

Princeton University Library



32101 079510135

RECAP

Digitized by Google

5873
735 S

498

Libra



Princeton
University

THE HISTORY OF THE
CITY OF
NEW-YORK
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY
JONATHAN BOND
IN TWO VOLUMES.
THE SECOND VOLUME.
NEW-YORK: PRINTED BY
AND SOLD BY
J. BOND, AT THE SIGN OF THE
CROWN, IN NASSAU-STREET,
NEAR THE CITY-HALL.

DEVOTIONAL AIDS

FOR THE

CHAMBER OF SICKNESS.

Prepared for the Presbyterian Board of Publication.

PHILADELPHIA :

PRESBYTERIAN BOARD OF PUBLICATION.

Entered according to the Act of Congress in the year
1846, by A. W. MITCHELL, M. D., in the office of the
Clerk of the District Court for the Eastern District
of Pennsylvania.

INDEX.

INTRODUCTIONPAGE 5

CHAPTER I.

Spiritual Danger and Remedy..... 9

CHAPTER II.

Scriptural Helps for trying Repentance.. 17
" " " Faith 23
" " " Love..... 30
A Prayer with reference to these graces. 36

CHAPTER III.

Scripture Promises relating to Prayer... 42
" " Temptation 45
" " Sickness and Trou-
ble.... 47
" " Sanctified Afflic-
tions 49

5823
-1355

(RECAP)

70102

Scripture Promises relating to Patience		
	and Submission	52
“	“	Support in Death.. 53
“	“	Future Glory..... 56

CHAPTER IV.

Prayers to be used by the Sick... ..	62
Prayers to be used for the Sick by their attendants.....	77

CHAPTER V.

Select Thoughts from various authors ...	86
--	----

CHAPTER VI.

Triumph in Death, or Sayings of dying believers	97
---	----

CHAPTER VII.

Meditations on scriptural passages	109
Hymns for the Sick Room.....	144

INTRODUCTION.

VARIOUS excellent treatises of a didactic, hortatory and devotional character, have issued from the press, suited to the peculiar circumstances of the sick and afflicted, which may be consulted with advantage, and which the present volume is by no means designed to supersede. Aiming at the same benevolent object, in imparting instruction, and furnishing motives to the sick to seek the salvation of their souls with earnestness, its highest

pretension is to supply a supposed deficiency; particularly in the arrangement of passages of the Holy Scriptures, which may be regarded as peculiarly adapted to lead the sick to an examination of their spiritual state, inspire them with Christian hope, and impart to them divine consolation. To the sick and dying the word of God comes with a peculiar energy. It is the great means by which the Holy Spirit works in convincing, converting, and strengthening the soul; and those who have been accustomed to visit the sick must have discovered, that their conversation has always had most emphasis and effect, when replete with

the words of inspiration. However the word of God may be neglected by us, in the days of health, when we are apprehensive of a near approach to eternity, it possesses acknowledged weight and authority.

The *Prayers* are few in number, and of a general character, and are so formed as to be appropriate under all circumstances.

The *Meditations* are introduced, in the hope that they may lead the minds and hearts of those who read them, to similar trains of thought and feeling.

The volume has designedly been constructed in a portable form, that it may conveniently be held in the

hand of the sick; as in most cases of disease, a larger book would be inappropriate.

Whether read by the sick or with the sick, it should be read deliberately, and with meditation and prayer.

EDITOR OF THE P. B. OF PUBLICATION.

DEVOTIONAL AIDS.



CHAPTER I.

SPIRITUAL DANGER, AND REMEDY.

“I am a sinner. Although under the law of God, I have not obeyed, but, in innumerable instances, violated it. My heart has not been right in the sight of God. This is proved by the worldly and carnal thoughts I have indulged; and the evil tempers which have obtained an ascendancy over me. Have I not loved the world, its amusements, its pleasures, its riches? Have they not occupied more of my heart than God? Have

I not lived, as if there were no God and no judgment to come? Have I not felt envy, and pride, and anger, and such like feelings? Have not my actions been evil, and does not my conscience accuse me of ingratitude to my heavenly Benefactor? Have I not spent days and months without prayer? Have I not tried to forget God, and cast away the thoughts of death and judgment, heaven and hell?

“If I am in this condition my soul is in danger! I am not prepared to stand in the presence of my Judge! God is a holy God, and his law is a holy law, and as they both condemn me, what can I do? Unless some remedy is provided, my soul, on its separation from the body, must sink down into perdition!”

Friend! your danger and remedy

are both pointed out in the word of God.

THE DANGER.

Thus saith the Lord; "The wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men." Rom. i. 18.

"Because of these things," (i. e. the lusts of the flesh) "cometh the wrath of God upon the children of disobedience." Eph. v. 6.

"O Israel, thou hast destroyed thyself." Hosea xiii. 9.

"God is angry with the wicked every day." Psalm vii. 11.

"Upon the wicked, he, (i. e. God) shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup." Psalm xi. 6.

God "will by no means clear the guilty." Ex. xxxiv. 7.

“That they all might be damned, who believed not the truth but had pleasure in unrighteousness.”
2 Thess. ii. 12.

“The works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” Gal. v. 19–21.

“The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished

with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. i. 7-9.

THE REMEDY.

"God sent not his Son into the world to condemn the world; but that the world through him might be saved." John iii. 17.

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 31.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved." Rom. x. 9.

"He (i. e. Christ) is able to save them to the uttermost, that come unto God by him." Heb. vii. 25.

"Who (i. e. Christ) gave himself

for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit. ii. 14.

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. xx. 28.

"Being justified freely by his grace, through the redemption that is in Christ Jesus." Rom. iii. 24.

"By him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts xiii. 39.

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me." John xiv. 6.

"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.

"But he (i. e. Christ) 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." Isa. liii. 5.

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12.

"I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye." Ezek. xviii. 32.

"He will not always chide; neither will he keep his anger for ever. 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." Psalm ciii. 9-12.

"The blood of Jesus Christ his Son, cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 7-9.

Jesus said, "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.

CHAPTER II.

SCRIPTURE HELPS, BY WHICH TO TRY OUR REPENTANCE, FAITH, AND LOVE.

REPENTANCE.

It is the duty of all men to repent; but there is a particular urgency to this duty, in the case of those, upon whom the hand of the Lord is laid in sickness.

