to God's will, xxxix., cxxxi.
Temptations, overcoming of, iii., xviii.
Trust in divine goodness, lxxiii.
Unbelief, cure of, xxxvii.
Vanity of God's creatures, xxxix.
Watchfulness, importance of, xxxix., lvi., cxli.

Promises for the Sick.

[*Arranged alphabetically according to their subjects.*]

These Scripture Promises have been selected chiefly from, "The Faithful Promiser, A Collection of Scripture Promises," by Samuel Clark, D.D., "Counsel and Comfort for the Sick Room," and the following Scripture Rolls: "Heavenly Sunshine," "Prayer and Precept," "The Message Bearer," and "The Silent Comforter."

The Visitor will find it profitable to commit some of these texts to memory; for nothing affords so much comfort to a Christian in sickness as the promises which are contained in God's Word.

Abiding with the Almighty.—"He that dwelleth in the secret place of the Most High shall abide under the shadows of the Almighty. He shall cover thee with His feathers, and under His wings shalt thou

trust: His truth shall be thy shield and buckler."—PSALM xci. 1, 4.

Afflictions Sanctified.—"Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: For He maketh sore, and bindeth up: He woundeth, and His hands make whole."—JOB v. 17, 18.

Afflictions Sanctified.—"Before I was afflicted I went astray: but now have I kept thy word. It is good for me that I have been afflicted; that I might learn thy statutes. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."—PSALM cxix. 67, 71, 75.

Answer to Prayer.—"If ye shall ask any thing in my name, I will do it."—JOHN xiv. 14.

Bliss in Dying.—"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—REV. xiv. 13.

Care.—"Casting all your care upon Him; for He careth for you."—I PET. v. 7.

Care of God.—"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."—MATT. x. 29-31.

Care of the Father.—"The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness."—PSALM xli. 3.

Care of the Father.—"His left hand is under my head, and His right hand doth embrace me."—SONG OF SOL. ii. 6.

Christ our Strength.—"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—II COR. xii. 9.

City of Heaven.—"By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is

God. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city."—HEB. xi. 9, 10, 16.

Comfort.—"And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever."—JOHN xiv. 16.

Comfort for those who Mourn for their Sins. "Blessed are they that mourn: for they shall be comforted."—MATT. v. 4.

Compassion.—"For the Lord will not cast off forever: But though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men."—LAM. iii. 31-34.

Crown of Life.—"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."—JAMES i. 12.

Crown of Life.—"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—I PET. v. 4.

Crown of Life.—"Be thou faithful unto death, and I will give thee a crown of life." REV. ii. 10.

Crown of Righteousness.—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."—II TIM. iv. 8.

Defence.—"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—PSALM xci. 9, 10.

Defence for God's People.—"As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever."—PSALM cxxv. 2.

Deliverance.—"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. The Lord killeth, and maketh alive: He bringeth down to the grave, and bringeth up."—PSALM l. 15, I SAM. ii. 6.

Deliverance from many Troubles.—"Many are the afflictions of the righteous: but the

Lord delivereth him out of them all."—PSALM xxxiv. 19.

Deliverance from many Troubles.—"Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth." PSALM lxxi. 20.

Dwelling in Safety.—"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety."—PSALM iv. 8.

Encouragement.—"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." JOHN vi. 37.

Everlasting Strength.—"Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."—ISAIAH xxvi. 4.

Freedom from Sorrow in Heaven.—"For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." ISAIAH lx. 20.

Forbearance.—"When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient

unto His voice; (For the Lord thy God is a merciful God;) He will not forsake thee, neither destroy thee."—DEUT. iv. 30, 31.

Glory which shall be Revealed.—"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." ROM. viii. 18.

Glory with Christ.—"And the glory which thou gavest me I have given them; that they may be one, even as we are one: Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—JOHN xvii. 22, 24.

Glory, Eternal Weight of.—"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II COR. iv. 17, 18.

Glory in Tribulations.—"We glory in tribulations also; knowing that tribulation work-

eth patience; And patience, experience; and experience, hope."—ROM. v. 3, 4.

Guidance in Death.—"For this God is our God forever and ever: He will be our guide even unto death. Mark the perfect man, and behold the upright: for the end of that man is peace."—PSALM xlviii. 14, xxxvii. 37.

Goodness in Trouble.—"The Lord is good, a strong hold in the day of trouble; and He knoweth them that trust in Him."—NAHUM i. 7.

Happiness after Death.—"There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor."—JOB iii. 17, 18.

Happiness after Death.—"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."—LUKE xvi. 25.

Happiness in Heaven.—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."—I COR. ii. 9.

Happiness in Heaven.—"So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure: Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer."—II THESS. i. 4, 5.

Happiness of Trusting God.—"Whoso trusteth in the Lord, happy is he."—PROV. xvi. 20.

Healing of Diseases.—"Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; who healeth all thy diseases."—PSALM ciii. 2, 3.

Heaven.—"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—REV. xxi. 3, 4.

Help in Trouble.—"God is our refuge and strength, a very present help in trouble." PSALM xlvi. 1.

Help in Sickness.—"The Lord preserveth the simple: I was brought low, and He helped me."—PSALM cxvi. 6.

Honor and long Life.—"He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor Him. With long life will I satisfy him, and show Him my salvation."—PSALM xci. 15, 16.

Illumination.—"What I do thou knowest not now; but thou shalt know hereafter." JOHN xiii. 7.

Inheritance of the Saints.—"The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." ROM. viii. 16, 17.

Inheritance of the Saints.—"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, re-

served in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations."—I PET. i. 3-7.

Intercession.—“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.” ROM. viii. 26.

Joy in Heaven.—“Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.”—PSALM xvi. 11.

Joy in Heaven.—“Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.”—MATT. xxv. 21.

Joy instead of Sorrow.—“I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.” JER. xxxi. 13.

Kindness.—“For a small moment have I

forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.”—ISAIAH liv. 7, 8.

Life Everlasting.—“Verily, verily, I say unto you, He that believeth on me hath everlasting life.”—JOHN vi. 47.

Light.—“But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.”—ZECHARIAH xiv. 7.

Living Waters.—“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”—JOHN iv. 14.

Love.—“For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”—JOHN iii. 16.

Mansions.—“In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for

you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—JOHN xiv. 2, 3.

New Strength.—"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—ISAIAH xl. 31.

Overruling of Providence.—"All things work together for good to them that love God, to them who are the called according to His purpose."—ROM. viii. 28.

Pardon.—"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—ISAIAH i. 18.

Peace.—"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—ISAIAH xxvi. 3.

Peace.—"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—JOHN xvi. 33.

Pity.—"Like as a father pitieth his children, so the Lord pitieth them that fear Him."—PSALM ciii. 13.

Prayer.—"For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." PSALM xxxii. 6; MATT. xxi. 22.

Prayer.—"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing."—JOHN xvi. 23, 24.

Prayer.—"If ye then, 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 xi. 13.

Preservation from Trouble.—"Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance."—PSALM xxxii. 7.

Protection of the Almighty.—"My help cometh from the Lord, which made heaven and

earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore."—PSALM cxxi. 2, etc.

Refuge.—"The eternal God is thy refuge, and underneath are the everlasting arms." DEUT. xxxiii. 27.

Rest.—"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—MATT. xi. 28.

Rest from Labors.—"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors."—REV. xiv. 13.

Rest for People of God.—"There remaineth therefore a rest to the people of God." HEB. iv. 9.

Restoration.—"I will heal their backsliding, I will love them freely: for mine anger is turned away from him."—HOSEA xiv. 4.

Restraining Grace.—"And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."—LUKE xxii. 31, 32.

Resurrection.—"The hour is coming, in the which all that are in the graves shall hear His voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—JOHN v. 28, 29.

Robes.—"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—REV. vii. 9, 10.

Suffering for Christ.—"Beloved, think it not strange concerning the fiery trial which

is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."—I PET. iv. 12, 13.

Suffering with Christ.—"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. If we suffer, we shall also reign with Him: if we deny Him, He also will deny us."—ROM. viii. 17, 35-37; II TIM. ii. 12.

Suffering for Righteousness' Sake.—"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say

all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror neither be troubled; For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing."—MATT. v. 10-12; I PET. iii. 14, 17.

Safety of those who trust God.—"Whoso putteth his trust in the Lord shall be safe." PROV. xxix. 25.

Safety under the Divine Protection.—"I have set the Lord always before me: because He is at my right hand, I shall not be moved. And who is he that will harm you, if ye be followers of that which is good."—PSALM xvi. 8; I PET. iii. 13.

Salvation.—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—ACTS xvi. 31.

Sleep.—"When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet."—PROV. iii. 24.

Steadfastness.—"They that trust in the

Lord shall be as mount Zion, which cannot be removed, but abideth forever. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." PSALM cxxv. 1; ROM. viii. 38, 39.

Strength.—"And as thy days, so shall thy strength be. Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."—DEUT. xxxiii. 25; PSALM xxvii. 14.

Strength of Heart.—"My flesh and my heart faileth: but God is the strength of my heart, and my portion forever."—PSALM lxxiii. 26.

Support.—"Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow

thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."—ISAIAH xli. 10; xliii. 1-3; JOSHUA i. 5.

Support in Old Age.—"And even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." ISAIAH xlvi. 4.

Sustenance.—"Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved." JOHN vi. 35; PSALM lv. 22.

Tower of Safety.—"The name of the Lord is a strong tower: the righteous runneth into it, and is safe."—PROV. xviii. 10.

Watchfulness.—"He is faithful that promised."—HEB. x. 23.

The great Physician now is near,
The sympathizing Jesus:
He speaks the drooping heart to cheer,
Oh, hear the voice of Jesus.

СНО.—Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus.

Your many sins are all forgiven,
Oh, hear the voice of Jesus;
Go on your way in peace to heaven,
And wear a crown with Jesus.

All glory to the dying Lamb !
I now believe in Jesus;
I love the blessed Saviour's name,
I love the name of Jesus.

The children too, both great and small,
Who love the name of Jesus,
May now accept the gracious call
To work and live for Jesus.

Come, brethren, help me sing His praise,
Oh, praise the name of Jesus;
Come, sisters, all your voices raise,
Oh, bless the name of Jesus.

His name dispels my guilt and fear,
No other name but Jesus;
Oh, how my soul delights to hear
The precious name of Jesus.

And when to that bright world above,
We rise to see our Jesus,
We'll sing around the throne of love
His name, the name of Jesus.

Go bury thy sorrow,
The world hath its share:
Go bury it deeply,
Go hide it with care;
Go think of it calmly,
When curtained by night,
Go tell it to Jesus,
And all will be right.

Go tell it to Jesus,
He knoweth thy grief;
Go tell it to Jesus,
He'll send thee relief.
Go gather the sunshine
He sheds on the way;
He'll lighten thy burden,
Go, weary one, pray.

Hearts growing a-weary
With heavier woe
Now droop 'mid the darkness—
Go comfort them, go.
Go bury thy sorrows,
Let others be blest;
Go give them the sunshine,—
Tell Jesus the rest.

What a friend we have in Jesus,
 All our sins and griefs to bear;
 What a privilege to carry
 Every thing to God in prayer.
 Oh, what peace we often forfeit,
 Oh, what needless pain we bear—
 All because we do not carry
 Every thing to God in prayer.

Have we trials and temptations?
 Is there trouble anywhere?
 We should never be discouraged,
 Take it to the Lord in prayer.
 Can we find a Friend so faithful,
 Who will all our sorrows share?
 Jesus knows our every weakness,
 Take it to the Lord in prayer.

Are we weak and heavy laden,
 Cumbered with a load of care?
 Precious Saviour, still our refuge,
 Take it to the Lord in prayer.
 Do thy friends despise, forsake thee?
 Take it to the Lord in prayer;
 In His arms He'll take and shield thee
 Thou wilt find a solace there.

Take the name of Jesus with you,
 Child of sorrow and of woe—
 It will joy and comfort give you,
 Take it, then, where'er you go.

CHO.—Precious name, O how sweet,
Hope of earth and joy of heaven;
Precious name, O how sweet,
Hope of earth and joy of heaven.

Take the name of Jesus ever,
As a shield from every snare;
If temptations round you gather,
Breathe that Holy Name in prayer.

Oh! the precious name of Jesus;
How it thrills our souls with joy,
When His loving arms receive us,
And His songs our tongues employ!

At the name of Jesus bowing,
Falling prostrate at His feet,
King of kings in heav'n we'll crown Him,
When our journey is complete.

I'm but a stranger here,
Heaven is my home!
Earth is a desert drear,
Heaven is my home!
Danger and sorrow stand
Round me on every hand,
Heaven is my father-land,
Heaven is my home!

What though the tempest rage,
Heaven is my home!
Short is my pilgrimage;
Heaven is my home!

And time's wild, wintry blast,
Soon will be overpast;
I shall reach home at last,
Heaven is my home !

Therefore, I murmur not,
Heaven is my home !
Whate'er my earthly lot,
Heaven is my home !
And I shall surely stand,
There at my Lord's right hand:
Heaven is my father-land,
Heaven is my home !

Lord, it belongs not to my care
Whether I die or live;
To love and serve thee is my share,
And this thy grace must give.

If life be long, I will be glad,
That I may long obey;
If short, yet why should I be sad,
To soar to endless day ?

Christ leads me through no darker rooms
Than He went through before;
He that unto God's kingdom comes
Must enter by His door.

Come, Lord, when grace has made me meet
Thy blessed face to see;
For if thy work on earth be sweet,
What will thy glory be ?

Then shall I end my sad complaints
And weary sinful days,
And join with the triumphant saints
That sing Jehovah's praise.

My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with Him.

Hours of Prayer for the Sick.

The object of these hours is to connect the thoughts of the sick with incidents in the life of Jesus Christ.

3 A. M.

Thou that wast born in the depth of the night for us men and our salvation,

Grant me to be renewed daily by thy Spirit until thou art formed in me to a perfect man.

6 A. M.

Thou that didst very early in the morning rise again from the dead,

Raise me also daily to newness of life, and direct my thoughts to the contemplation of Divine things.

9 A. M.

Thou, that at this hour, didst send down the Holy Spirit upon thy disciples,

Grant me by this same Spirit to have a right judgment in all things and always to rejoice in His holy comfort.

NOON.

Thou, that at this hour of the day wast nailed to thy cross, to be a propitiation for the sins of the world,

Grant that I, having in remembrance thy passion, may die unto sin and live unto righteousness.

3 P. M.

Thou, that at this hour didst commend thy Spirit into the hands of thy Heavenly Father,

Grant that I may now give myself up to thy service, by walking before thee in holiness and righteousness, all the remaining days of my life.

6 P. M.

Thou, that at dusk wast taken down from
the cross and laid in the tomb,

Take away from me and bury in thy sepulchre my sins, covering whatever evil I have committed with good works.

9 P. M.

Thou, that late in the night, by breathing on thine apostles, didst bestow on them remarkable power,

Enable me to have such hatred for sin, as is becoming one who is an heir of God, and a joint heir with Christ.

MIDNIGHT.