“Except ye repent ye shall perish.” The inspired volume represents all men as sinners, from their birth; they are “conceived in sin and brought forth in iniquity.” They evidence the original depravity of their nature, by the thoughts of their mind, the feelings of their heart, and the actions of their life. Even the

most exemplary and outwardly moral, give striking evidence of their degeneracy and ruined state, by their want of sincere love to Christ, their distaste for spiritual worship, their undue attachment to the world, and their forgetfulness, in the time of health, of death and eternity.

He that will carefully examine his own heart, by the light of God's holy word, will discover abundant evidence of his depravity and of the necessity of returning unto God, with mourning and lamentation for sin. As it is the first duty of the sinner to repent, so it is a daily and hourly duty even of the regenerated; who are painfully sensible that in all things they sin and come short of the glory of God.

Let the sick, then, seriously meditate on God's declarations concern-

ing the duty and nature of *repentance*, a portion of which is subjoined.

“God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.” Acts iii. 26.

“Him (i. e. Christ) hath God exalted, with his right hand, to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins.” Acts v. 31.

“Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” Isa. lv. 7.

“If ye do return unto the Lord with all your hearts—prepare your hearts unto the Lord, and serve him only: and he will deliver you.” 1 Sam. vii. 3.

“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.

“As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live: Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?” Ezek. xxxiii. 11.

“Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart and not your garments, and turn unto the Lord your God; for he is gracious and

merciful, slow to anger, and of great kindness." Joel ii. 12, 13.

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isaiah lxi. 1-3.

"Come unto me all ye that labour

and are heavy laden, and I will give you rest." Matt. xi. 28.

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Psalm xxxiv. 18.

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Psalm li. 17.

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. lxvi. 2.

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. xxviii. 13.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 9.

“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.” Isa. i. 18.

“Bring forth, therefore, fruits meet for repentance.” Matt. iii. 8.

FAITH IN CHRIST.

Faith occupies a conspicuous place in the scheme of salvation; not as possessing, in itself, any meritorious efficacy, but as an important instrument. It is through faith that we perceive the adaptation and sufficiency of Christ's atoning sacrifice; and by its exercise, that we appropriate it to ourselves. It is possible that Christ may have died for the salvation of sinners, and that God may be prepared to reconcile them to himself; and yet, without faith,

on our part, these glorious truths will prove of no avail. Awakened to a sense of our spiritual danger, and conscious of our inability to avert God's wrath, or satisfy his offended justice, faith interposes, and discovers, in the fulness of Jesus, all that is necessary for justification and salvation; and reposes on it exclusively. In experience, this faith, or unreserved confidence in Christ, is found to exercise a potent influence. Our fears are quieted; our lusts are subdued; the world is conquered; afflictions are cheerfully submitted to; death is disarmed; hope is animated; and the glorious and unseen realities of heaven are made familiar to the soul.

Is our outward tabernacle trembling under the shocks of disease? Faith alone can sustain the soul, and

this is amply sufficient, when all earthly props are removed.

Hear what the Scripture saith of this wonderful principle.

“Without faith it is impossible to please him; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.” Heb. xi. 6.

“This is his commandment, that we should believe on the name of his Son Jesus Christ.” 1 John iii. 23.

“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Rom. x. 9, 10.

“The life which I now live in the flesh, I live by the faith of the Son

of God, who loved me, and gave himself for me." Gal. ii. 20.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" *one.* (i. e. Satan.) Eph. vi. 16.

"Continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard." Col. i. 23.

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God." Eph. ii. 8.

"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John v. 24.

"Whom (i. e. Christ) God hath set forth to be a propitiation through

faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare I say at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus." Rom. iii. 25, 26.

"Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. iii. 28.

"Being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. v. 1.

"Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the

law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 8, 9.

"But as many as received him, (i. e. Christ) to them gave he power to become the sons of God, even to them that believe on his name." John i. 12.

"The Father himself loveth you, because ye have loved me, and have believed that I came out from God." John xvi. 27.

"Whosoever believeth in him shall receive remission of sins." Acts x. 43.

"I (i. e. Christ) am come a light into the world, that whosoever believeth on me should not abide in darkness." John xii. 46.

"Unto you therefore which be-

lieve he (i. e. Christ) is precious.”
1 Pet. ii. 7.

“ 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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.” John iii. 16–18.

“ Who are kept by the power of God through faith unto salvation.”
1 Pet. i. 5.

“ This is the victory that overcometh the world, even our faith.”
1 John v. 4.

“ 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." 2 Cor. iv. 17, 18.

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day." 2 Tim. iv. 7, 8.

LOVE TO CHRIST AND SPIRITUAL OBJECTS.

Divine love, which is one of the most elevating emotions of the soul, is awakened by a perception of excellent qualities in the object beloved. In its absence, our religion

is cold and intellectual merely, and therefore not acceptable to God or cheering to our own hearts. An inspired writer gives it the place of preëminence among the Christian graces; as he says, "now abideth faith, hope, and charity, (or love) and the greatest of these is charity." It is a thing impossible, that the soul should have any just perception of the perfections of God, without being excited to a love of *adoration*; nor can we experience the benefits conferred on us by the grace of God in Christ Jesus, without the love of *gratitude*. Love is one of the most animating principles in religion; "the love of Christ constraineth us." Under the influence of this pure and heaven-born affection, Christ becomes exceedingly precious and one altogether lovely; his image is cherished

in the heart; his laws become our delight; his glory our aim; his presence our chief joy, and every thing displeasing to him becomes hateful to us. Heaven is desirable to the believer, because there the object of our love is fully disclosed and our love becomes perfect. It is an undoubted mark of genuine religion, when our affections are fixed on things in heaven, where Christ sitteth on the right hand of God; and unless we, in a preëminent degree, love the law of God, the ways of God, the worship of God, the people of God, and especially the Son of God, who died for our salvation and rose again, we are none of his.

Those who, in the near approach of death, feel a peculiar desire to make their calling and election sure, should faithfully examine into the

state of their religious affections, and for this end bring their hearts to the test of the infallible word.

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.” Matt. xxii. 37, 38.

“He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.” Matt. x. 37.

“Grace be with all them that love our Lord Jesus Christ in sincerity.” Eph. vi. 24.

“Jesus said, If God were your Father, ye would love me.” John viii. 42.

“This is the love of God, that we keep his commandments, and his

commandments are not grievous.”
1 John v. 3.

“We love him because he first loved us.” 1 John iv. 19.

“Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”
Jude 21.

“He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him.” John xiv. 21.

“Lord, thou knowest all things; thou knowest that I love thee.” John xxi. 17.

“I the Lord thy God am a jealous God; — showing mercy unto thousands of them that love me, and keep my commandments.” Exod. xx. 5, 6.

“Because he hath set his love upon me, therefore will I deliver him; —he shall call upon me and I will answer him, I will be with him in trouble; I will deliver him and honour him.” Psalm xci. 14, 15.

“Look thou upon me and be merciful unto me, as thou usest to do unto those that love thy name.” Psalm cxix. 132.

“He hath chosen us in him (i. e. Christ) before the foundation of the world, that we should be holy and without blame before him in love.” Eph. i. 4.

“Beloved, let us love one another; for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love.—Herein is our love made perfect, that we may have boldness in the day of

judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." 1 John iv. 7, 8, 17, 18.

"Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Peter i. 8.

**A PRAYER, WITH REFERENCE TO THE GRACES
BEFORE DESCRIBED.**

O Lord God, who searcheth the heart and knoweth the secret thoughts and feelings of my soul, enable me to discover, by the light of thy word and the aids of thy Holy Spirit, my true state and condition in thy sight. I would judge myself

impartially and dread self-deception. Let the great evil of my nature be disclosed, that I may know how ruined and helpless I am. Do I, O Lord, feel sin to be a heavy burden, pressing my soul down to death? Do I regard it as rebellion against thee, for which I might justly be cast into hell? Do I mourn over it as an evil and bitter thing, which has defiled my soul and offended my Saviour? Surely I have sinned against thee, in numberless instances, in thought, word, and deed; but do I now sincerely repent and with contrition of heart confess my sins before thee? Do I hate sin for its own sake, and heartily renounce it, not merely because it exposes my soul to punishment, but because it is hateful in its own nature, and is the object of thine abhorrence? O holy

and omniscient God, help me to determine whether I have that repentance, which needeth not to be repented of; and can from deep conviction of my sinfulness say, "God, be merciful to me a sinner?"

In the exercise of that faith, which thy Holy Spirit produces in the hearts of believers, have I fled for refuge to Jesus, as my only hope and Saviour? Do I utterly renounce all expectation of heaven from my own imperfect doings; and repose my soul on the perfect righteousness of Christ for justification, and on his prevailing intercession for acceptance with thee? O Lord God, thou hast graciously said, that he that believeth shall be saved; and have I a genuine faith, a faith that lays hold of the promise, which purifies my heart, overcomes the world, and ena-

bles me to rejoice in the finished work of the Redeemer? Enable me to distinguish between the faith which is thy gift, and that spurious faith which the impenitent may have and yet perish. May I so believe as to receive Christ cordially; as my Prophet to instruct me, my Priest to make atonement for me, and my King to reign in and rule over me, to whom I shall render a willing obedience.

O thou God of love, who so loved the world as to give thy only begotten Son to die for it, do I love thee supremely, and is Christ to me the chief among ten thousand and one altogether lovely? Have my affections, which were earthly and sensual, undergone that purifying change, which turns them from the creature to the Creator, from selfish

indulgences, to the Saviour? Do I love holiness, and desire entire conformity to thy law? Do I love and prefer spiritual things? Do I set a less value on the things of the world and a higher value on the things of heaven? Do I love thee as my lawgiver, my judge, my friend, and Redeemer, and can I from my heart say, Lord, thou knowest all things, thou knowest that I love thee?

O holy and blessed God, so plentifully endue me with thy Holy Spirit, that I may be able to discern my true character, and know whether I am in Christ or not. If I am still in an unregenerate state, most mercifully rescue me from it, before it be too late, and by thy power convert my soul unto thee; but if indeed I am a child of thine, then may my soul abound in the

consolations of grace, that I may be enabled confidently to say, whether I live, I live unto the Lord, or whether I die, I die unto the Lord, so that living and dying I am the Lord's; all which I ask in the name of the Divine Mediator. Amen.

CHAPTER III.

SCRIPTURE PROMISES.

PRAYER.

PRAYER is the means by which we hold intercourse with God. Although he is infinitely exalted, he has respect to the lowly, and he has not said to any, "seek ye my face in vain." Prayer should be regarded as a sweet privilege, and our sincerity in it should be evinced by the constancy and importunity of our addresses to the throne of grace. Do we need pardon, sanctification, and eternal life? We will then certainly ask them of God, who alone can bestow them. He hears and answers prayer for Christ's sake.

“Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee. In the day of my trouble, I will call upon thee; for thou wilt answer me.” Psalm lxxxvi. 5, 7.

“The Lord is nigh unto all them that call upon him, to all that call upon him in truth.” Psalm cxlv. 18.

“The same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.” Rom. x. 12, 13.

“Draw nigh to God and he will draw nigh to you.” James iv. 8.

“If thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.” Deut. iv. 29.

“Ye shall seek me and find me,

when ye shall search for me with all your heart." Jer. xxix. 13.

"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.—If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!" Matt. vii. 7, 8, 11.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. xxi. 22.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." John xiv. 13, 14.

"Seeing then that we have a

great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 14-16.

TEMPTATION.

Deliverance from the power of temptation is specially promised to those who put their trust in the Lord.

"In all these things we are more than conquerors through him that loved us." Rom. viii. 37.

“God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it.”

1 Cor. x. 13.

“My grace is sufficient for thee; for my strength is made perfect in weakness.” 2 Cor. xii. 9.

“In that he himself hath suffered, being tempted, he is able to succour them that are tempted.” Heb. ii. 18.

“The Lord knoweth how to deliver the godly out of temptations.” 2 Peter ii. 9.

“Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world.” 1 John iv. 4.

“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." Luke xxii. 31, 32.

SICKNESS AND TROUBLE.

"The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Psalm xli. 3.

"His anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning." Psalm xxx. 5.

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Psalm xxxiv. 19.

"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for

I shall yet praise him, who is the health of my countenance and my God." Psalm xlii. 11.

"Wait on the Lord; be of good courage and he shall strengthen thine heart; wait I say on the Lord. When my father and my mother forsake me, then the Lord will take me up." Psalm xxvii. 10, 14.

"God is our refuge and strength, a very present help in trouble: therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Psalm xlvi. 1, 2.

"Cast thy burden upon the Lord and he shall sustain thee; he shall never suffer the righteous to be moved." Psalm lv. 22.