Thou, that with thine own mouth hast declared, that at midnight the Bridegroom shall come,

Grant that the cry may ever sound in my ears, Behold, the Bridegroom cometh; that I may never be unprepared to go forth and meet Him, and deliver me.

Meditations for the Sick.*

THE METHOD OF MEDITATION.

Choose a place for meditation, where you can be alone, and will be the least disturbed. The most proper time for meditation is the early morning, because then it is the most quiet, the mind has not yet become absorbed in or distracted by the cares of the world, and the meditation will refresh and strengthen you for the day.

1. Place yourself in the presence of God: (a.) Consider how there is not a place in the world in which He is not truly present. For as birds, wherever they go, always meet with

* It is much to be regretted that this devotional exercise is not more practiced. That minister will do great service to Christ and His Church, who shall take the occasion of sickness to introduce into his parish, this most excellent custom of Baxter, Taylor, Jay, McCheyne, Francis de Sales, and Whitfield.

the air, so we, wherever we go, or whatever we are, shall always find Him present. (b.) Consider the greatness of God who has come to visit you. He is the "King of kings and the Lord of lords." Would you not esteem it a privilege if some king or great man, should come to your house to see you. Then how much greater privilege is it, to have in your room, Him whom kings and great men worship. (c.) Consider your Saviour, who is present, in His humanity. He not only looks down from heaven upon you as He did upon St. Stephen, but He is near you, and you may converse with Him as a friend with a friend. (d.) Then dismiss the thoughts of your friends, business, troubles, enjoyments, and every thing which may take up any room in your soul, and fix your thoughts upon the great and holy God, whom you have bidden unto your presence.

2. Prostrate your soul before Him in whose presence you are unworthy to remain, and beseech Him to grant you the assistance of the Holy Spirit in order that you may not think, say, or do any thing unbecoming during the meditation. It is a dreadful thing

to ask God into your presence, and then to so far forget yourself, as to allow your mind to wander to other persons and things. You would not treat a friend thus.

3. Consideration is an act of the understanding, by which the affections are raised up to God and heavenly things. (*a.*) Your thoughts would never reach the heart except through the consideration of them. (*b.*) Consideration presents to the affections the most important thoughts. (*c.*) Consideration presents these most important thoughts in the most affecting way.

4. The fourth part of meditation consists of affections and resolutions. The affections to be excited are: (*a.*) Love, which has for its object present goodness; (*b.*) Desire, the object of which is goodness, absent or not yet attained; (*c.*) Hope, which supports the soul under sufferings, strengthens it during trials, and enlivens it in duties; (*d.*) Joy, which is the natural result of the other affections; and (*e.*) Courage, which leads to resolutions and concludes in action. For meditation is of no avail unless it leads to resolutions, and through resolution to refor-

mation of character and greater consecration of life.

5. The meditation concludes with three acts of humility: (*a.*) The first is to give thanks to God for the good affections and resolutions with which He has inspired you. (*b.*) The second is to offer these affections and resolutions to Him, together with the body and soul. (*c.*) And the third is to pray Him to grant you grace in order that you may reduce these affections and resolutions to practice.

6. When the meditation is concluded select one or two thoughts (a "spiritual nose-gay") which have seemed to you the sweetest, and frequently have recourse to them during the day. Such thoughts will readily suggest themselves to the devout, if they will only remain a few moments in silence after the meditation has been concluded.

Other subjects of meditation are, death, judgment, and hell; the attributes of God, such as His unchangeableness, His being, wisdom, power, holiness, justice, goodness, and truth; also incidents in the life and

death of our Lord, such as His charity towards those who belong to other religious bodies, His intercourse with the outcast, profane, and sinful, His patience in suffering, and His prayers for His enemies.

FIRST MEDITATION.

ON OUR CREATION.

PREPARATION.—1. Place yourself in the presence of God. 2. Beseech Him to inspire you.

CONSIDERATIONS.—1. Consider, that so many years ago you were not yet in the world, and that your being was a mere nothing. Where were we, O my soul, at that time? The world had then lasted so long and we were not known. 2. God has drawn you out of this nothing to make you what you now are, merely out of His own pure goodness, having no need of you whatever. 3. Consider the being that God had given you, the greatest in this visible world, capable of eternal life, and of being perfectly united to His Divine Majesty.

AFFECTIONS AND RESOLUTIONS.—1. Humble yourself profoundly before God, saying from

your heart, with the Psalmist: "O Lord, my whole being is as nothing before thee, and how hadst thou remembrance of me to create me?" Alas! my soul, thou wast ingulfed in that ancient nothing, and hadst yet been therein, had not God drawn thee thence; and what couldst thou have done, hadst thou remained in such a state?

2. Henceforward, then, I will take no complacency in myself, since, of myself, I am nothing. What hast thou to glory in, O dust and ashes? or, rather, thou very nothing, why dost thou exalt thyself? To humble myself, therefore, I resolve to do such and such things, to suffer such and such disgraces. I will change my life. I will henceforward follow my Creator, and esteem myself highly honored by the being which He has given me, employing it entirely in obedience to thy will, by such means as I shall learn from thy holy Word.

CONCLUSION.—1. Give thanks to God. Bless thy God, O my soul, and let all that is within me praise His holy name; for His goodness has drawn me forth and His mercy has created me out of nothing. 2. Offer. O

my God, I offer to thee the being thou hast given me. From my heart I dedicate and consecrate it to thee. 3. Pray. O God, strengthen me in these affections and resolutions.

! Gather a little nosegay of devotion, to refresh you during the rest of the day.

SECOND MEDITATION.

ON THE END FOR WHICH WE WERE CREATED.

PREPARATION.—1. Place yourself in the presence of God. 2. Beseech Him to inspire you.

CONSIDERATIONS.—1. God has not placed you in this world because He had need of you, for you are altogether unprofitable to Him, but only to exercise His goodness in you, by giving you His grace and glory. To this end He has given you an understanding, to know Him; a memory, to be mindful of Him; a will, to love Him; an imagination, to represent His benefits to yourself; eyes, to behold His wonderful works; a tongue, to praise Him, and so of the other faculties. 2. Being created, and placed in the world for this end, all actions contrary to it are to

be rejected, and whatever conduces not to it, ought to be condemned as vain and superfluous. 3. Consider the wretchedness of worldlings, who never think of their end, but live as if they believed themselves created for no other purpose than to build houses, plant trees, heap up riches, and amuse themselves with such like foolery.

AFFECTIONS AND RESOLUTIONS.—1. Confound yourself, and reproach your soul with her misery, which has been hitherto so great, that she has seldom or never reflected on these truths. Alas! of what was I thinking, O my God, when I thought not of thee? What did I remember when I forgot thee? What did I love when I loved not thee? I ought, alas! to have fed upon truth, and yet I glutted myself with vanity; I served the world which was created only to serve me. 2. Detest your past life. O vain thoughts and unprofitable amusements, I renounce you. O hateful and frivolous remembrances, I abjure you. O false and detestable friendships, lewd and wretched slaveries, miserable gratifications and irksome pleasures, I abhor you. 3. Return to God. O my God

and my Saviour, thou shalt henceforth be the sole object of my thoughts. I will no longer apply my mind to amusements which may be displeasing to thee. My memory shall be occupied, all the days of my life, with the recollection of the greatness of thy clemency, so sweetly exercised towards me, thou shalt be the sole delight of my heart, and the sweetness of my affections. Ah! then the trifles and follies to which I have hitherto applied myself, those vain employments in which I have spent my days, and those reflections in which I have engaged my heart, shall henceforth be the object of my horror; and with this intention I will use such and such effectual remedies.

CONCLUSION.—1. Thank God, who has created you for so excellent an end. Thou hast made me, O Lord, for thyself, and for the eternal enjoyment of thy incomprehensible glory. O when shall I be worthy of it! When shall I bless thee as I ought! 2. Offer. I offer to thee, O dear Creator, all these affections and resolutions, with my whole heart and soul. 3. Pray. I beseech thee, O God, to accept these my desires and pur-

poses, and to give thy blessing to my soul, that it may be able to accomplish them, through the merits of the blood of thy blessed Son, shed for me upon the cross.

Make a little nosegay of devotion.

THIRD MEDITATION.

ON THE BENEFITS OF GOD.

PREPARATION.—1. Place yourself in the presence of God. 2. Beseech Him to inspire you.

CONSIDERATIONS.—1. Consider the corporal benefits which God has bestowed on you—what a body; what conveniences to contain it; what health; what lawful comforts for its use, and recreations for its support; what friends and what assistances. How different is the situation of so many other persons, more worthy than yourself, who are destitute of those blessings? 2. Consider the gifts of the mind. How many are there in the world stupid, frantic, or mad; and why are not you of this number? Because God has favored you. How many are there, who have been brought up rudely, and in gross ignorance? and you by God's provi-

dence have received a good and liberal education.

AFFECTIONS AND RESOLUTIONS.—1. Admire the goodness of God. O how good is my God to me; O how good indeed. How rich is thy heart, O Lord, in mercy, and liberal in clemency. O my soul, let us recount for ever the many favors He has done us. 2. Wonder at your ingratitude. But what am I, O Lord, that thou shouldest have been so mindful of me? Ah, how great is my unworthiness. Alas! I have trodden thy blessings under foot, I have abused thy graces, perverting them to the dishonor and contempt of thy sovereign goodness; I have opposed the abyss of my ingratitude to the abyss of thy bounty and favors. 3. Excite yourself to make an acknowledgment. Well then, O my heart, resolve now to be no more unfaithful, ungrateful, or disloyal to thy great benefactor. And now, shall not my soul be henceforth wholly subject to God, who has wrought so many wonders and graces in me, and for me? 4. Ah! withdraw then your body from such and such sensual pleasures, and consecrate it to the service of God, who

has done so much for it. Apply your soul to know and acknowledge Him by such exercises as are requisite for that purpose. Employ diligently those means which are liberally bestowed upon you to help you to save your soul and love God. Yes: O my God, I will be diligent in frequenting prayer: I will listen to thy holy Word, and put thy inspirations and counsels in practice.

CONCLUSION.—1. Thank God for the knowledge which He has now given you of your duty, and for all the benefits which you have hitherto received. 2. Offer Him your heart, with all your resolutions. 3. Pray that He would give you strength to practice them faithfully, through the merits and death of His divine Son.

Make a little spiritual nosegay.

FOURTH MEDITATION.

ON SIN.

PREPARATION.—1. Place yourself in the presence of God. 2. Beseech Him to inspire you.

CONSIDERATIONS.—1. Call to mind how long it is since you began to sin, and reflect how

much, since that time, sin has multiplied in your heart—how every day you have increased the number of your sins against God, your neighbor, and yourself, by work, by word, or by desire. 2. Consider your evil inclinations, and how far you have followed them, and by these two points you shall discover that your sins are more numerous than the hairs of your head, yea, than the sands of the sea. 3. Consider in particular the sin of ingratitude against God, which is a general sin, and that extends itself over all the rest, and makes them infinitely more enormous. Consider, then, how many benefits God has bestowed on you, and how you have abused them all, by turning them against the giver. Reflect, in particular, how many inspirations you have despised, how many good motions you have rendered unprofitable, and, above all, how many times you have received the sacraments, and where are the fruits of them. What have become of those precious jewels wherewith your dear spouse has adorned you? All these have been buried under your iniquities. With what preparation have you received them?

Think of this ingratitude;—that God having run so often after you to save you, you have always run from Him to lose yourself.

AFFECTIONS AND RESOLUTIONS.—1. Be confounded at your misery. O my God, how dare I appear in thy presence? I am, alas! but the corruption of the world, a sink of ingratitude and iniquity. Is it possible, that I should have been so ungrateful as not to have left any one of the senses of my body, or of the powers of my soul which I have not corrupted, violated, and defiled, and that not so much as one day of my life has passed, which has not produced its wicked effects. Is this the return which I should have made for the benefits of my Creator, and the blood of my Redeemer? 2. Crave pardon, and cast yourself at the feet of our Lord, like the prodigal son, like Magdalen, or like a woman who has defiled her marriage bed with all kinds of adultery. Have mercy, O Lord, upon this poor sinner. Alas! O living fountain of compassion! have pity on this miserable wretch. 3. Resolve to live better. No, O Lord, never more with the help of thy grace, never more will I abandon myself to

sin. Alas! I have already loved it too much: I detest it now, and I embrace thee. O Father of mercies, I resolve to live and die in thee. 4. I will use all possible endeavors to eradicate the sources of them from my heart, and, in particular, such and such vices to which I am most inclined.

CONCLUSION.—1. Give thanks to God for waiting for you till this hour, and bless Him for having given you these good affections. 2. Offer Him your heart, that you may put them in execution.

Make a spiritual nosegay.

FIFTH MEDITATION.

ON HEAVEN.

PREPARATION.—1. Place yourself in the presence of God. 2. Beseech Him to inspire you with His grace.

CONSIDERATIONS.—1. Consider a fair and clear night, and reflect how delightful it is to behold the sky bespangled with all that multitude and variety of stars; then join this beautiful sight with that of a fine day, so that the brightness of the sun may not

prevent the clear view of the stars, nor of the moon, and then say boldly, that all this beauty put together is nothing when compared with *the excellence of the great heavenly paradise*. O how lovely, how desirable is this place. O how precious is this city of the New Jerusalem. 2. Consider the glory, the beauty and *the multitude of the inhabitants of this happy country*. Millions and millions of angels, of cherubim and seraphim, choirs of apostles, prophets, martyrs, confessors, virgins, and holy women—the multitude is innumerable. O, how glorious is this company! the least of them are more beautiful to behold than the world; what a sight then will it be to behold them all. But, O my God, how happy are they! they sing incessantly harmonious songs of eternal love; they always enjoy a state of felicity; they mutually give each other unspeakable contentment, and live in the consolation of a happy indissoluble society.

AFFECTIONS AND RESOLUTIONS.—1. Admire and praise this heavenly country. O how beautiful art thou, my dear Jerusalem, and how happy are thy inhabitants. 2. Reproach

your heart with the pusillanimity with which it has hitherto strayed so far out of the way of this glorious habitation. O why have I wandered at so great a distance from my sovereign happiness? Ah, wretch that I am for these false and trifling pleasures, I have a thousand and a thousand times turned my back on these eternal and infinite delights. Was I not mad to despise such precious blessings for gratifications so vain and contemptible. 3. Aspire with fervor to this most delightful abode. O good and gracious Lord, since it has pleased thee at length to direct my wandering steps into thy ways, never hereafter will I return back from thee. Let us go, O my dear soul, let us walk towards this blessed land which is promised us. What are we doing in Egypt? I will therefore disburden myself of all such things as may divert, or retard me in so happy a journey. I will perform such and such things as may conduct me thither.

Give thanks. Offer. Pray.

Self-Examinations for the Sick.

Although it is unadvisable for aged or advanced Christians to be continually recalling their sins of the past, by way of self-examination, yet it is advisable to occasionally examine one's self by some standard of Christian morals, in order to see in what respects he may become holier and grow in grace. Sickness furnishes peculiar opportunities for this work of self-examination.