"Who is among you that feareth the Lord, that obeyeth the voice of his servants, that walketh in dark-

ness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Isaiah l. 10.

"The Lord will not cast off for ever, 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. 31-33.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. xi. 28.

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." 2 Cor. iv. 8, 9.

SANCTIFIED AFFLICTIONS.

In the afflictions of men God has

a gracious design which should ever be kept in remembrance.

“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.

“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.

“Whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.” Prov. iii. 12.

“We glory in tribulations also; knowing that tribulation worketh patience; and patience experience;

and experience hope." Romans v. 3, 4.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 16, 17.

"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." Heb. xii. 11.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." 1 Peter i. 7.

PATIENCE AND SUBMISSION.

• “Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry.” Heb. x. 35–37.

“My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. 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. 2–4, 12.

“Humble yourselves under the mighty hand of God, that he may exalt you in due time.” 1 Pet. v. 6.

“Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy.” James v. 8, 11.

SUPPORT IN DEATH.

“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.” Psalm xxiii. 4.

“God will redeem my soul from the power of the grave; for he shall receive me.” Psalm xlix. 15.

“My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.” Psalm lxxiii. 26.

“The righteous hath hope in his death.” Prov. xiv. 32.

“I will ransom them from the power of the grave; I will redeem them from death: O death! I will be thy plague; O grave! I will be thy destruction.” Hosea xiii. 14.

“For this God is our God for ever and ever; he will be our guide even unto death.” Psalm xlviii. 14.

“That through death, he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their life-time subject to bondage.” Heb. ii. 14, 15.

“For I am persuaded, that neither death, nor life, nor angels, nor prin-

cipalities, 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." Romans viii. 38, 39.

"Much more then, being now justified by his blood, we shall be saved from wrath through him." Romans v. 9.

"God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thess. v. 9.

"For to me to live is Christ, and to die is gain. Having a desire to depart, and to be with Christ which is far better." Phil. i. 21, 23.

"We are confident, I say, and willing rather to be absent from the

body, and to be present with the Lord." 2 Cor. v. 8.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. xiv. 13.

FUTURE GLORY.

"This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." John vi. 39, 40.

"Jesus said unto her, I am the resurrection and the life; he that be-

lieveth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." (i. e. eternally) John xi. 25, 26.

"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." 1 Cor. xv. 53-57.

"We know, that if our earthly house of this tabernacle were dis-

solved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. v. 1.

"If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. iv. 14.

"They desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. xi. 16.

"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.

"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." 2 Tim. iv. 8.

"There remaineth therefore a rest to the people of God." Heb. iv. 9.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. ii. 10.

"In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psalm xvi. 11.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy—" Jude 24.

"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. 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. 17, 18.

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter i. 11.

"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, reserved in heaven for you." 1 Peter i. 3, 4.

"Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger

no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Rev. vii. 15-17.

"There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." Rev. xxii. 5.

"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." John xvii. 24.

"As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness." Psalm xvii. 15.

CHAPTER IV.

PRAYERS TO BE USED BY THE SICK.

I.

O LORD GOD, thou who dwellest in light inaccessible and full of glory, and yet hast respect to the lowly and contrite, deign to look down upon a frail, sinful, and unworthy creature; and awaken a feeling in my heart of my entire dependence and helplessness. Without the influence of thy Holy Spirit, I can do nothing aright, nor even think a good thought or speak a right word; much less can I approach to thee, in the exercise of faith and holy love. Holy Father, remove the blindness of my mind, and the hard-

ness of my heart, and melt me into godly sorrow for my many and grievous sins. I would mourn over my past ingratitude to thee, my bountiful Benefactor, and especially would I be humbled under a sense of the ungrateful returns I have made to Jesus, who so loved poor and fallen sinners as to give his life a ransom for them. O may I now feel my obligation to him, and with eagerness receive him as the only hope of my soul, and as my redeeming Saviour. I know that there is no other name under heaven given among men whereby I can be saved; that his righteousness alone can justify, his power alone redeem, and his Spirit alone sanctify. May he be to my soul, the chief among ten thousand, and one altogether lovely. Lord, if I know my own

heart I would utterly renounce all other dependence; my own righteousness is insufficient, and I dare not bring it under thy all-searching eye; and while I forsake every refuge of lies, I would flee to the mercy of him, who has said, that whosoever cometh to him, he will in no wise cast out. Gracious God, send forth thy Spirit into my heart, that he may show unto me the only way of salvation, and enable me to walk in it. Suffer me not to deceive my soul with a false hope; let me not cry peace unto myself, unless thou hast spoken peace; but relying on thy faithful promise, may I find access to thee through the Mediator; and hear from thy lips the gracious words, "be of good cheer, thy sins are forgiven thee."

O Lord, thou hast often admon-

ished me by thy word and providences, to attend to the things which belong to my peace, but I have sadly and wickedly neglected the call. Thou art now admonishing me again, by the disease which thou hast commissioned to afflict my body, and I pray that I may hear the rod, and him that hath appointed it. May I bear patiently and without murmuring, all the pains which thou hast sent to convince me of my mortality; and especially may I be induced to inquire what preparation I have made for an eternal world. I ask not merely that I may be *willing* to die, if it be thy holy will, but that I may be *prepared* to die; having Christ formed in my heart the hope of glory; and having that sanctification from sin which constitutes meetness for heaven. Let not my mind

be too much occupied with thoughts of recovery; but rather with earnest desires to be renewed by the Holy Spirit, and saved from the power and curse of sin. Jesus thou art the great Physician, and to thee I come, and upon thy atoning sacrifice I rely.

And now, O most gracious God, hear the supplications of a poor, trembling sinner, and let an answer of peace be returned to my soul, only for the sake of Jesus Christ, thy well beloved Son. Amen.

II.

Gracious and ever blessed God, from whom all holy thoughts and pure desires proceed, help me, that I may make a near and reverential approach to thee. Thou art of purer eyes than to look on iniquity, and wilt by no means clear the guilty;

how then can I stand in thy presence, who am altogether polluted and vile ! I cannot answer thee for one of a thousand of my sins; for I have sinned wilfully and perseveringly, and against the clearest dictates of thy word and my own conscience. Behold, I am vile, what shall I answer thee? Hadst thou cast me off for ever, and left me to heap up wrath against the day of wrath; hadst thou consigned my soul to hopeless despair, I could not have complained of thy just severity. I would have deserved it all.