These questions on the EXAMINATION OF CONSCIENCE, are intended to be read either by the minister to the sick man, or by the patient.

Note 1.—When you examine your conscience, seek stillness and solitude; place yourself in the presence of God, and think of the day of judgment when the secrets of all hearts shall be known. Then search into your life by the aid of the Holy Spirit, call to mind the sins which you have committed, and accuse yourself of them one by one. If

you are preparing to make your first act of repentance, you will find it well to divide your life into periods, think with whom you have lived, acted, conversed, been intimate; where you have lived, in what town, house, street or room.

Note 2.—Omit all that is not to the purpose or unnecessary, all that leads you more to excuse than accuse yourself. Distinguish what is certain from what is doubtful; grave from venial; deliberate from unpremeditated; purposed from inadvertent; fully-consented to from half-consented to; also sin from temptation.

Note 3.—In the case of any sin, trace out: 1. The forerunners of it; its beginning; the length of time it lasted. 2. When it began to be more against conscience, and in spite of warnings, more deliberate. 3. Whether it was in act as well as in thought and word. 4. Any aggravations of it, as after Communion. 5. Whether it was resisted or committed as often as temptations occurred, or left off for a time, and if so, why. 6. Whether it led to other sins, and if so, what sort. 7. Whether you have led others.

into it, especially any under your charge or special influence. During your examination, repeat the Fifty-first Psalm, or such ejaculations as these—"God be merciful to me a sinner;" "Lord save me or I perish;" "Have mercy upon me, O thou son of David," in order to excite sorrow for sin.

Note 4.—Considerations to excite contrition. 1. Place before yourself your sins and their circumstances. 2. Consider who God is against whom you have sinned,—how great, how good, how gracious to you,—that He made you—that He gave His only Son to die for you, and that He has loaded you with blessings and prepared heaven for you. Call to mind His patience with you, and long-suffering in calling you to repent. 3. Consider the consequence of one mortal sin, how many souls are now tormented in hell-fire for one single unrepented, deadly sin,—how many have I not committed. 4. Remember that however wicked other men may have been (such as murderers and thieves), you can not say but what you might have been as wicked, if you had been placed under the same circumstances,

or had not received greater spiritual light than they. All you can say is that since you know yourself better than any other person, *you* are the most wicked person whom you know.

A METHOD OF SELF-EXAMINATION WITH REFERENCE TO RELIGIOUS DUTIES (*my God*), RELATIVE DUTIES (*my Neighbor*), AND PERSONAL DUTIES (*Myself*).

RELIGIOUS DUTIES (*my God*).

Have I loved God above all other things? Have I received the Scriptures as the word of God? Have I committed perjury, or been in the habit of swearing? Have I made a reverent use of consecrated things or persons? Have I kept the Lord's day holy by attending church: by reading and hearing His Word, by praying and meditating, and by conversing upon holy things? Have I trusted in God and acknowledged my dependence upon Him? Have my religious duties been performed with that solemnity, fervency, and affection, which God requires?

Have I ever rushed into God's presence hastily or without consideration? Have I feared God when I have sinned? Have I practically acknowledged God's providence in my concerns? Have I reckoned the greatest sufferings which I can undergo in this life less than the desert of my sins? Have I grown better by afflictions? Have I feigned any excuses for staying away from church? Have I ever received the Communion without repentance, or a steadfast purpose to improve my life, or when I was not living in charity with my neighbor? Have I been affected by the lively sense of the multiplied mercies of God to me? Have I often reflected upon Christ's love in redeeming me? Have I been quieted by the Holy Spirit in my affairs,—been strengthened by Him in temptation, and comforted in trouble?

RELATIVE DUTIES (*my Neighbor*).

As a Husband.—Have I been faithful to my marriage vows? Have I listened to the reasonable requests of my wife? Have I loved, cherished, comforted, and honored her? Have I treated her always politely in

company? Have I borne with her weaknesses and infirmities? Has my behavior to her been prudent and obliging? Have I offended her by jesting about her before others? Have I neglected to defend and protect her, maintain and provide for her? Have I not been too rigorous in my commands? Have I conducted myself when away from her as was becoming a husband? Have I betrayed her confidence? Have I prayed for her always, and shared with her all her reasonable joys and sorrows?

As a Wife.—Have I obeyed, loved and honored my husband as God requires me? Have I provoked him by publishing his faults? Have I borne with his infirmities? Have I given him any causes of jealousy or been unfaithful to his bed? Have my expenses been proportionable to the circumstances and condition of my husband, or have I not been expensive and prodigal in my way of living? Have I cared that there should be no waste in my husband's goods by those in my employ? Have I endeavored to make his home happy and attractive? Have I burdened him with any unnec-

essary household troubles? Have I always been careful about my dress and person? Have I been indifferent and careless in my carriage towards him? Have I been unconcerned in his joys and sorrows? Have I neglected to pray for him?

As a Parent.—Have I preferred the eternal interests of my children before their temporal? Have I had my children baptized? Have I instructed them in their religious duties? Have I taught them to know, fear, love and worship God? Have I insisted on their obedience? Have I neglected to correct them, or been excessive in my correction? Have I neglected to remove from them the occasion of sin, such as wicked companions, bad books, romances, etc.? Have I given them a bad example in any thing? Have I provided for their education and living?

As a Child.—Have I disobeyed my parents, or despised their age and infirmities; or been disrespectful towards their persons? Have I been ashamed of their poverty or extraction? Have I married without their consent? Have I desired my parent's injury,

or given them injurious language, or lifted up my hands against them, or threatened, or made them trouble? Have I neglected them, by not visiting or writing to them when absent? Have I squandered the property of my parents? Have I neglected to support them in their necessities?

As a Servant.—Have I disobeyed my master or mistress, or wronged my fellow servant? Have I been diligent and industrious? Have I injured or destroyed their property through carelessness or neglect, or suffered others to do the like? Have I stolen from them or given any thing away without their knowledge? Have I betrayed their confidence by revealing their secrets, by tale-bearing, by lies, etc.? Have I obeyed or flattered them in any thing sinful?

As a Brother or Sister.—Have I had a tender affection and concern for my brothers and sisters, and endeavored to promote their good, spiritual and temporal? Have I prayed for them? Have I been kind and attentive to their reasonable wants?

As a Master.—Have I neglected to watch over the conduct of my servants? Have I

overburdened them with work or treated them injuriously? Have I afforded them opportunity for the service of God in public and private? Have I taken care of their bodies, by providing what was fitting for them? Have I not put them upon cheating and lying? Have I neglected to pay them wages? Have I instructed them as much as was in my power?

As a Magistrate.—Have I been a terror to evil-doers and a praise to well-doers? Have I shown a zeal for the honor of God, by bringing public offenders to justice,—by executing the laws against vice, profaneness, and debauchery, and by giving a good example myself? Have I not been more intent upon my own private interests than in advancing the common good? Have I been faithful and diligent in my duties? Have I neglected to take advice in the performance of any important duty? Have I done any thing to secure this or any other position, which I would be ashamed to have known? Have I considered how to avoid and shun whatever might occasion strife and dissension?

PERSONAL DUTIES (*Myself*).

Have I wisely considered the end for which I was created by God, that I may direct all my thoughts, words, and actions to that end? Have I made the great concern and business of my life, to serve and glorify God? Have I often considered that I am here in a state of trial and probation, not of happiness and enjoyment? Have I been idle? Have I contented myself with the form and outside of religion and godliness, neglecting the life and power thereof? Have I been led by the Holy Spirit? Have I ever murmured against the will of God? Have I not been too covetous of the world, its riches, honors and pleasures? Have I not grieved over-much for worldly crosses, losses and disappointments? Have I been diligent and faithful in that place and state of life into which it hath pleased God to call me? Have I endeavored to make myself useful in the world, and charitable to others? Have I been temperate and chaste? Have I watched against the lusts of the flesh? Have I not an impure heart, or un-

clean affections, or offended by any unchaste behavior, words, or actions? Have I restrained my appetite? Have I not committed excess in eating and drinking, sleep and recreation? Have I voluntarily denied myself of any thing for Christ? Have I been humble and little in my own eyes, as a depending creature and poor sinner should be? Have I not betrayed pride in word or carriage? Have I not feared too much the censures, revilings, and reproaches of men, in the discharge of my duties? Have I been contented to be vile for God's sake? Have I borne with the weaknesses, indiscretions and infirmities of others? Have I been pettish in little things? Have I suffered the sun to go down upon my wrath? Have I boasted? Have I smitten men privately? Have I counterfeited? Have I played the hypocrite? Have I told falsehoods? Have I caused any to weep? Have I listened to evil speech? Have I polluted myself? Have I caused fear? Have I been inattentive to the words of truth? Have I blasphemed? Have I multiplied words in speaking? Have I reviled my rulers, or my father? Have I

despised God, in my heart? Have I made the laborer do more than his task daily? Have I calumniated the servant to his master? Have I caused a person to be smitten? Have I cheated men? Have I changed the measures of the country? Have I withheld food from the poor?

A METHOD OF SELF-EXAMINATION BY
THE TEN COMMANDMENTS.

FIRST COMMANDMENT.

Have I loved any thing or person more than God; allowed the world and its pleasures or honors to get possession of my heart; made an idol of any thing? Have I lived without God in the world; not remembered that my inmost thoughts are always known to God; resisted the good thoughts God has sent me; followed my own will; and pleased myself rather than obeyed the will of God; trusted in myself or in others and not in God; feared man more than God; neglected my duty towards God for

fear of being laughed at? Have I repined, thinking that God is dealing hardly with me; been unthankful, murmured; dwelt on the troubles and difficulties of life rather than on its blessings; despaired of salvation, of forgiveness; delayed to repent; laughed at sin; spoken lightly of it? Have I indulged doubts concerning any doctrine of salvation; lived in unbelief; not taken pains to be instructed in the faith; made companions of those who might draw me from the faith; consulted fortune-tellers; used charms; given way to superstition? Have I been vain of any thing belonging to me; spoken much of myself or family; been unwilling to be considered less than others; to be surpassed by others; been contemptuous of others; obstinate in not owning my faults; impatient of what humbles me; sought to be flattered or admired?

SECOND COMMANDMENT.

Have I omitted to say my Prayers morning or evening; said them carelessly, unwillingly; wilfully let my thoughts wander in saying them; risen too late to say them;

neglected self-examination, or reading Holy Scripture and spiritual books or family prayers; not prayed for others; not said grace before and after meals? Have I been to church regularly; kept away from church for any insufficient reason; been irreverent in attention; let my thoughts wander; looked about; talked needlessly, laughed, played in church; been less reverent when alone in church than when with others; desired to attract notice in church; acted irreverently in an empty church? Have I delayed to receive Baptism or Communion, from sloth; negligence or any other cause; delayed, neglected or been indifferent about becoming a communicant; or been irregular and unfrequent in attendance at the Holy Communion; communicated without due preparation; from any unworthy motive?

THIRD COMMANDMENT.

Have I uttered any oaths or wrong words; used the name of God lightly; had a habit of calling out, "On my soul;" "Good Heavens;" "O Lord;" or using such like exclamations; sworn to what I did not know

to be true; taken a rash oath or vow; taken an oath to do any thing sinful or unlawful; perjured myself by swearing falsely; broken an oath or vow; cursed myself or others? Have I spoken against the clergy or services of the church; mocked the clergy; turned them or any thing done in church into ridicule; scoffed at good and holy persons; spoken lightly of religion; spoken against fasting or any duty enjoined by the Church; inquired out of curiosity or in a wrong spirit into the mysteries of the faith; used the words of Holy Scripture lightly; laughed at others when they have done so; read it in an improper spirit? How have I kept my baptismal vow; any resolutions made at the Holy Communion or any other time?

FOURTH COMMANDMENT.

Have I profaned Sunday by neglecting to go to church, and to the Holy Communion; if I could not go to church, have I failed to say prayers and to read at home; done unnecessary and ordinary business; spent the day in idleness, revelling, reading newspapers, unfit books; encouraged others in not keep-

ing Sunday; put off until Sunday any work that might have been done in the week; travelled on Sunday without reasonable cause?

FIFTH COMMANDMENT.

Have I been proud; disobedient to those set over me; failed in my duty towards my minister, or spiritual adviser, being unwilling to learn from them what is needful for my soul; disobedient; stubborn; impertinent to my school-master; angry or sullen when corrected by them? Have I broken the law of the land; spoken evil of my rulers; judged the rich or those above me rashly or uncharitably without cause; failed in respect to aged persons; acted unkindly towards any of my family; quarrelled with them; been envious or jealous of them; made sport of idiots or persons of weak intellect; refused to do acts of kindness to my neighbors; refused obstinately or conceitedly the advice of my elders? As a child have I disobeyed my parents openly or secretly in things which were not sinful, being obstinate in taking my own way, disregarding their wishes and advice; deceived them; done any thing in their ab-

sence which I would not have done in their presence; failed in love, tenderness, gratitude to them; spoken of them with rude, disrespectful, angry, impatient words; laughed at them, at their infirmities; been sulky with them; spoken disrespectfully of them; caused them grief by my faults; squandered their substance; been an unnecessary burden to them; been ashamed of them; neglected to help them; omitted to pray for them? As a parent have I set my children a good example; not neglected them; been careful to train them up religiously; to have them baptized; prepared for the Communion; removed them from the occasion of sin, bad companions, bad books; corrected their faults with patience, not with temper; not overlooked their faults? Have I over-indulged or spoiled my children; been equally just to all my children; hindered their marriage without just reason; forced them to marry; forced them into a profession of my choice; hindered their vocation when called to the religious life? As a husband or wife have I broken my matrimonial vow; been wanting in love, kindness, obedience, duty towards

my wife (husband); been wasteful, extravagant? As a sponsor have I done what I could to see that my god-children are taught the Christian faith? have I neglected to pray for them? As a master or mistress have I been negligent in caring for the souls of my servants, not giving them opportunity of going to church; not had family prayers; treated them unkindly, without consideration; made their work too hard; found fault with them harshly, or hastily, or without cause; failed to reprove their faults when necessary? As a servant have I been in any way unfaithful to my master or mistress; deceived or cheated them; allowed others to do so; defrauded them by giving any thing away without their knowledge; by idling my time; wilfully wasted or spoiled their property; neglected to take care of what was put under my charge; disobeyed their orders; been disrespectful to them; obeyed or flattered them in any thing sinful?

SIXTH COMMANDMENT.

Have I been angry without a cause; given away to a sullen, hasty, passionate, pettish

temper; been fretful, irritable, spiteful; done harm to any one in anger; tried to make others angry; struck them; called them names; desired my own death through passion; used violent or abusive language? Have I borne malice or hatred; been unforgiving; refused to be reconciled to others; desired any one's death through hatred, malice, or for my temporal interest; not sought to make others happy; wished for vexations to happen to others; indulged in unkind thoughts about others; taken delight in others being evil-spoken of; thought evil of others; been quarrelsome; made mischief; stirred up quarrels amongst others? Have I been resentful; given way to resentment in thought or deed; nourished jealousy, or personal dislike, or prejudice; had an aversion to others; neglected to show sympathy to others; to help them; been thankful to those who took trouble or bore anxiety for me; as glad for other's good as for my own? Have I hurt the soul of any one by bad example or persuasion; by provoking them or tempting them to sin; ridiculed others for being religious; not told others their faults when it was

my duty to do so; been more severe than needful when correcting others? Have I been cruel to animals through wantonness, or from love of cruelty, or from anger?