Thanks be to thy forbearance, I am still in the place of hope; and I beseech thee, good Lord, that thou wouldst bring me penitently to the foot of the cross, that I may there confess my guilt, and plead the sufferings and righteousness of Jesus.

He is able to save unto the uttermost all that come unto God by him; and wilt thou not for his sake, cleanse my polluted soul, invest it with his spotless righteousness, and receive it into thy favour. Lord, in my trouble, I come unto thee. Pity my misery, and raise me from despondency. Let my present afflictions be sanctified in such a way as to constrain me to say, "it is good for me to be afflicted; before I was afflicted I went astray, but now I keep thy law." Thou canst make all things work together for my good, and cause me to rejoice even in tribulation. Holy God, give me a clear discovery of Christ as the propitiation for my sin; may I be enabled to see that he has borne my sins in his own body on the cross, and purchased for me peace and reconciliation. O send

the Holy Ghost the Comforter into my soul, that I may receive through him the consolation I so much need. I lie in thy hands; deal not with me as I deserve, reward me not according to my iniquities. Lord, I would be encouraged by thy kind invitation, and by the example of those who have found mercy, to lay my wants before thee, and to implore the gift of thy grace. I plead nothing but my *misery*, and my Saviour's *merits*; and whether I live or die, I would desire to be found in him, resting on his righteousness by faith.

Hear me in my unworthy petitions, and accept and bless me for the Redeemer's sake. Amen.

III.

Great and glorious God, thou hast created me and endowed me with

an immortal spirit; and from my earliest days thou hast tenderly watched over me, and hast made my life thy care. Thou hast shielded me from innumerable dangers, and from thy fulness thou hast supplied my wants. More especially hast thou given me the means of religious instruction; thy sanctuary has been opened to me with all its privileges, thy holy word has been placed in my hand, and the gospel has been preached to me. And yet, Lord, I have been unmindful of thy mercies, and have lightly esteemed the great blessings of thy salvation. How often have I turned away from thy tender invitations, and refused to hearken to thy voice! How stupid has been my conscience under all the means used to arouse it, and how hard has been my heart even

when hearing of a Saviour's sufferings! O holy God, I tremble when I remember how I have insulted thee, and provoked thy wrath, and I am ashamed and blush to lift up my face, when I recall to mind my ingratitude. Yet thou art long-suffering and kind. Thy thoughts are not as my thoughts, nor thy ways as my ways, or I would long since have been consumed by thy wrath. I thank thee for thy forbearance, and bless thee that while others have perished in their sins, my day of grace has been prolonged. Is not this still an accepted time, and is not this a day of salvation? and may not the chief of sinners come to thee with the hope of obtaining mercy? Gracious God, subdue me into penitence, and may I weep over my sins at the feet of Jesus. To his

cross I look, upon his atonement I fix my hope, and on his intercession at the throne of God I depend for acceptance. From this good hour may my heart belong entirely to thee, may its affections be weaned from every earthly attachment, and be fixed on things in heaven; may the things which charmed me once, charm me no more; may the objects which I once most highly esteemed and sought after, be regarded as worthless in comparison with thy love and favour. Thy favour is indeed life, and thy loving kindness more than life. Open thou mine eyes that I may behold the beauty and excellency of thy law. May I admire it for its holiness, and desire to be conformed to its precepts; and as I see that I do daily break it in each and every particular, incline

me to look for justification to a better righteousness than my own. Lord, I am helpless. In my season of sickness the world loses its charms, by which I have been ensnared; and whither shall I flee, but to thee? Let thy mighty arm be stretched forth for my deliverance, and let my heart rejoice in a salvation from *sin*, and a salvation from *hell*. Then can I bear the pains of a dissolving body; then can I exclaim with joyful triumph, "O death! where is thy sting? O grave! where is thy-victory?" Into thy hands, most merciful Redeemer I commit my body and spirit, and desire to have no will but thine. Condescend to my prayer, and send an answer of peace, only for the sake of the blessed Redeemer. Amen.

IV.

O LORD, thou giver of life, enable me to feel that my life is even a vapour which appeareth for a little time and then vanisheth away. Thou art now in a very special manner admonishing me that I am but a sojourner on earth, and that I am hastening to an eternal state. May I learn the solemn lesson and lay it seriously to heart, that I must soon die, whatever may be the issue of my present sickness. Lord, shouldst thou remove my disease and restore me again to health, still may I remember that it will be but a respite, and that the day of my departure is only for a season deferred. Far be it from me to return again to the pursuits of the world, with that eager desire, which I have once indulged ;

but remembering the light in which these things now appear, may I use the world, but not abuse it. Mitigate my pains if it be for my good, restore me to health if it be for thy glory; but in all events may I submit my will to thy will, for thou knowest better what would be for my soul's welfare, than I know myself. Should I be appointed soon to die, be with me, thou gracious and merciful Lord. In the dark valley and shadow of death, let thy rod and staff support and comfort me. Ease the pains of a dissolving body; look in pity on my helplessness; speak peace to my soul, and put thine everlasting arms underneath and around me. O thou blessed Redeemer, who didst suffer the pains of a most agonizing death on the cross, sympathize with me in

my sufferings, and may I be encouraged to suffer patiently when I remember what thou didst endure. More especially would I supplicate thee, that the sting of death, which is sin, may be extracted ; and that I may be delivered from the fears of falling under the power of the second death. O whatever I may suffer here, forbid that I should be cast out from thy presence at last, and be consigned to that state of hopeless torment, which is the reward of the impenitently wicked. Dear Saviour, reveal thy smiling face to me in my extremity ; say unto me, Peace be still ; sustain me with thy hand, and reveal to me those bright mansions, which thou hast prepared for them that love thee. Let me see that my name is written in thy book of life,

and that death to me will prove the entrance into life. O may I have that living faith in thee, that will enable me confidently to exclaim, "to me to live is Christ, and to die is gain." Into thy hands I would commend my spirit, and to the Father, the Son, and the Holy Ghost, I would ascribe present and endless praises. Amen.



**PRAYERS TO BE USED FOR THE SICK BY THEIR
ATTENDANTS.**

I.