SEVENTH COMMANDMENT.

Have I remembered that my body is the temple of the Holy Ghost; delighted in or given way to impure thoughts; been guilty of beginning or joining in immodest conversation; not avoided hearing it; kept a watch over my eyes; been curious to inquire into what is contrary to perfect modesty; read impure books or books suggestive of evil, or immodest accounts in newspapers; delighted in dangerous songs, jests, or pictures; dressed immodestly; used improper words with double meaning; been careless whose company I have sought; been to places where indecent sights have been exhibited; at immoral games, plays, dances; committed impure deeds; allowed others to make too free with me or been too free with them; persuaded or led others into such sins; immodestly attracted attention? Have I been faithful to my husband (wife); not committed

excess in what is lawful between husband and wife? Have I eaten or drunk too much at any time; been dainty, over careful, luxurious, and self-indulgent; indulged in too much sleep; neglected self-denial?

EIGHTH COMMANDMENT.

Have I taken any thing belonging to another person; been honest in little things as well as in great; received stolen goods; aided in fraud; disparaged the value of any thing to obtain it for less than its worth; sold any thing above its value; given false or light weight or measure; knowingly passed false money; evaded paying toll or taxes; borrowed money, etc., without returning it; been careless about money; run into debt without knowing whether I could pay; kept back any money from its owner; when I have found any thing, have I honestly tried to find an owner for it? Have I taken money from those who could not afford to give it; been negligent in administering property as a guardian or trustee; injured the property of another wilfully; neglected to make amends to those whom I have wronged; to

make restitution when I could; given alms grudgingly and not according to my power; spent too much in trifles? Have I rashly undertaken any situation or business without sufficient knowledge; neglected any work or business for which I was hired, or which I was bound to do by contract; destroyed the property of others by carelessness or otherwise; got at other's secrets by wrong means, by reading letters; interfered in other's business? Have I given to others the full credit, honor, consideration, due to them; pretended to be worse off than I was, or more helpless, and on that account received money?

NINTH COMMANDMENT.

Have I told a lie? From what motive? Have I added to or diminished from the truth; made careless statements without thinking whether they were true or false; told secrets intrusted to me; broken any confidence; concealed the truth? Have I acted a lie; been guilty of hypocrisy or deceit; made false excuses so as to make another believe what is not true; been as good as my word? Have I spoken evil or idly of any one; lis-

tened to any evil speaking; said any thing of another which was not strictly true; spoken unnecessarily of the faults of others; taken pleasure of hearing others do so; attributed wrong motives to others; been ready to believe ill of any one; judged harshly of others; judged any one in matters in which I was not capable of judging them; restored my neighbor's good name when I have injured it? Have I said unkind things of others behind their backs, which I would not have said to their face; been too suspicious; raised false suspicions of others?

TENTH COMMANDMENT.

Have I wished for things which God has not given me; murmured and given away to discontent; coveted any thing belonging to another; been dissatisfied or complaining at any thing in my lot; pleased at another's misfortunes; desired another's hurt so that I may be a gainer by it; hoarded my money; kept it for myself when I should have expended it on other things; coveted or overestimated the praise of men; desired greater ease, success, or enjoyment?

Ejaculations for the Sick.

These ejaculations for the sick, are in the form of short prayers or aspirations, and are calculated to encourage the growth of those spiritual graces, which were so beautifully illustrated in the life of the Lord.

I.—Good Jesus, physician of souls and bodies, make my sickness a healing medicine to my soul; soothe by thy presence each ache and pain; *hallow my sufferings* by thine all-holy sufferings; teach me to unite my sufferings with thine; to be hallowed by thine!

II.—Lord, *offer all my sufferings to thy Father*, as thou didst offer all thine agonies to Him.

III.—O good Jesus, crucified for me, *nail my will to thy cross*.

IV.—Good Jesus, make me wholly thine, and in what way thou willest, *bind me faster to thee*.

V.—Good Jesus, *give me a deep love for*

thee, that nothing may be too hard for me to bear from thee.

VI.—Good Jesus, who hast borne the cross for me, what cross wilt thou that I should bear for thee? Thou knowest, Lord, that I am all weakness, *teach me to bear my cross*, bear it for me. Bear it in me.

VII.—Lord *strengthen me to bear my cross* patiently, humbly, lovingly; if I sink under it, look on me and raise me up. Give what thou commandest and command what thou wilt. Only by thine holy cross and passion, sanctify my cross to me, and keep me thine forever.

VIII.—Good Jesus, nailed motionless by thy sacred hands and feet, forgive, *love me*, keep me motionless, unmoved, unshaken, cleaving fast to thee.

IX.—Good Jesus, my God and my all, *keep me near thee*, let nothing for a moment separate me from thee.

X.—Good Jesus, to thee I fly, *hide me* in thy sacred side.

XI.—O Good Jesus, who keepest thine own under the shadow of thy wings, *teach me* to fly to thee and hide me from all evil.

XII.—O Good Jesus, *shelter me* from the evil one, shed the dew upon me to calm my soul and dwell in me fully, that I may wholly love thee.

XIII.—Good Jesus, strength of the weary, rest of the restless; by thy weariness and unrest *come to me* who am weary, that I may rest in thee.

XIV.—Jesus most tender, *in thee would I trust*, let me never be confounded.

XV.—Good Jesus, who hast borne so patiently with me, *make me wholly patient* for love of thee.

XVI.—Lord, if thou increase my pain, *increase also my patience*, thou knowest my weakness.

XVII.—O good Jesus, humbled to the death upon the cross for me; Good Jesus mocked and blasphemed for love of me, *make me truly humble* for love of thee.

XVIII.—O blessed Jesus, *into thy hands I commend my soul and my body*, to live or to die as seemeth good to thee and to thine infinite mercies.

XIX.—Good Jesus, thou knowest that *I desire to love thee* who hast so loved me un-

worthy as I am. Thine would I be, who hast made me thine. I would love thee, be wholly thine; open mine eyes that I may see all in me which displeases thee. Give me grace to cast out all which offends thine holy eyes, and to choose, do, and be all which thou lovest.

XX.—Good Lord, *teach me to judge myself* as thou judgest; make me more ashamed of sin than of all besides, yet not so ashamed as not quickly to come to thee, all-merciful, all-loving Lord.

XXI.—Good Jesus, by thy loneliness in the Garden, by the desolation thou didst will to come over thee, *sanctify my loneliness*.

XXII.—Good Jesus, who alone orderest all things well, I cast myself wholly upon thine infinite love. *I trust thee with my all*, myself and all whom I love, and all which I desire, my present and my future, my hopes and my fears, my time and my eternity, my joys and my sorrows; deal with me, as thou willest, for thou knowest best, only bind me safe to thine everlasting love.

XXIII.—Good Jesus, who didst give thy-

self for me, give thyself to me, *make me wholly thine*, that I may deeply love thee.

XXIV.—Good Jesus, bared, racked, reviled, forsaken on the cross, for love of me, *help me to bear all pain meekly*, in humble love of thee; bare me, empty me of myself, to fill me with love of thee.

XXV.—Good Jesus, *lead me* that I may follow thee, hold me that I may hold fast to thee, teach me that I may choose thee alone, keep me that I may be thine forever.

XXVI.—Jesus most tender, thou hast been very tender to me; *make me very tender to all* and of all who are thine, for the love of thy most tender love.

XXVII.—O good Jesus, who hast so loved me, *pour thy love largely into my soul*, that I may love thee intensely, and all besides, in and for thee.

Maxims for the Sick.

[NOTE. These maxims have been selected from the works of Herbert, Pascal, Francis De Sales, Père La Combe, Marcus Aurelius, "Wisdom in Miniature," "Words of Human Wisdom," and H. C. Bohn's "Hand-Book of Proverbs," etc. The Minister will find in these works, to which he is recommended, other beautiful thoughts, which he may use for the encouragement and consolation of the sick.]

The chamber of sickness is the chapel of devotion.

God healeth and the physician hath the thanks.

In time of prosperity friends will be plenty, in time of adversity, not one among twenty.

He loseth nothing who keeps God for his friend.

He deserves not the sweet that will not taste the sour.

This world is nothing except it tend to another.

Provide for the soul by doing good works.

Never sound the trumpet of your own praise.

Sickness tells us what we are.

Man punishes the action but God the intention.

God giveth His wrath by weight, but His mercy without measure.

Life is half spent before we know what it is.

God hath often a great share in a little house.

He who fasteth and doeth no good saveth his head but loseth his soul.

He who fears death has already lost the life he covets.

Do nothing inconsistently nor without a purpose.

Come what, come may; time and the hour runs through the roughest day.

What a power man has, to do nothing except what God will approve, and to accept all that God may give!

If it is not right, do not do it; if it is not true, do not say it.

Practice thyself even in the things which thou despairst of accomplishing.

Pain is forgotten when gain follows.

Be the day ever so long, at length cometh evening song.

Speak well of the dead.

Grief and sorrow instruct the wise.

Every man hath his faults, or he is lifeless.

A friend is never known till one have need.

Into each life some rain must fall.

Who hath God hath all; who hath Him not, hath less than nothing.

Better God than gold.

What God made He never mars.

Prayer grasps the hand that guides the world.

It is thy duty to leave another man's wrongful act there where it is.

The tongues of dying men enforce attention like deep harmonies.

It is royal to do good and to be abused.

Good works will never save you, but you cannot be saved without them.

We are not ourselves when nature being oppressed, commands the mind to suffer with the body.

He that returns a good for evil obtains a victory.

Spend and God will send.

God who made the world so wisely, as wisely governs it.

He that knows least commonly presumes most.

Happy is he that knows his follies in his youth.

He that sows trusts in God.

God provides for him that trusteth.

Old men go to death. Death comes to young men.

Every day brings its bread with it.

Better to be blind than to see ill.

Giving much to the poor doth enrich a man's store.

Meet it is changes should control our being, but we rust in ease.

Fear nothing but sin.

He that is once born once must die.

Though poverty may bring sorrow riches create disquietude.

In little wealth is little care.

Charity begins at home.

The enjoyment of life consists of joining one good thing to another, so as not to leave even the smallest intervals between.

The worth of a thing is best known by the want.

No blessing is greater than health except it be sanctified sickness.

A generous confession disarms slander.

A disease known is half cured.

It is vain for man to endeavor to instruct man in those things which the Holy Spirit alone can teach.

I have never found any who prayed so well as those who had never been taught how.

They who have no master in man, have one in the Holy Spirit.

He who has learned to seek nothing but the will of God, shall always find what he seeks.

God is always at leisure to do good to those who ask it.

He that boasts of his own knowledge confesses his own ignorance.

He that always complains is never pitied.

Gold is no balm to a wounded spirit.

Mohammed established himself by killing others; Jesus Christ by laying down his life for others.

Pardon all, but never thyself.

Use the means and God will give the blessing.

Truth hath a good face, but bad clothes.

What Mohammed did lies within any man's reach; but what was performed by Christ is above imitation.

In the commencement of the spiritual life, our hardest task is to bear with our neighbor, in its progress with ourselves, and in its end with God.

He that regards self only with horror, is beginning to be the delight of God.

Let no one ask a stronger mark of an excellent love to God, than that we are insensible to our own reputation.

Faith and the cross are inseparable: the cross is the shrine of faith, and faith is the light of the cross.

All consolation that does not come from God is but desolation.

Good works cost nothing and are worth much.

He benefits himself who doeth good to others.

While there's life, there's hope.

Wherever a man dwells, he shall be seen to have a *thorn bush* near his door.

He loseth his thanks who promiseth and delayeth.

Do as the preacher says, not as he doth.

No man knows better what good is, than he that has endured evil.

No cross, no crown.

There is no garden without its weeds.

Nothing is more precious than time, yet nothing is less valued.

It is never too late to repent.

They who worship God merely for fear, would worship the devil should he appear.

Man proposes but God disposes.

He that bears his cross patiently, shall wear a peaceful crown.

No road is so barren as not to furnish some blossoms of delight, if the pilgrim will but take heart to gather or gaze upon them.

Men are to be loved for Christ's sake, but Christ is to be loved for His own sake.

Jesus Christ for all mankind; Moses for a single nation.

If you can say no good, say no ill of your neighbor.

Make other men's shipwrecks thy sea marks.

Neither look out for troubles, nor be entirely unprovided for them.

Use temporal things, but desire eternal.

Worldly joys end in sorrow, godly sorrows end in joy.

In your worst estate hope, in the best fear; but in all be circumspect; man is a watch, which must be looked to, and wound up every day.

Hope will be your best antidote against all misfortune; and God's omnipotency an excellent means to fix your soul.

A wise man is provided for occurrences of any kind; the good he manages, the bad he vanquishes; in prosperity he betrays no presumption, in adversity he feels no despondency.

A man can not be truly happy here, without a well-grounded hope of being happy hereafter.

The expectation of future happiness is the best relief of anxious thoughts, the most perfect cure.

To endure present evils with patience, and

await for expected good with long-suffering, is equally the part of the Christian and the hero.

In adversity no good man can want comfort; whereas in prosperity, most men want discretion.

Adversity overcome, is the highest glory, and willingly undergone, the greatest virtue; sufferings are but the trial of gallant spirits.

The virtue of prosperity is temperance; the virtue of adversity is fortitude.

By suffering we may often avoid sinning, but by sinning we can never avoid suffering.

No summer but has a winter; he never reaped comfort in his adversity, that sowed it not in his prosperity.

Good men generally reap more substantial benefit from their afflictions, than bad men do from their prosperity.

Adversity does not take from us our true friends; it only disperses those who pretend to be such.

True fortitude surmounts all difficulties.

We must needs have some concern when we look into our losses; but, if we consider

how little we deserve what is left, our murmurs will turn into thankfulness.

If you meet with a person subject to infirmities, never deride them in him, but bless God that you have no occasion to grieve for them in yourself.

He who receives a good turn should never forget it; he who does one should never remember it.

One month in the school of affliction will teach you more than the great precepts of Aristotle in seven years.

This world is like a lottery, wherein we must expect to meet with many unlucky chances.

Sweet is the look of sorrow for an offence, in a heart determined never to commit it more.

The world is full of good maxims, all the fault lies in the application.

Books for the Sick.*

- Manual for the Sick.—*Andrews.*
 Sickness, Its Trials and Blessings.
 The Lord our Shepherd.—*Stephenson.*
 Solitude Sweetened.—*Meikle.*
 Songs in the Night.
 From Morning to Evening, A Book for Invalids.—*Rivington, Pub., Oxford.*
 The Faithful Promiser.—*H. Hoyt, Pub., Boston.*
 Hymns and Poems for the Sick and Suffering, In Connection with the Service for the Visitation of the Sick.
Rivington's Pub.
 Imitation of Christ.—*Thomas à Kempis.*
 Consoling Thoughts in Sickness.—*Ed. by H. Bailey, London.*
 Holy Living and Dying.—*Taylor.*
 Help and Comfort for the Sick Poor.—*Rivington's.*
 Christian Graces, Virtue, Patience, etc.—*Thompson.*
 Prayers for the Sick and Dying.—*Oxford and Cambridge.*
 Sympathy of Christ.—*Winslow.*
 *Consolatio, or Comfort for the Afflicted.—*Oxford and Cambridge.*
 Practical Piety (in sickness and death).—*Moore.*
 Reminiscences for Hour of Death.—*Richter.*
 Twenty-one Prayers for the Sick and Afflicted.—*Slade.*
 Something for the Hospital.—*Waterbury.*

* The books marked with an asterisk (*), although in many instances useful for the sick, are more especially designed for mourners.

- Christian Watchfulness in Prospect of Sickness, Mourning, and Death.—*John James, D.D.*
- Heart's Ease.—*Bunyan.*
- Preparation for Death, Translated from the Italian of Alfonso.—*Rivington's.*
- Our Sympathizing High Priest.
- *Words of Comfort to Mourners.—*Buckner's.*
- *Asleep in Jesus (to bereaved Parents).—*Black.*
- *The Early Called, Gift for Bereaved Parents.—*Lewis.*
- Doing and Suffering.
- Believer (The Christian in Death and Heaven).
- *Gift for Mourners.—*Cecil and Flavel, Pub. by Am. Tract Society.*
- The Christian Contemplated (in sickness and death).—*Jay's.*
- Hopeful Words at Commencement of Sickness.
- Love to God, Preparation for Heaven.—*Gurner.*
- Practical Thoughts (Heaven's Attractions).—*Nevin.*
- Daily Steps Toward Heaven.
- Saint's Rest.—*Baxter.*
- Patience and Perseverance (a story).
- *Heavenly Jerusalem.—*Burns.*
- *The Bow in the Cloud, For the Bereaved.—*MacDuff.*
- Hymns for the Sick Room.
- Learn to Die.—*Sutton.*
- Power of Religion (in sickness and death).—*Murry.*
- No Cross, No Crown.—*Penn.*
- Christ on the Cross.—*John Stevenson.*
- Heaven Opened.—*Alleine.*
- The Pathway of Promise.
- Yesterday, To-day, and Forever.—*Bickersteth.*
- The Shadow of the Rock.

- The Words and Mind of Jesus.—*MacDuff*.
 The Chamber of Peace.
 Care Cast Upon the Lord.—*John Hall*.
 *The House of Mourning.
 Heaven.—*Boston, J. W. Kimball*.
 *The Night of Weeping.—*Bonar*.
 *Our Little Ones in Heaven.—*Gould and Lincoln, Pubs.*
 *The Blessed Dead.—*Bickersteth*.
 *The Empty Crib.—*T. L. Cuyler*.
 Le Mesurier's Thoughts During Sickness.—*London*.
 Brett's Prayers for the Sick.—*London*.
 Verses for the Blind and Afflicted.—*Oxford*.
 Devotions for the Sick.—*James Parker & Co., London*.
 Hints for the Sick.—*London*.
 Friendly Advice to the Sick.—*Parker & Co., London*.
 Scripture Reading During Sickness.—*Parker & Co., Lond.*
 Are You Better for Your Sickness.—*Oxford*.
 Devotions for the Desolate.—*Parker & Co., London*.
 Patience in Affliction.—*Parker & Co., London*.
 Songs on Heaven.—*H. Hoyt, Pub., Boston*.
 The Better Land.—*Boston, A. C. Thompson*.
 *Gathered Lilies, or Our Little Ones in Heaven.—*Boston, A. C. Thompson*.
 Hopeful Words for the Sick.—*Published by Whittaker*.
 Thoughts for Weary Hours.—*Published by Whittaker*.
 Dying Thoughts.—*Baxter*.
 Method of Devotion for Sick and Dying Persons.—
Assheton.
 A Companion for a Sick Bed.—*T. Coney*.
 Counsel and Comfort for the Sick Room.—*Hunt & Co., London*.
 Melody of the Twenty-third Psalm.—*Anna Warner*.

Readings for the Sick.

“What shall I read to the Sick?” is a question which the writer has endeavored to answer practically in this chapter. The object proposed is to furnish the restless and fatigued, not only with interesting matter, but with Christian instruction.

The selections given here were suggested by ladies whose culture, experience with the sick, and familiarity with libraries consisting mostly of devotional books, peculiarly qualify them to make these selections.

Further information upon this subject may be obtained by reference to the chapter on “Books for the Sick.”

FROM BAXTER'S SAINTS' REST.

INSENSIBLE OF THE VANITY OF EARTH.

It shows that we are *insensible of the vanity* of earth, when we are so loth to hear or think of a removal. “Ah, foolish, wretched

soul! doth every prisoner groan for freedom? and every slave desire his jubilee? and every sick man long for health? and every hungry man for food? and dost thou alone abhor deliverance? Doth the sailor wish to see land? Doth the husbandman desire the harvest, and the laborer to receive his pay? Doth the traveller long to be at home, and the racer to win the prize, and the soldier to win the field? and art thou loth to see thy labors finished, and to receive the end of thy faith and sufferings? Have thy griefs been only dreams? If they were, yet methinks thou shouldst not be afraid of waking. Or is it not rather the world's delights that are all mere dreams and shadows? Or is the world become of late more kind? We may at our peril reconcile ourselves to the world, but it will never reconcile itself to us. O unworthy soul! who hadst rather dwell in this land of darkness, and wander in this barren wilderness, than be at rest with Jesus Christ! who hadst rather stay among the wolves, and daily suffer the scorpion's stings, than praise the Lord with the host of heaven." [*Chap. 10.*]

INCAPABLE OF REST UPON EARTH.

Besides, *we are not capable of rest upon earth.* Can a soul that is so weak in grace, so prone to sin, so nearly joined to such a neighbor as this flesh, have full content and rest in such a case? What is soul-rest, but our freedom from sin, and imperfections, and enemies? And can the soul have rest that is molested with all these and that continually? Why do Christians so often cry out, in the language of Paul, "O wretched man that I am! who shall deliver me?" What makes them "press toward the mark, and run that they may obtain, and strive to enter in," if they are capable of rest in their present condition? And our bodies are incapable as well as our souls. They are not now those sun-like bodies which they shall be, when this "corruptible hath put on incorruption, and this mortal hath put on immortality." They are our prisons and our burdens; so full of infirmities and defects, that we spend most of our time in repairing them and supplying their continual wants. Is it possible that an immortal soul should

have rest in such a disordered habitation? Surely these sickly, weary, loathsome bodies must be refined before they can be capable of enjoying rest. The objects which we here enjoy are insufficient to afford us rest. Alas! what is there in all the world to give us rest? They that have most of it have the greatest burden. They that set most by it and have most in it, do all cry out at last of its vanity and vexation. Men promise themselves a heaven upon earth; but when they come to enjoy it, it flies from them. He that has any regard to the works of the Lord, may easily see that the very end of them is to take down our idols, to make us weary of the world, and to seek our rest in Him. Where does He cross us most, but where we promise ourselves most content? If you have a child you dote upon, it becomes your sorrow. If you have a friend you trust in, and judge unchangeable, he becomes your scourge. Is this a place or state of rest? And as the objects we here enjoy are insufficient for our rest, so God, who is sufficient, is here little enjoyed. It is not here that He hath prepared the presence-chamber of His

glory. He hath drawn the curtain between us and Him. We are far from Him as creatures, and farther as frail mortals, and farthest as sinners. We hear now and then a word of comfort from Him, and receive His love-tokens to keep up our hearts and hopes; but this is not our full enjoyment. And can any soul that hath made God his portion, as every one hath that shall be saved by Him, find rest in so vast a distance from Him, and so seldom and small enjoyment of Him? [*Chap. 4, Sect. 7.*]

THE LAST JEWEL OF OUR CROWN.

The last jewel of our crown is, that it will be an *everlasting rest*. Without this, all were comparatively nothing. The very thought of leaving it would embitter all our joys. It would be a hell in heaven, to think of once losing heaven; as it would be a kind of heaven to the damned, had they but hope of once escaping. Mortality is the disgrace of all sublunary delights. How it spoils our pleasure to see it dying in our hands! But, O blessed eternity! where our lives are perplexed with no such thoughts,

nor our joys interrupted with any such fears! where "we shall be pillars in the temple of God, and go no more out." While we were servants, we held by lease, and that but for the term of a transitory life; "but the son abideth in the house forever." "O my soul, let go thy dreams of present pleasure, and loose thy hold of earth and flesh. Study frequently, study thoroughly this one word—eternity. What! live and never die! rejoice, and ever rejoice!" O happy souls in hell, should you but escape after millions of ages! O miserable saints in heaven, should you be dispossessed after the age of a million of worlds! This word, *everlasting*, contains the perfection of their torment and our glory. O that the sinner would study this word; methinks it would startle him out of his dead sleep! O that the gracious soul would study it; methinks it would receive him in his deepest agony! "And must I, Lord, thus live forever? Then will I also love forever. Must my joys be immortal? Surely, if I shall never lose my glory, I will never cease thy praises. If thou wilt both perfect and perpetuate me and my glory, as

I shall be thine, and not my own, so shall my glory be thy glory. And as thy glory was thy ultimate end in my glory, so shall it also be my end, when thou hast crowned me with that glory which hath no end. 'Unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever.'” [*Chap. 3, Sect. 9.*]

FROM “THE CHANGED CROSS.”

NOT AS I WILL BUT AS THOU WILT.

THE CROSS-BEARER.

When I set out to follow Jesus,
 My Lord a cross held out to me;
 Which I must take and bear it onward,
 If I would His disciple be.
 I turned my head another way,
 And said, Not this, my Lord, I pray!

Yet, as I could not quite refuse Him,
 I sought out many another kind,
 And tried among those painted crosses
 The smallest of them all to find.
 But still the Lord held forth my own;
 This must thou bear, and this alone.

Unheeding then my dear Lord's offer
 My burdens all on Him to lay,

I tried myself my cross to lighten,
By cutting part of it away.
And still the more I tried to do,
The rest of it more heavy grew.

Well, if I can not go without it,
I'll make of it the most I may;
And so I held my cross uplifted,
In sight of all who came that way.
Alas ! my pride found bitterly,
My cross looked small to all but me

And then I was ashamed to bear it,
Where others walked so free and light,
And trailed it in the dust behind me,
And tried to keep it out of sight.
Till Jesus said, Art thou indeed
Ashamed to follow as I lead ?

No ! no !—why this shall be my glory
All other things I'll count but loss.
And so I even fashioned garlands,
And hung them round about my cross.
Ah, foolish one ! such works are dead :
Bear it *for me*, the Master said.

And still I was not prompt to mind Him,
But let my self-will choose the way ;
And sought me out new forms of service,
And would do all things but obey.
My Lord ! I bless thee for the pain
That drove my heart to thee again.

I bore it then, with Him before me,
Right onward through the day's white heat;
Till, with the toil and pain o'er-mastered,
I fainting fell down at His feet.
But for His matchless care that day,
I should have perished where I lay.

But oh, I grew so very weary
When life and sense crept back once more !
The whole horizon hung with darkness,
And grief where joy had been before;
Better to die, I said, and rest,
Than live with such a burden pressed.

Then Jesus spoke: Bring here thy burden,
And find in me a full release;
Bring all thy sorrows, all thy longings,
And take instead my perfect peace.
Trying to bear thy cross alone!—
Child, the mistake is all thine own.

And now my cross is all supported,—
Part on my Lord, and part on me:
But as He is so much the stronger,
He seems to bear it—I go free.
I touch its weight, just here and here,—
Weight that would crush, were He not near.

Or if at times it seemeth heavy;
And if I droop along the road;
The Master lays His own sweet promise
Between my shoulder and the load:
Bidding my heart look up, not down,
Till the cross fades before the crown.

THE SCHOOL OF SUFFERING.

“Saviour, beneath thy yoke
 My wayward heart doth pine;
 All unaccustomed to the stroke
 Of love divine:

Thy chastisements, my God, are hard to bear,
 Thy cross is heavy for frail flesh to wear.”

“Perishing child of day!
 Thy sighing I have heard;
 Long have I marked thy evil way,
 How thou hast erred!

Yet fear not, by my own most holy name
 I will shed healing through thy sin-sick frame.”

“Praise to thee, gracious Lord!
 I fain would be at rest;
 Oh! now fulfil thy faithful word
 And make me blest;

My soul would lay her burden down,
 And take, with joyfulness, the promised crown.”

“Stay, thou short-sighted child!
 There is much first to do,
 Thy heart, so long by sin defiled,
 I must renew;

Thy will must here be taught to bend to mine,
 Or the sweet peace of heaven can ne'er be thine.”

“Yea, Lord, but thou canst soon
 Perfect thy work in me,

Till, like the pure, calm summer noon
I shine by thee;
A moment shine, that all thy power may trace,
Then pass in stillness to my heavenly place."

"Ah! coward soul, confess
Thou shrinkest from my care,
Thou tremblest at the sharp distress
Thou must endure,
The foes on every hand for war arrayed,
The thorny path in tribulation laid;

"The process slow of years,
The discipline of life;
Of outward woes and secret tears,
Sickness and strife:
Thine idols taken from thee one by one,
Till thou canst dare to live with me alone.

"Some gentle souls there are,
Who yield unto my love,
Who ripening fast beneath my care,
I soon remove;
But thou stiff-necked art, and hard to rule;
Thou must stay longer in affliction's school."

"My Maker and my King!
Is this thy love to me?
Oh! that I had the lightning's wing,
From earth to flee:
How can I bear the heavy weight of woes
Thine indignation on the creature throws?"

"Thou canst not, O my child !
 So hear my voice again ;
 I will bear all thy anguish wild,
 Thy grief, thy pain ;
 My arms shall be around thee, day by day,
 My smile shall cheer thee on thy heavenward way.

"In sickness, I will be
 Watching beside thy bed,
 In sorrow thou shalt lean on me
 Thy aching head,
 In every struggle thou shalt conqueror prove,
 Nor death itself shall sever from my love."

"O grace beyond compare !
 O love most high and pure !
 Saviour, begin, no longer spare,
 I can endure ;
 Only vouchsafe thy grace, that I may live
 Unto thy glory who canst so forgive."

[Page 53.]

"HIMSELF HATH DONE IT."

"Himself hath done it" all ! Oh how those words
 Should hush to silence every murmuring thought ;
 Himself hath done it—He who loves me best,
 He who my soul with His own blood hath bought.

"Himself hath done it !" Can it then be aught
 Than full of wisdom, full of tenderest love ?
 Not *one* unheeded sorrow will He send,
 To teach this wandering heart no more to rove.

“Himself hath done it!” Yes, although severe
May seem the stroke, and bitter be the cup,
’Tis His own hand that holds it, and I know
He’ll give me grace to drink it meekly up.