Most holy and ever blessed God, who art rich in mercy, and dost not willingly afflict the children of men, we would humbly approach thee in

every distress and affliction of life, in the confidence that thou art more willing to give, than we are to ask relief. Thou hast been pleased to lay thy chastising hand on thy servant before thee, and to call him from the active duties of life to the retirement of the sick chamber. On his behalf, we earnestly implore thee that thou wouldst dispose his mind to serious reflection and to earnest prayer. As we know not what a day or an hour may bring forth, we pray, that he may with great anxiety examine his heart, and see whether, as a sinner deeply humbled, he has repented of the sins of his heart and life, and has with abhorrence renounced them, as offensive to God, as well as injurious to himself. Let him not deceive himself with a false repentance, arising from a mere fear

of punishment; but may he have that genuine godly sorrow, which arises from a just view of the odious nature and exceeding sinfulness of sin itself. May he see himself in the light of thy holy law, and be convinced that in all things he has come short of thy requirements; and may his deep conviction of his lost and ruined state, constrain him to look to the Lamb of God who taketh away the sins of the world. O Lord, faith is thy gift, and we pray that he may be enabled to believe with his whole heart, and to cast his soul on the mercy of God, as exercised through Jesus Christ. He needs a divine and almighty Saviour, and we would commend him to Jesus, who is set forth to be a Prince and a Saviour, to give repentance and remission of sins. May he be able to

see by faith the fulness and sufficiency of this Saviour and to repose on his infinite merits. May he not be diverted from attending to his soul's concerns, by the hope of prolonged life, or by any of the devices of Satan. Let him not listen to the tempter, who may persuade him to presumption on the one hand, or to despair on the other; but resisting every evil suggestion, may he betake himself to the refuge which is in Christ's blood. O Holy God, so mitigate the pains of thy servant that he may, without distraction, attend to the concerns of eternity; and so sanctify his afflictions, that although they may not now seem to be joyous, but grievous, yet still may they yield the peaceable fruits of righteousness. Give him a patient and unmurmuring spirit, and

may he be convinced that thou doest him no wrong. Dispel every cloud from his mind; dismiss every fear from his heart; and taking hold of thy holy covenant, may he gird up his loins, and wait and hope to the end. Bring home to him thy gracious promises, and say unto him in his afflicted condition, "fear not; I am with thee; be not dismayed; I am thy God." With thee, merciful Father, we leave him, and to thee with the Son, and to the Holy Spirit, we would ascribe all praise. Amen.

II.

O Lord God, thou hast pronounced the decree, "dust thou art, and unto dust shalt thou return." We accomplish, as an hireling, our day, and soon each of us will be called to ren-

der our souls into thy hand, from which they originally came. Standing on the verge of the grave, we desire to be able, without dismay, to look into it and beyond it; and as it is appointed unto us once to die, and after that the judgment, may we realize our mortality and accountability to thee. Especially do thou bring home to the mind of our afflicted brother, the solemnity of the circumstances in which he is placed, and may he so set his house in order, as to be prepared for any event in thy providence. Hast thou appointed him unto death and are his days hastening to a close, O let him not divert his mind from the contemplation of the solemn event; but taking a near view of eternity, and all its great realities, may he fix his faith

on the Rock of ages, which can never be moved.

▷ If it be thy will, rebuke his disease and bless the remedies used for his recovery; but let not relief from pain and restoration to health be his principal concern, but how he may secure his peace with God. May he remember that one thing is especially needful, and that it becomes him to choose that good part which shall not be taken from him. Secure in thy favour, he will be prepared for living or dying. O that the opening heavens may shine upon him, and a view of the heavenly Jerusalem cheer him as he passes through the valley of death. May he have the blessed assurance that there is an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for him; and be

enabled with thy servant of old to exclaim, "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me in that day." When the solemn crisis approaches, smooth for him the passage to the grave; and impart those heavenly supports, which well supply the absence of all earthly comforts. Blessed Saviour, thou art the resurrection and the life; he that believeth in thee, though he were dead, yet shall he live; and whosoever liveth, and believeth in thee, shall never die eternally. Reveal thyself to thy servant in all the fulness of thy offices; in thy mercy to the destitute; in thy compassion for sinners; in thy strength for the helpless; and trust-

ing and believing in thee, may our afflicted brother, be enabled to say, "I have a desire to depart and to be with Christ which is far better." Glorify thyself in him and by him, and when he has done and suffered thy will on earth, receive him into the society of the saints made perfect; where he may for ever praise thee, and so behold thy unveiled glory, as to be transformed into the same image. - May we all say, Come, Lord Jesus, come quickly. We ask it for thy name's sake; and may the grace of God, the love of Christ, and the communion of the Holy Ghost be with us for ever. Amen.

CHAPTER V.

SELECT THOUGHTS.

“WHAT I do, thou knowest not now, but thou shalt know hereafter” is the unwearied language of God, in his providence. He will have *credit* every step. He will not assign reasons, because He will exercise faith. *Cecil.*

I see God in every thing; in pain I *feel* him, and know he has come near to me upon some gracious design. I never have so lively a sense of the being, presence and goodness of God, as in pain, sickness and suffering. It puts me upon thinking, and I cannot avoid coming to this conclusion, that it is ordained by his

immediate will, and that he does it in mercy. *Adam.*

In pain, sickness, trouble, methinks I hear God saying, Take this medicine, exactly suited to thy case, prepared and weighed by my own hands, and consisting of the choicest drugs which heaven affords. *Ibid.*

God who knows my state and the danger I am in, sends pain to warn me of it; to make me dread sin more than pain, and to think how I shall ever be able to endure remediless, everlasting pain. *Ibid.*

Suffering is an excellent preacher, sent immediately from heaven to speak aloud in the name of God to the heart, mind, and conscience, and has saved many a soul, when, humanly speaking, nothing else could. If it was not for pain, I should spend less time with God. *Ibid.*

In affliction, see the necessity of it

and be humble; see the use of it, and improve it; see the love there is in it, and be thankful. I know of no greater blessing than health, except pain and sickness. *Adam.*

Why should any man complain or think his lot hard, when he has a God to live with, and order all his affairs in this world, and to do so when he dies. *Ibid.*

Real, heart-felt submission to the will of God, in pain, sickness, crosses, every thing, never was the work of a man's own spirit; and when it comes from above in answer to prayer, is full amends for all we can suffer. *Ibid.*

When pain comes, God comes. Welcome pain. We should bear pain better, if we did not increase it by impatience or apprehension of the issue, and suffer nothing but the pain. *Ibid.*