“Himself hath done it!” Oh! no arm but His
Could e’er sustain beneath earth’s dreary lot:
But while I know He’s doing all things well,
My heart His loving-kindness questions not,

“Himself hath done it!” He who’s searched
through,
Sees how I cleave to earth’s ensnaring ties;
And so He breaks each reed on which my soul
Too much for happiness and joy relies.

“Himself hath done it!” He would have me see
What broken cisterns human friends *must* prove;
That I may turn and quench my burning thirst,
At His own fount of *ever-living* love.

“Himself hath done it!” Then I fain would say
“Thy will in all things evermore be done;
E’en though that will remove whom best I love,
While Jesus lives I can not be alone.

“Himself hath done it!” Precious, precious words,
“Himself,” my Father, Saviour, Brother, Friend;
Whose faithfulness no variation knows;
Who, having loved me, loves me *to the end*.

And when in His eternal presence blest,
I at His feet my crown immortal cast,
I’ll gladly own, with all His ransomed saints,

“Himself hath done it”—all, from first to last. [P. 165.]

"FATHER, TAKE MY HAND."

The way is dark, my Father ! Cloud on cloud
Is gathering thickly o'er my head, and loud
The thunders roar above me. See, I stand
Like one bewildered ! Father, take my hand,
 And through the gloom
 Lead safely home
 Thy child !

The day goes fast, my Father ! and the night
Is drawing darkly down. My faithless sight
Sees ghostly visions. Fears, a spectral band,
Encompass me. O Father ! take my hand,
 And from the night
 Lead up to light
 Thy child !

The way is long, my Father ! and my soul
Longs for the rest and quiet of the goal:
While yet I journey through this weary land,
Keep me from wandering ; Father, take my hand,
 Quickly and straight
 Lead to heaven's gate
 Thy child !

The path is rough, my Father ! Many a thorn
Has pierced me ; and my weary feet, all torn
And bleeding, mark the way. Yet thy command
Bids me press forward. Father, take my hand ;
 Then, safe and blest,
 Lead up to rest
 Thy child !

The throng is great, my Father ! Many a doubt
And fear and danger compass me about ;
And foes oppress me sore. I can not stand
Or go alone. O Father ! take my hand,
 And through the throng
 Lead safe along
 Thy child

The cross is heavy, Father ! I have borne
It long, and still do bear it. Let my worn
And fainting spirit rise to that blest land
Where crowns are given. Father, take my hand,
 And reaching down
 Lead to the crown
 Thy child !

[*Page 128.*]

FROM "YESTERDAY, TO-DAY, AND FOR
EVER."

"WEEP NOT, MY CHILDREN."

Weep not, my children, that your father's work
Is over, and his travelling days are done.
For I am going to our happy home,
Jerusalem the golden, of which we
On Sabbath evenings have so often sung,
And wish'd the weary interval away
That lay betwixt us and its pearly gates.
You must not weep for me. Nor for yourselves,
Nor for your mother grieve too bitterly.
The Father of the fatherless will be

Your Father and your God. You know who says,
'I will not leave you orphans.' He will send
The blessed Comforter to comfort you,
And soon will come and take you to Himself,
That where He is, there you may also be
In glory. [*Book I, lines 204 to 219*].

“AND THOU, GREAT SHEPHERD.”

And Thou, Great Shepherd of the flock, look down
In mercy from thy throne of heavenly grace
On those whom thou hast given me. From thy hand
I first received them, and to thee again,
Thee only, I resign them. Let not one
Be wanting in the day thou countest up
The jewels in thy diadem of saints.
I ask not for the glories of the world,
I ask not freedom from its weariness
Of daily toil: but, O Lord Jesus Christ,
Let thy omnipotent prayer prevail for them,
And keep them from the evil. In the hour
Of trial, when the subtle tempter's voice
Sounds like a seraph's, and no human friend
Is nigh, let my words live before thee then,
And hide my lambs beneath thy shadowing wings,
And keep them as the apple of thine eye:
My prayers are ended, if thy will be done
In them and by them: till at last we meet
Within the mansions of our Father's house,
A circle never to be sundered more,
No broken link, a family in heaven.

[*Book I, lines 254 to 276.*]

"BROTHER, THIS IS HOME."

We lighted; and my guardian with a smile
 Of gladness, which no thought of self obscured,
 Turn'd to me saying, "Brother, this is home:
 This is thy Saviour's rest, and this is thine,
 Until the archangel's trumpet sound in heaven;
 Here thou with Jesus art, Jesus with thee;
 Go forth and meet thy lord. Beneath this shade
 Meantime we tarry for thee, while alone
 Thou seest Him whom thou hast loved unseen:
 That is an incommunicable joy
 With which no other hearts, angels or men,
 Can intermeddle. By yon grassy bank
 Follow where leads thee on thy way this stream
 Of flowing crystal; such is His command:
 And here will we await thy blest return.

[*Book II, lines 79 to 93.*]

FROM "GEMS OF SACRED POETRY."

HEAVEN.

Friend after friend departs;
 Who hath not lost a friend?
 There is no union here of hearts
 That finds not here an end:
 Were this frail world our final rest,
 Living or dying none were bless'd.

Beyond the flight of time,
 Beyond the reign of death,

There surely is some blessed clime
Where life is not a breath,
Nor life's affections transient fire,
Whose sparks fly upwards and expire.

There is a world above
Where parting is unknown;
A long eternity of love
Form'd for the good alone.
Glad faith beholds the dying here,
Translated to that glorious sphere.

Thus star by star declines
Till all are passed away;
So morning high and higher shines
To pure and perfect day:
Nor sink those stars in empty night,
But hide themselves in heaven's own light.

[*Number 50.*]

A SIGHT OF HEAVEN IN SICKNESS.

Oft have I sat in secret sighs
To feel my flesh decay,
Then groaned aloud, with frightened eyes,
To view the tottering clay;

But I forbid my sorrows now
Nor dares the flesh complain,
Diseases bring their profits too,
The joy o'ercomes the pain.

My cheerful soul now all the day
Sits waiting here and sings;

Looks through the ruins of her clay
And practices her wings.

Faith almost changes into sight,
While from afar she spies
Her fair inheritance in light
Above created skies.

Had but the prison walls been strong
And firm, without a flaw,
In darkness she had dwelt too long
And less of glory saw:

But now the everlasting hills
Through every chink appear;
And something of the joy he feels,
While she's a prisoner here.

The beams of heaven rush sweetly in
At all the gaping flaws;
Visions of endless bliss are seen
And native air she draws.

O! may these walls stand tottering still,
The breaches never close;
If I must here in darkness dwell
And all this glory lose:

Or rather let this flesh decay,
The ruins wider grow
Till, glad to see th'enlarged way,
I stretch my pinions through.

"MY TIMES ARE IN THY HAND."

My times are in thy hand,
My God I wish them there !
My life, my friends, my soul I leave
Entirely to thy care !

My times are in thy hand,
Whatever they may be,
Pleasing or painful, dark or bright,
As best may seem to thee !

My times are in thy hand,
Why should I doubt or fear !
My Father's hand will never cause
His child a needless tear.

My times are in thy hand !
Jesus, the crucified !
The hand my cruel sins had pierced
Is now my guard and guide.

My times are in thy hand !
Jesus, my advocate !
Nor shall thine hand be stretched in vain
For me to supplicate.

My times are in thy hand,
I'll always trust in thee !
And after death at thy right hand,
I shall forever be.

SICKNESS.

When pining sickness wastes the frame,
Acute disease and weakening pain,
When life fast spends her feeble flame
And all the help of man is vain,
Joyless and dark all things appear,
Languid the spirit, weak the flesh,
Med'cines can't ease, nor cordials cheer,
Nor food support, nor sleep refresh,

O! then to have recourse to God,
To pray to Him in time of need;
To feel the balm of Jesus' blood,
This is to find a friend indeed.
O Christian! this thy happy lot,
Who cleavest to the Lord by faith;
He'll never leave thee, doubt it not,
In pain, in sickness, or in death.

When flesh and heart decays and fails
He will thy strength and portion be,
Support thy weakness, bear thy ails,
And softly whisper, "Trust in me";
Himself shall be thy tender friend,
Thy kind physician and thy stay,
To make thy bed will condescend,
And chase thy falling tears away,

SICKNESS SWEETENED.

When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage
And long to soar away !

Sweet to look inward, and attend
The whispers of His love !
Sweet to look upward to the place
Where Jesus pleads above !

Sweet to look back, and see my name
In life's fair book set down !
Sweet to look forward, and behold
Eternal joys my own !

Sweet to reflect, how Grace Divine
My sins on Jesus laid !
Sweet to remember, that His blood
My debt of suffering paid !

Sweet on His righteousness to stand;
Which saves from second death !
Sweet to experience, day by day,
His spirit's quickening breath !

Sweet on His faithfulness to rest,
Whose love can never end !
Sweet on His covenant of grace
For all things to depend !

Sweet in the confidence of faith
To trust His firm decrees !

Sweet to lie passive in His hands
And know no will but His!

If such the sweetness of the streams,
What will that fountain be
Where saints and angels draw their bliss
Immediately from thee!

[*Number 206.*]

FROM THE "IMITATION OF CHRIST."

OF THE LOVE OF JESUS ABOVE ALL.

Blessed is the man who knoweth what it is to love Jesus, and *for His sake* to despise himself. The love of men is deceitful and unstable; the love of Jesus is faithful and permanent. Such is the purity of Jesus thy beloved, that He will admit of no rival for thy love, but will Himself have sole possession of thy heart, and, like a king, reign there with sovereign authority, as on His proper throne. If thy heart was emptied of self-love, and of the love of creatures whom thou lovest only for thy own sake, Jesus would dwell with thee continually. O place not thy confidence in man; lean not upon a hollow reed. If in all things thou seekest

only Jesus, thou wilt surely find Him in all; and if thou seekest thyself, thou wilt, indeed, find thyself, but to thy own destruction."

[*Book II, Chap. 7.*]

OF THE FRIENDSHIP OF JESUS.

When Jesus is present, all is well, and no labor seems difficult: but, when He is absent, the least adversity is found insupportable. What can the world profit thee without Jesus? To be without Jesus is to be in the depths of hell: to be with Him is to be in paradise. That man only is poor in this world, who liveth without Jesus: and that man only is rich, with whom Jesus delights to dwell. Be humble and peaceful, and Jesus will come to thee; be devout and meek, and He will dwell with thee. Men, even those to whom thou art united by ties of nature and the reciprocations of friendship, are to be loved only for the sake of Jesus; but Jesus is to be loved for Himself. Jesus alone is to be loved without reserve and without measure. Do not desire to be admired and praised for the goodness that is in thee, as if it was thy own: for the praise

of being good, is the prerogative of God; neither desire to gain the affection of any particular person, nor suffer thy own affections to be engaged by any: but let it be thy sole wish and joy to have Jesus dwell in thy own heart, and the hearts of all others, as the eternal life, light, and peace of all. With a calm and meek spirit resign thyself to the divine will, and for the glory of Christ, patiently bear whatever befalls thee; remembering that winter is invariably succeeded by summer, night by day, and darkness and tempest by serenity and sunshine.

[*Book II, Chap. 8.*]

OF THE NECESSITY OF BEARING THE CROSS.

In that awful day the banner of the cross will be displayed in heaven; and all who have conformed their lives to Christ crucified, will draw near to Christ the judge with holy confidence. Why then dost thou fear to take up the cross, which will direct thee to the path that leads to the kingdom of God? Take up thy cross therefore, and follow Jesus, in the path that leads to everlasting peace. He hath gone before, bearing that

cross upon which He died for thee, that thou mightest follow, patiently bearing thy own cross, and upon that, die to thyself for Him; and, if we die with Him, we shall also live with Him; if we are partakers of His sufferings, we shall be partakers also of His glory. Thou wilt continually feel the cross. Sometimes thou wilt experience the absence of grace; sometimes thy neighbor will put thy meekness and patience to the test; and, what is more than this, thou wilt sometimes feel a burden in thyself, which no human help can remove, no earthly comfort lighten; but bear it thou must, as long as it is the will of God to continue it upon thee. Why hopest thou to avoid that from which no human being has been exempt? Though patience is extolled by all, yet few are willing to suffer: but thou mayest well suffer a little for Christ, when men endure so much for the world.

[*Book II, Chap. 12.*]

FROM THE "CHAMBER OF PEACE."

SOME TIME.

Some time, when all life's lessons have been learned,
And suns and stars for evermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us, and life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And what most seemed reproof was love most true:

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me—
How, when we called, He heeded not our cry,
Because His wisdom to the end could see;
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God perhaps is keeping from us now
Life's sweetest things because it seemeth good.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends His friend,
And that sometimes the sable pall of death
Conceals the fairest boon His love can send;
If we could push ajar the gates of life,
And stand within, and all God's working see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content, poor heart !
God's plans like lilies, pure and white unfold ;
We must not tear the close-shut leaves apart,
Time will reveal the Calyxes of gold ;
And if, through patient toil, we reach the land
Where tired feet with sandals loosed may rest,
Where we shall clearly know and understand,
I think that we will say, " God knew the best."

[Page 229.]

SCHOOL LIFE.

I sat in the school of sorrow,
The Master was teaching there ;
But my eyes were dim with weeping,
And my heart was full of care.

Instead of looking upward
And seeing His face divine,
So full of the tenderest pity
For weary hearts like mine,

I only thought of the burdens,
The cross that before me lay,
So hard and heavy to carry
That it darkened the light of day.

At last in my weary sorrow,
I looked from the cross above ;
And I saw the Master watching
With a glance of tender love.

He turned to the cross before me,
And I thought I heard Him say :

“My child thou must bear thy burden,
And learn thy task to-day.”

So I stooped to that weary sorrow,
One look at that face Divine
Had given me power to trust Him,
And say, *Thy will, not mine.*

And thus I learned my lesson,
Taught by the Master alone;
He only knows the tears I shed,
But He has wept His own.

[Page 193.]

FROM “WORDS AND MIND OF JESUS.”

THE JOYFUL TRANSFORMATION.

Christ's people are a sorrowing people! Chastisement is their badge—“Great tribulation” is their appointed discipline. When they enter the gates of glory, He is represented as wiping away tears from their eyes. “There must be hail and rain and storm” says Rutherford, “in the saint's cloud.” Were your earthly course strewed with flowers, and nothing but sunbeams played around your dwelling, it would lead you to forget your nomadic life,—that you are but a sojourner here.

And *then* "your sorrow shall be turned into joy." "The morning cometh"—that bright morning when the dew-drops collected during earth's night of weeping shall sparkle in its beams; when in one blessed *moment* a lifelong experience of trial will be effaced and forgotten, or remembered only by contrast, to enhance the fulness of the joys of immortality. What a revelation of gladness! [22d Day, Page 88.]

THE DYING LEGACY—PEACE.

How we treasure the last sayings of a dying parent! How specially cherished and memorable are His last looks and last words! Here are the last words—the parting legacy—of a dying Saviour. It is a legacy of *peace*. The peace of the believer is deep—calm—lasting—*everlasting*. The world with all its blandishments, can not give it. The world, with all its vicissitudes and fluctuations, can not take it away! It is brightest in the hour of trial; it lights up the final valley-gloom. "Mark the perfect man and behold the upright, for the end of that man is peace." Yes! how often is the believer's

deathbed like the calm, deep repose of a summer evening's sky, when all nature is hushed to rest; the departing soul like the vanishing sun, peacefully disappearing only to shine in another and brighter hemisphere. [19th Day, Page 76.]

“IN MY FATHER'S HOUSE.”

What a home aspect there is in this “word of Jesus!” He comforts His Church by telling them that soon their wilderness-wanderings will be finished,—the tented tabernacle suited to their present probation state exchanged for the enduring “mansion!” Nor will it be any strange dwelling: a *Father's* home, a *Father's* welcome, awaits them. There will be accommodation for all. Thousands have already entered its shining gates,—patriarchs, prophets, saints, martyrs,—young and old, and still there is room! “My Father's house!” How many departing spirits have been cheered and consoled by the sight of these glorious mansions looming through the mists of the dark valley,—the tears of weeping friends rebuked by the gentle chiding—“If ye loved me, ye

would rejoice, because I said, I go unto *my Father!*" Death truly is but the entrance to this our Father's house. [*Book 29, P. 116.*]

PATIENCE.

How great was the *patience* of Jesus! Even among His own disciples, how forbearingly He endured their blindness, their misconceptions and hardness of heart! Philip had been for three years with Him, yet he had "not known Him!" Peter the honored and trusted, becomes a renegade and a coward. See the Divine sufferer in the terminating scenes of His own ignominy and woe. How patient! Verily, in *Him* "patience had her *perfect* work." Think of this same patience with His Church and people since He ascended to glory. The years upon years He has borne with their perverse resistance of His grace, their treacherous ingratitude, their wayward wanderings, their hardness of heart and contempt of His holy Word. Yet behold the forbearing love of this Saviour God!

[*18th Day, Page 73.*]

FROM "THOUGHTS FOR WEARY HOURS."

GOD'S SCHOOL.

Sorrow is God's school. Even God's own Son was not made perfect without it. Though a Son, yet learned He obedience by the things He suffered. Many of the brightest virtues are like stars—there must be night, or they can not shine. Without suffering there could be no fortitude, no patience, no compassion, no sympathy. Take all sorrow out of life, and you take away all richness and depth and tenderness. Ought we to pray for sorrow, then? I do not say so, yet the Master says, "Blessed are they that mourn"; not blessed are they that prosper. So heaven and earth differ in their judgments. With every cross some perversity or sin has been subdued, some chain unbound, some good purpose perfected. "No trial *for the present* seemeth joyous, but afterward it yieldeth peaceable fruit." Have faith in this *afterward*. The Captain of our salvation was made perfect through suffering. Our Father is the *God of all consolation*. Our Teacher is named the '*Comforter*.'" [Thought 1.]

A LITTLE TALK WITH JESUS.

A little talk with Jesus,
How it smooths the rugged road,
How it seems to help me onward,
When I faint beneath my load.

When my heart is crushed with sorrow,
And my eyes with tears are dim,
There is nought can help or comfort
Like a little talk with Him.

When I tell Him I am weary,
And fain would be at rest,
That I am daily, hourly longing
For a home upon His breast.

And he answers me so sweetly
In tones of tender love,
"I am coming soon to take thee
To my happy home above."

Ah! this is what I am wanting,
His loving face to see,
And I am not afraid to say it;
I know He's wanting me.

I know the way is dreary,
To yonder far off clime;
But a little talk with Jesus
Will wile away the time.

And yet the more I know Him,
And all His grace explore,
It only sets me longing
To know Him more and more.

I can not live without Him,
Nor would I, if I could;
He is my daily portion,
My medicine, my food.

He is altogether lovely,
None can with Him compare;
The chief among ten thousand,
The fairest of the fair.

So I'll wait a little longer,
Till His appointed time,
And glory in His knowledge
That such a hope is mine.

And in my Father's dwelling,
Where many mansions be,
I'll sweetly talk with Jesus,
And He shall talk with me.

[Anon.]

Pictures for the Sick.

The idea of introducing into this book a chapter on "Pictures for the Sick" was first suggested to the writer by witnessing the joy and comfort experienced by a young lady, through her contemplation during a long and fatal illness, of a religious picture. It was not an elaborate work—it represented only a young girl clinging to the cross of Christ,—an earnest, simple illustration of the line "Simply to thy Cross I cling." It would not be easy to estimate how much this picture was to her. Often unable to read or even listen to reading, she was in the habit of studying this representation of Christian faith. She said to the writer on many occasions, "This picture is a world of comfort to me—Jesus is my only hope, as He was the hope of this poor girl." The idea so grew upon her, so fixed her wandering thoughts, so aided in her realization of faith, that it

not only brought her comfort during her sickness, but aided in bringing peace to her dying hours. The writer earnestly hopes that others may be aided and comforted in the same way, and it was with this view, that the chapter on pictures for the sick was written.

In choosing pictures for the sick, it should be borne in mind that the object is not to teach them art or to amuse them, but to direct their minds to the power, wisdom and goodness of God. So many of the divine attributes have found a high and influencing expression in pictures, that the writer has deemed their proper use important as aids in guiding and comforting the sick. The selections therefore should be made, not on account of the celebrity of the artist or his power to entertain, but on account of the adaptability of his pictures to the purpose in hand. This is to soothe, instruct, aid, comfort and console the sick and lead their thoughts towards spiritual things. Where great works will do this, they should be used when available, for great art finds its highest expression in religious subjects; but

the main point to be considered is the idea expressed, and not the artistic excellence of the work.

Ministers who live in the country where a large variety of subjects are not available to choose from, may take advantage of any good thing that comes to hand in steel or copper-plate engraving, lithograph, chromo, etching, mezzotint, heliotype, photograph, crayon or pencil drawing, oil or water-color painting. The style of picture matters little, so that it fulfils its object. Where, however the patient is a person of refinement and culture, judgment and discrimination must be used in the choice, lest the realization of the subject fall below his mental picture of it.

The pictures mentioned here are mostly great works of art as such, though *they are chosen as being peculiarly fitted to illustrate some of the great religious lessons* which may be taught in this way. In specifying them as examples of what he intended to suggest by "Pictures for the Sick," the writer has also indicated how they may be applied by the minister to the objects in view.

[NOTE. The pictures below-mentioned have been reproduced in one or more of the various forms of engraving or in photography. While the best steel line engravings are unavailable for general use among the sick, on account of the high prices at which they are sold, they may almost always be had for small prices in the form of heliotype or photograph. The heliotypes are recommended, when obtainable, as being lighter in color and more cheerful for the sick-room than photographs, while they are generally clearer reproductions of the original engravings. Almost every great painting has had its great engraver, and it is from his work that the heliotype is ordinarily taken. The very low prices at which they are sold, places them within the reach of all.

Excellent heliotypes may be had of Jas. R. Osgood & Co., Boston, the Graphic Co., of New York, and others. Photographs, lithographs, etc., in all styles and sizes, including a wide range of subjects may be had of almost any dealer in prints.]

THE TRANSFIGURATION OF CHRIST: *Raphael*.— In this impressive representation of the great miracle of the Transfiguration, may be found matter for the deep consideration of all who are familiar with the gospel of Christ. It is peculiarly fitted for the contemplation of the impenitent sick, as being a wonderful impersonation of the POWER, GLORY AND MAJESTY OF OUR LORD and of His love and mercy to

those who believe on Him. It is almost impossible to study this picture without gaining in reverence; in it the head of Christ, which "shone like the sun," is a powerful representation of Divinity. While it is fitted for the use of all who are sick, it contains special lessons suited to individual cases. A person for instance, having a tendency to delirium or a wandering in mind, would find great consolation in it. In the remarkable group at the base of the picture, is the poor boy possessed of an evil spirit, which would not come out of him at the command of the disciples, who, with one accord point to Christ as his only hope. So Jesus, when He descends from the mountain, cures him, as He is able to cure all of us to-day.

THE LAST SUPPER, by *Leonardo da Vinci*, is unquestionably the noblest realization of the last solemn social observance of our Saviour that has ever been attempted in art. Its life, action and vigor of treatment; the dignity and sweetness of its expression of the grace of our Lord and its happy embodiment of the love of John, the earnestness

of Peter, and the varied emotions of the other disciples, commend this work to all Christians. For the sick, particularly as they approach the hour of THE COMMUNION this picture has a solemn significance.

THE DESCENT FROM THE CROSS, *by Rubens*, stands alone in its terrible realism as a representation of the closing scene of the crucifixion. The poor body, late so sweet and majestic in its suffering, now hangs limp and nerveless in the loving arms of the faithful. It is a profoundly impressive picture to any one, believer or unbeliever, penitent or impenitent. We learn from it a lesson of FAITH as we study the group at the foot of the cross, constant to the dead Master. We observe the worshipful humility of Mary Magdalen, the contained sorrow of Mary the Mother of Jesus, and the strong, deep feeling of John the beloved disciple.

THE CRUCIFIXION: *Vandyck*.—In witnessing the sufferings of Christ on the cross, as expressed in this picture, the sick may well forget their comparatively light physical troubles. While considering their own suffering, they will do well to remember this terrible

mental and physical agony of our Lord. Such a consideration should give them PATIENCE in suffering, and RESIGNATION in the hour of death. However hardened the sinner may be, he can not look constantly upon such a picture without being moved by its great lessons.

NATIVITY OF CHRIST: *Correggio*.—This is one of the best of the pictures we have from the hand of this artist, and is the admiration of all lovers of Christian art. It is in this work that Correggio has so happily conveyed the idea of that holy light emanating from the person of the infant Jesus which, as typical of THE LIGHT OF THE WORLD, was to dispel spiritual darkness.

“IT IS FINISHED”: *Albert Durer*.—The work is done; Christ has shed His blood for us; the world is redeemed. Left alone on the scene of His agony, the dying Saviour has bowed His head in SUBMISSION to the will of God the Father. No one has equalled the great German master in portraying the solemnity, the mystery, the impressiveness of this scene. Always elevated in his conceptions, and grand in his treatment of religious

subjects, the intellect and imagination of the artist have here culminated in one of the most impressive representations within the range of art. Kugler has said of one of his religious pictures, that it was "the first complete work of art produced by Protestantism." It is an observation fitly applied to all the works of Durer, the friend of Luther and Melancthon, and the greatest painter of the Reformation.

NATIVITY OF CHRIST: *Rembrandt*.—This is an affecting presentation of the subject. THE GLORY OF THE DIVINE LIGHT from the body of the infant, resembles that expressed in Correggio's great picture, but the interest centres in the group of shepherds, who, poor and humble as they are, enter freely to witness the glory of their Lord and to worship Him.

ECCE HOMO: *Correggio*.—Here our Saviour crowned with thorns, is shown in one of the most affecting scenes of the Passion. Our personal sorrows stand rebuked in the presence of this realization of the agony of Him who here becomes to us the exemplification of PATIENCE UNDER PERSECUTION.

ENTOMBMENT OF CHRIST: *Fra Bartolomeo*.—In the whole range of pictorial art there is not a representation of the entombment of our Lord which is comparable with this in the loving TENDERNESS of those who thus perform the last offices for the beloved body of Christ.

RAISING OF LAZARUS: *Rembrandt*.—In this powerful example of Rembrandt's genius we have a noble conception of the greatest of Christ's miracles. It is full of STRENGTH AND POWER and is almost sublime in its skilful portrayal of the grandeur of the scene.

ST. SEBASTIAN: *Guido*.—To a person in intense physical suffering, this picture teaches the importance of TRUSTING IN GOD; of fixing our mind firmly upon Him when our need is greatest. St. Sebastian is receiving the arrows of his persecutors, but the rapt expression of his face, turned heavenward in his agony, shows the power of Christ to soothe and comfort us, however great our suffering.

PAUL PREACHING AT ATHENS: *Raphael*.—This grand figure of Paul, suggests THE NOBILITY OF SERVING CHRIST. Paul, almost alone at

Athens, in the midst of a classic and sensuous people whose gods were giant heroes and to whom sickness seemed contemptible, stands among them and preaches the religion of Christ.

THE TRIBUTE MONEY, *by Titian*, contrasts the cold, crafty expression of the tax-gatherer, with THE CALM DIGNITY OF CHRIST. We shall render tribute to Cæsar if we render unto God all that is His.

ST. CECILIA: *Raphael*.—A sick person who delights in songs of PRAISE as a means of worship, will be pleased with this picture. It is one of the few good pictorial representations of the power of religious music.

—TOBIAS AND THE ANGEL, *by Raphael*, is a beautiful rendering of the subject, showing GOD'S PROTECTING CARE and the faith and trust of the child.

THE SUPPER AT EMMAUS: *Titian*.—A remarkable picture, full of quiet, mysterious beauty and indicating CHRIST'S FAMILIAR INTERCOURSE with His people.

CHRIST WASHING THE DISCIPLES' FEET: *Fra Angelico*.—An impressive lesson of HUMILITY.

PRESENTATION IN THE TEMPLE: *Fra Bartolomeo*.—An expression of the Obedience so often illustrated by Christ in His compliance with ceremonial laws and prevailing customs.

ST. MARTIN DIVIDING HIS CLOAK: *Rubens*.—A very fine rendering of the grace of CHARITY.

PIETA: *Bartolomeo*.—The dead body of Christ rests in the lap of Mary: a powerful rendering of MATERNAL SORROW.

LA BELLE JARDINIERE: *Raphael*.—Noted for its SPIRITUAL GRACE and the sweet expression of the subject.

ECCE HOMO: *Guido*.—An expressive picturing of CHRIST'S AGONY under the crown of thorns.

CHRIST BEARING THE CROSS: *Domenichino*.—A solemn expression of its subject, calculated to awaken strong feelings of love and SYMPATHY.

CARTOONS OF RAPHAEL.—These well-known portrayals of SCENES IN THE LIFE OF CHRIST contain many important lessons for the sick.

No attempt has been made here, to cover the ground or complete the design suggested

in "Pictures for the Sick." These are simply a few selections from the works of the old painters and were produced at a time when artists prayed before their easels. They are given only as examples of a class of pictures that may be used in the sick-chamber.

Of modern works in religious art, little need be said. In most of them may be found something which will commend itself to those who minister to the sick. Many of them are especially suited to this purpose as being free from the mysticism and asceticism which characterize the works of some of the older painters. Some of the modern pictures however, possess a meretricious grace which is to be equally guarded against. In general the choice is more easily made among pictures of our own time. There are but few of them which need to be specified here.

THE LIGHT OF THE WORLD: *Holman Hunt*.—This is perhaps the noblest expression of the divinity of Christ, to be found in English art, and it embodies an expression of religious feeling, that is little seen outside of English speaking. It is a marvellous com-

bination of majesty and sweetness, of dignity and lowliness. The treatment is broad and simple; it is CHRIST KNOCKING AT THE DOOR OF THE HEART. It appeals strongly to the impenitent. This picture is said to have suggested to Mrs. Stowe the beautiful hymn: "Knocking, knocking, who is there?"