Come what will, God does me no harm. If God has given me Christ, what have I to complain of? And how should I welcome the disease or decay, which is sent to secure him to me and bring me to him! *Ibid.*

God sometimes will not let me sleep, but keeps me awake to catechize me; and is always ready with some new instruction or conviction. *Ibid.*

When I suffer most, I will comfort myself with thinking that I might, and that many do, suffer more; and that all I can suffer is not only much less than I deserve, but ordained in mercy as the means of my eternal happiness. *Ibid.*

The furnace is Christ's usual workshop, where he has formed the most excellent vessels of honour and praise. - *Willison.*

God is a loving, tender Father to all his children; yet when there is occasion, they shall feel the smart of his rod. *Henry.*

The woundings of God have more kindness in them, than the kisses of most men. *Caryl.*

The Spirit of Christ sweetly calms the soul of a suffering believer, not by taking away all sense of pain, but by overcoming it with the sense of his love. *Gurqall.*

Sanctified afflictions are spiritual promotions. *Dyer.*

To believe mercy in the midst of mercy is no great matter; but to believe mercy in the midst of wrath, is a great matter, and argues strong faith. *Erskine.*

When at any time we are in trouble, we should be more concerned about our sins to get them pardoned,

than about our afflictions to get them removed. *Henry.*

If we cannot think of Christ through the power of disease, O what happiness is it to be assured, that Christ thinks constantly and affectionately of us. He maketh all our bed in our sickness; that is, he turns the whole frame of our condition in it for our advantage. *Serle.*

Look not here only upon the affliction, but see how it comes attended; if the Lord come along with it to sanctify it to your amendment; if he teach as well as chastise; if he instruct you, as well as correct you, then it is a proof of your happiness. *Harris.*

That is a precious faith, which, like the star, shines brightest in the darkest night. It is good that our graces should be brought to a trial;

thus we have the comfort, and the gospel the honour. *Ashe.*

The saints lose nothing in the furnace, but what they can well spare — *their dross. Ibid.*

God's ploughing us by affliction is to kill the weeds of sin; his harrowing us, is to break the hard clods of impenitency, that the heart may be the fitter to receive the seed of grace. *Ibid.*

The shade of adversity is better for some than the sunshine of prosperity. *Ibid.*

The heavier the weight of affliction, the heavier the weight of glory; not that our sufferings do merit glory, as some erroneously think; but though they are not the cause of our crown, yet are they the way to it; and God makes us, as he did our

Captain, "perfect through suffering."
Ashe.

It is better to learn by suffering to delight in God's word and to value it more than thousands of gold and silver, than by prosperity to grow callous and ripe for eternal destruction. *Scott.*

When the box is broken, and the precious ointment is poured forth, then it sends forth its delightful savour; so when the heart is broken with affliction and the grace is poured forth, then they give a smell sweet to God and men. *Burroughs.*

Two things should comfort suffering Christians, namely, all they suffer is not hell, and yet it is all the hell they shall suffer. *Mason.*

Sin hath brought many a believer into suffering; and suffering has

kept many a believer from sinning.

Dyer.

Hope, patience, and prayer are powerful supports under all afflictions, and will render them not only tolerable, but joyous. By patience we possess ourselves; by hope we possess God; by prayer we are enabled unto both. *Burkitt.*

God has been depriving me of one blessing after another; but as every one was removed, he has come in and filled up its place; and now when I am a cripple and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety. *Payson.*

O Lord! let me have any thing but thy frown, and any thing with thy smiles. *Cecil.*

Take care, Christian ! whatsoever you meet with in your way, that you forget not your Father ! When the proud and wealthy rush by in triumph, while you are poor and in sorrow, hear the voice of your Father, saying, " My son ! had I loved them, I should have corrected them too. I give them up to the ways of their own hearts ; but to my children, if I give sorrow, it is that I may lead them to a crown of glory that fadeth not away." *Cecil.*

The most generous vine, if it be not pruned, runs out into many superfluous stems, and grows at last weak and fruitless ; so doth the best man, if he be not cut short of his desires, and pruned with afflictions. If it be painful to bleed, it is worse to wither. Let me be pruned, that I

may grow, rather than be cut up to burn. *Bishop Hall.*

Extremity distinguisheth friends. Worldly pleasures, like physicians, give us over when we lie dying; and yet the death-bed has most need of comforts. Christ Jesus standeth by his, in the pangs of death; and after death, at the bar of judgment; not leaving them either in their bed or grave. I will use them, therefore, to my best advantage, not trust them. But for thee, O my Lord, which in mercy and truth canst not fail me, whom I have found ever faithful and present in all extremities—kill me, yet will I trust in thee. *Ibid.*

CHAPTER VI.

TRIUMPH IN DEATH.

SAYINGS OF DYING BELIEVERS.

“I AM looking,” said that eminent saint, *John Howe*, when dying, “for eternal life, not as a profitable servant, but as a pardoned sinner.”

“Ah,” said *Dr. Goodwin*, “is this dying? How have I dreaded as an enemy, this smiling friend.”

The *Rev. Richard Baxter* when near the close of his course, exclaimed, “I have *pains*; there is no arguing against sense; but I have *peace*, I have *peace*.” When asked how he was, he replied, “Almost well.”

The *Rev. Dr. Bedell* of Philadel-

phia, a few hours before his death said to those about him, "Hear me! I acknowledge myself to have been a most unprofitable servant; unprofitable, not hypocritical. I find myself to have been full of sin, ignorance, weakness, unfaithfulness and guilt. But Jesus is my hope. Washed in his blood, justified by his righteousness, sanctified by his grace, I have peace with God. This is my testimony."

That excellent and laborious servant of Christ, the *Rev. John Willison*, when drawing to the close of his life said, "Nothing but an interest in Christ can give peace in life or comfort in death. He is the chief among ten thousand, altogether lovely. My body is in part dead, but I know I cannot die eternally while Jesus lives. I must go down to the grave; but

what is the grave? It is but a refining pot; since my Saviour lay in it, it is but a bed of roses. O delightful thought! that I, who was going on in sin, should be plucked as a brand out of the burning. O how will they lie on a death-bed, that have nothing but their works to fly to! With only this to depend on, I should be the most miserable of all creatures; but the long white robe of my Redeemer's righteousness is all my desire. This is a robe which hides every sin of thought, word or deed, that I have committed. Lord, I live upon Christ, I live upon his righteousness, I live upon his blood and merits; yea I die also, leaning wholly upon this!"