CHRIST AND THE DOCTORS: *Holman Hunt*.—As an elevated and thoughtful representation of the scene, this picture stands almost unrivalled. The mind rests with awe upon the Christ-child as his WISDOM confounds the logic of the teachers in the synagogues.

CHRISTUS CONSOLATOR: *Ary Scheffer*.—This picture is full of hope and consolation for the sick and afflicted. Our Lord is surrounded by those to whom He has come to minister. The penitent sinner appeals to Christ's mercy; the afflicted ask for CONSOLATION, and those in bondage raise their hands to Christ in supplication. The picture includes many figures, all suggestive of the love of God for mankind.

CHRISTUS REMUNERATOR, by the same artist, is a companion to the above and is similar in treatment.

THE CHRISTIAN MARTYR: *De la Roche*.—This affecting realization of the sufferings of the early martyrs, depicts a Christian maiden floating, dead, upon the bosom of a stream into which she has been cast by her persecutors. The expression of the face indicates the PEACE, which is the heritage in death of the Christian.

LANGUENTUM SANATIO: *Overbeck*.—Jesus is here represented as HEALING THE SICK. Men suffering from all manner of physical evils approach the Lord in FAITH, and are cured. It is a picture peculiarly comforting to the sick: Christ's hand is upon the blind man; a cripple rests, supplicating, at His feet; a mother asks health for her sick child; a wounded man borne on the shoulders of a companion, looks to the Master; all waiting for the divine word that is to make them whole. Grouped in the background are the disciples, looking on with new wonder and pleasure at these manifestations of the power of their Lord.

LOTIO PEDUM: *Overbeck*.—In this impressive example of Christ's HUMILITY in washing the disciples' feet, the moment is chosen where

Peter says: "Not my feet only, but also my hands and my head."

CHRIST BLESSING LITTLE CHILDREN.—This subject has been often painted by modern artists, who have shown much skill in its treatment. It is one of the most pleasing that can be chosen for the sick-room, teaching as it does the gracious CONDESCENSION OF OUR LORD.

CHORUS OF ANGELS.—Another and a very beautiful realization of the adoration of angels. It is painted with a purity of religious feeling seldom reached in modern art. Such pictures influence to a RECEPTIVE STATE OF MIND.

THE TEMPTATION OF CHRIST: *Ary Scheffer*.—A noble expression of the quiet dignity of Christ in RESISTING TEMPTATION of a kind that to men are the strongest that can be offered—power, wealth, dominion. It is a strong characterization and teaches a great lesson.

THE GOOD SHEPHERD: *A. Dobson*.—A touching representation of CHRIST'S CARE of His flock.

THE HOLY NIGHT: *Steinbruck*.—This artist has given us some examples of DEEP RELIG-

IOUS FEELING which lend glory to the modern schools of art. He realizes his aims with a profound solemnity of feeling which impresses them deeply upon the minds of all who study his pictures.

It is not necessary to multiply examples; modern art is full of noble characterizations of religious feeling.

Directions for the Sick.

1st. Settle the state of your soul by asking your minister whether you believe what is required for salvation. This is better done at the commencement of sickness, than later, because fever or medicine often renders a person entirely unfit for this great work.

2d. Discharge your debts and other obligations. Forgive those who have injured you, and ask forgiveness of those whom you have injured.

3d. Make your will. This should be done at the beginning of sickness, in order that, having settled your temporal affairs, you may apply your soul without interruption to spiritual things.

4th. Recount God's past blessings to yourself, and be charitable to the poor.

5th. Engage your friends to inform you if your sickness be dangerous.

6th. Admit of few visits, and no conversation, except it be for your soul's profit.

7th. Procure some friend to read such prayers and portions of God's Word as may be most proper for your present condition, especially the penitential Psalms, Passion and Death of our Lord, Job or Ecclesiastes.

8th. Have a picture of Christ crucified, always before your eyes or mind. Think often upon His Passion; imagine that you are on Calvary,—that you see and hear all that was said and done when they crucified your Lord. If you prefer it, imagine that they are crucifying your Saviour in the very place in which you are, and in the manner described by the Evangelists.

9th. It is also desirable to have in the sick-chamber one of the Scripture Rolls of choice texts in large print. [*See page 153.*] These texts afford matter for serious prayerful and comforting meditation in sickness, when the eye is often dim, the ear heavy, and the understanding feeble.

10th. Aim at a penitential spirit, for no Christian (says St. Augustine) ought to die in any other way.

Instructions for the Sick.

To those suffering from:

RELIGIOUS MELANCHOLY.

PRELIMINARY INQUIRIES.

1. *What was the first occasion of these thoughts?*
 2. *Was he suffering from bodily disease?*
 3. *What does patient think the cause of his trouble?*
 4. *Is it sin,—anxiety about his spiritual condition?*
 5. *Does he fear any particular danger or disgrace?*
 6. *Is it remorse?*
 7. *What are his religious habits?*
 8. *Who are his companions?*
 9. *Does he encourage bad thoughts or resist them?*
 10. *Does he pray?*
-
1. Tell your trouble frankly and fully, to your minister.
 2. Do not encourage evil thoughts,—resist them firmly.

3. Engage your thoughts earnestly on good things.
4. Perform all your spiritual duties.
5. Be not cast down—your infirmity may be but physical.
6. Good men have sometimes suffered in this way.
7. If your trouble is spiritual, God will help you at once.
8. Prayer is the natural and only safe refuge.

UNBELIEF.

1. Religion not untrue because you disbelieve it.
2. The mistrust is in your own mind; the facts of Scripture are unchanged and unchangeable.
3. A state of doubt, logically implies a state of belief.
4. The chief intellects of four thousand years believed.
5. Try religion and judge its divine influence by its effects.
6. Act upon a supposition that God exists, and pray earnestly.
7. Believe what you can; it is what we be-

- lieve, not what we disbelieve, that saves us.
8. "Whosoever believeth on me, shall not perish, but have everlasting life." What *interest* had Christ in lying to you?
 9. The greatest intellect, the noblest soul, the truest man, died on the cross for truth's sake.
 10. Rest is yours if you will put out your hand.

DESPAIR.

1. Strive against it. "Resist the devil and he will flee from you."
2. The six of despair—under God's great promises in reference to forgiveness.
3. Seek the society of those who hope and believe.
4. Despair an affliction. Remember Job's words, "Though He slay me, yet will I trust Him."
5. Remember the power of prayer.

FEAR OF DEATH.

1. Learn to despise this world.
2. To die willingly and noble, the duty of all good and valiant men.
3. It is the course of nature: all men die.
4. Possess yourselves in patience, with reason and religion, and you shall die with ease.
5. Reasons why we should be more afraid of life than of death.
6. Do not think of the grave, but of Heaven and of God's promises to "those who die in the Lord."

Advice to Attendants of the Sick.

1. Call the attendant's attention to the sick man's helplessness, pain, restlessness, convulsions, deliriums or mental weakness; show him how unfit a man is, when in such a condition, to prepare to meet his God. Tell him that a similar affliction may fall at any time upon himself, and urge him to *make his own peace with God* while he has health and the full use of his faculties.

2. Remind the attendant, that attention and kindness to the sick was commanded by Christ and practiced by His devout followers. Impress upon him, that if he does this in singleness of heart and out of love to God, *it is as though he did it unto Christ Himself.*

3. Be faithful in *carrying out the physician's orders.* The comfort, even the life of the patient may depend upon it. An order improperly attended to, may be followed by injurious or fatal results. This responsibil-

ity should be borne carefully and constantly in mind.

4. The attendant should *be patient, kind and gentle* in all things. He should remember his friend's weak condition and bear with his restlessness or fretfulness.

5. He should not permit his patient to be burdened with *too much reading or conversation*, or disturbed by the too long visits of friends.

6. The attendant should take occasion from any incident of the sick-room, to *raise the thoughts of the patient to a contemplation of spiritual things*. This should be done quietly and unobtrusively, that the thoughts of the patient may seem but to be following their natural direction.

7. And besides the prayers which the patient puts up for himself, the attendant should *advise him to desire the prayers of others*; especially should he be reminded when taking leave of any friendly visitors, to ask them to remember him in their prayers.

8. If the patient's condition, as in slow and debilitating disorders, makes it necessary to *divert his mind* or raise his spirits, let it not

be by a too light or worldly kind of reading. When his life is threatened by disease, or is almost spent, nothing should be done which may hinder or obstruct such spiritual influences as may have impressed him. There are good books in abundance which are entertaining and cheering to the reader and at the same time free from worldliness and impropriety. Biographies of good men, containing varied personal experiences, are recommended. Pleasant diversion may be found in pictures, flowers and music.

9. The attendant should *advise him to pray in short sentences*. It is often irksome to the sick, to make, or even listen to, long prayers. Call his attention to the fact that a short prayer will fully express all his needs, for when he asks God's grace, help, and mercy, he asks for all that is needful. "God be merciful to me a sinner" was a short prayer, but it was answered. The Bible is full of them.

10. If the patient is suffering from any acute inflammatory or febrile trouble, or has a tendency to wander in mind, with intervals of delirium, *let him in few words be*

moved to remember God; recall to his mind the abundant love of Christ crucified, who died that he might live. Remind him of the words of Isaiah: "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

11. Should the sick be *troubled in conscience*, remind him that "Where sin abounds, mercy doth much more abound," and that Christ says, "Him that cometh unto me, I will in no wise cast out."

If the patient be *sad or sorrowful*, tell him of the unspeakable joys of heaven, which by God's grace shall be open to him, and be a refuge from pain, trouble, and sin.

12. Attendants are strongly recommended to *conceal their grief or anxiety* when in the presence of the sick. In cases where there is yet hope, such expressions of feeling serve only to discourage and cast down, while in circumstances where death seems inevitable, these signs of unavailing sorrow, tend to disturb the patient's mind and render him unfit for the care of his soul.

13. *Keep the sick-chamber quiet.* There are many disorders, particularly those of a ner-

vous character, in which the patient is startled by a noise of any kind, though more particularly by sudden noises, such as the falling of a book or the slamming of a door. They are often troubled by sounds which a well person would not notice at all. In these cases the nerves have become so strained and the senses so sharpened by disease that such disturbances bring discomfort and often real injury to the patient.

14. The importance of a constant supply of *fresh air* around the bedside of the sick can scarcely be too strongly insisted upon. Not only is it of the greatest consequence to the patient, whose distress and oppression are greatly increased by bad ventilation, but to receive visitors in a well-aired room is only the just due of those who comfort, aid, or otherwise minister to the sick.

15. "It is well known" says Dr. Priestly, in "Holmes' System of Surgery," "that without *light* no plant can thrive; and if it do grow at all in the dark, it is in a sick and weakly state." The confining of the soul of a Christian in the gloom of a dark room, is unpardonable in an attendant. We can

generate warmth; but we can not generate the purifying and curative effects of the sun's rays. It has been proved that dark rooms, on the northern side of the house, furnish a larger amount of sickness, than light and sunny rooms.

16. With regard to the physical wants of the dying, it may be said that they are ordinarily few, and should be attended to, quietly, and *without officiousness*. To frequently proffer them nourishment, change their position or otherwise disturb the quiet which the dying so much need, is showing a cruel kindness against which they should be protected.

17. A faithful attendant will see that his dying patient is not troubled by *loud and vehement prayers* which take from him that peace and repose which he should have and which is all that can then be given him. Let us hope that our friend has "seen the Lord" in his dying moments and let us remember that he may be asking with Simeon: "Now, Lord, let thy servant depart in *peace*."

18. The attendant should take care to *warn friends against violent expressions of*

grief, whilst the spark of life yet remains. Such demonstrations not only alarm and agonize afresh their dying friend, but, in the supreme moment, disturb that repose for which he had been prepared. James Duke Coleridge says: "Let every tender, every sacred consideration for your dying friend, weigh with you, to exercise yet a little longer, that restraint on your feelings, which in his presence you have hitherto done." A dutiful attendant will bear these things in mind, and so fulfil to the end his duty to the sick.

Counsel for Mourners.*

1. This is *a divine visitation*: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

2. Consider *how many blessings you have received* from the Father of Mercies. Why not then accept the present dispensation, however unreasonable it may now seem to you.

3. Consider *how many blessings God has left you* and remember that in affliction we are never alone. All of us have our dead.

4. Reflect upon *the happiness which is in heaven*, where the departed in Christ are. "For in thy presence is fulness of joy; and at thy right hand are pleasures for evermore."

5. *Do not indulge in morbid feelings* or ideas. Your friend would not wish you to think of him as buried in the earth, a prey to corruption and decay. Your mistake is, to let your mind rest wholly on the *body* of your

* For books for mourners see foot note on page 240.

friend, forgetting his soul, and his new state of being. You should therefore picture him as in heaven, in full enjoyment of all that is foreshadowed in the great promises of Scripture.

6. *Directions given by deceased* are to be *religiously complied with*. Remember that the wishes of the dying are sacred trusts, and are all the more carefully to be attended to now that the departed is not present to witness our loyalty.

7. If it is the custom of the place to serve *refreshment at funerals*, let the repast be light and given in quiet simplicity. It is offered as a needed refreshment, not as a promoter of festivity. In cities, to serve refreshments at funerals is not thought to be in good taste. In the country the practice is more allowable from the fact that a portion of those present, generally come from a distance.

8. *Avoid disputation* or quarrelling over the will. Let all matters be adjusted quietly and in a proper spirit and do not have recourse to lawsuits.

Advice to the Friends of Mourners.

1. *Make short calls.* Your visit is rather to offer sympathy than for purposes of conversation, and this may be fully expressed in a few moments, and is often as well or better shown in manner as in words.

2. If you converse, *do not discourse lightly*, or of commonplace or worldly things. Such topics as the news, the weather, or business matters are obviously out of place. Remember that when in deep affliction, all become in a certain sense religious.

3. Do not, as many do, avoid *speaking of the deceased*, but talk frankly of him. A reference to some prominent good trait is natural on such an occasion, and though it may seem for the moment to awaken the mourner's grief afresh, it is not really unfeeling, nor out of place; indeed, some such reference is expected.

4. *Speak of:* The vanity and uncertainty of earthly things. The blessings, as well as

the trials of sickness. The sorrowfulness and the shortness of life. The need of preparing for a possibly sudden death. The comfort of a Christian death. The happiness to be found in heaven.

5. If the departed was a *devout Christian*, speak of: The example of his life. His patience in sickness. The lesson to be found in his death. His submission to God's will. His good words and works: or any thing by which he lives honorably in memory, and is an example for instruction or imitation.

HAND-BOOK

FOR

VISITORS OF THE SICK;

BY

REV. WALTER BAKER.

The publishers take great pleasure in saying that they are permitted to refer to the two following notices of this book :

“I had the opportunity to examine Mr. Baker’s book in manuscript when it was still in an incomplete state. It contains many valuable suggestions, and will be useful more especially to young men in the ministry.”—J. HALL.

“I examined Mr. Baker’s little book for Visitors of the Sick when in manuscript. This will be a very useful book.”—STEPHEN H. TYNG, Jr.

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