John Knox, the great Scotch Reformer, when dying, was much engaged in prayer, and would cry out,

“Come, Lord Jesus; sweet Jesus, into thy hands I commend my spirit.” When asked if his pain was great, he replied, “he did not esteem that a pain, which would be to him the end of all trouble and the beginning of eternal joys.” His last words were, “Lord Jesus, receive my spirit.”

The *Rev. Mr. Halyburton*, an eminent minister of the gospel, in Scotland, said, when taking a last farewell of his family, “Here is a demonstration of the reality of religion, that I, a poor, weak, timorous man, as much afraid of death as any, am now enabled by the power of grace, composedly and with joy, to look death in the face. I dare look it in the face, in its most ghastly shape, and hope within a little, to have the victory. I cannot but com-

mend the Lord Jesus. As far as my words will go, I must proclaim it, He is the best master that I ever saw.”

The holy *Mr. Rutherford*, among many triumphant expressions, uttered in his last hours, exclaimed, “O that all my brethren did know, what a Master I have served, and what peace I have this day! I shall sleep in Christ, and when I awake, I shall be satisfied with his likeness;” and again, “I shall live and adore him! Glory, glory to my Creator and to my Redeemer for ever. Glory shines in Immanuel’s land.”

When the *Rev. Thomas Hooker* was dying, a friend remarked to him, “Sir, you are going to receive the reward of all your labours.” His reply was appropriate. “Brother, I am going to receive mercy.”

The *Rev. John Janeway* who died in his 24th year, was filled with triumph in the contemplation of death; "Methinks" said he, "I hear the melody of heaven, and by faith I see the angels waiting to carry my soul to the bosom of Jesus, and I shall be for ever with the Lord in glory. And who can choose but rejoice in all this!"

The last record which *David Brainerd* made in his diary runs thus: "O my dear God, I am speedily coming to thee, I hope. Hasten the day, O Lord, if it be thy blessed will. O come, Lord Jesus, come quickly!" And shortly before his death, he said, "He will come, he will not tarry. I shall soon be in glory; soon be with God and his angels."

When the *Rev. Risdon Darracot*

was told that he was dying, he exclaimed, "Surely it cannot be ; it is so easy. What a mercy it is to be in Christ ! O precious, precious Jesus ! Now I am hoping and believing, rejoicing and triumphing too. He is coming ! He is coming ! But surely this cannot be dying. O how astonishingly is the Lord softening my passage ! Surely God is too good to such a worm ! O speed thy chariot wheels ! Why are they so long in coming ? I long to be gone !"

The *Rev. James Hervey* in the midst of his last distressing pains, could say, "These light afflictions are but for a moment, and then comes an eternal weight of glory. O welcome, welcome, death ! thou mayest well be reckoned among the treasures of the Christian. To live is Christ, but to die is gain."

Dr. Samuel Finley, President of Princeton College, received the messenger of death with joy. "A Christian's death," said he, "is the best part of his existence. Blessed be God, eternal rest is at hand. Eternity is but long enough to enjoy my God."

Among the last words of *Dr. Guyse* were these, "O my God, thou who hast always been with me, wilt not leave me. Sweet confidence! Blessed readiness!"

The *Rev. Mr. Toplady* in his very last hour, said, "It will not be long before God takes me; for no mortal can live (bursting into tears of joy,) after the glories which God hath manifested to my soul."

The *Rev. Samuel Pearce* when dying, said to his friends, "I find myself getting weaker and weaker,

and so my Lord instructs me in his pleasure to remove me soon. At such a prospect I cannot complain. No, blessed be his dear name who shed his blood for me, he helps me to rejoice at times with joy unspeakable. Now I see the balm of the religion of the cross. It is a religion for a dying sinner. It is all the most guilty; the most wretched, can desire. Yes, I taste its sweetness and enjoy its fulness, with all the gloom of a dying bed before me. And far rather would I be the poor emaciated creature that I am, than be an emperor with every earthly good about him, but without a God."

When *Lady Glenorchy* was dying, she remarked, "If this be dying; it is the easiest thing imaginable."

The *Countess of Huntingdon*,

shortly before her death, remarked to a friend, "I cannot tell you in what light I now see these words, 'If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him.' To have in this room such company, and to have such an eternal prospect! I see this subject now, in a light impossible to be described. I know my capacity will then be enlarged, but now I am as sensible of the presence of God, as I am of the presence of those I have with me."

Hannah More, at the close of her useful life, when one spoke to her of her good deeds, replied, "Talk not so vainly; I utterly cast them from me, and fall low at the foot of the cross."

The *Rev. Dr. Nevins*, of Balti-

more, died young, and in the midst of usefulness. When the pains of dissolution were upon him he said, "Dear Saviour, thou givest me some suffering, but nothing compared to what many saints and thyself suffered;" and within a few minutes of his departure, "Death! death! now come, Lord Jesus—dear Saviour;" and his eyes closed upon the world for ever.

When *Dr. Doddridge* was dying, he said, "I have no hope in what I have been or done; yet I am full of confidence; and this is my confidence—there is a hope set before me. I have fled, I still fly for refuge to that hope. In him I trust; in him I have strong consolation and shall assuredly be accepted in this Beloved of my soul."

Mrs. Rumpff, formerly Miss As-

tor, of New York, after giving dying counsels to those around her, said, "I die happy, I die in Christ. I have been a stranger on the earth, but I return to my true country;" and soon after added, "Now, Lord, give deliverance, Amen:" which were her last words.

CHAPTER VII.

MEDITATIONS.

I.

“BEFORE I was afflicted I went astray; but now have I kept thy word.” Psalm cxix. 67.

It is true, Lord, that in the days of my prosperity I have forgotten thee, and forsaken thy ways. When every earthly scene looked smiling, I dreamed not that it could be overcast; when my health was firm, I imagined myself invulnerable by disease. This world I chose for my home, and sought not for a better; and while partaking of God's goodness, I was forgetful of the hand which supplied my wants. O thou

gracious God! how ungratefully did I requite thee! and how merciful wert thou in bearing so long with my rebellion and unthankfulness! Now thou has smitten my comforts, and their vanity appears. The friendship of the world cannot avail to ease my pain, or to comfort me in the prospect of death. But, Lord, do I now keep thy word? Have my eyes been opened, and am I become wiser? Do I believe in thy holy word, and do I approve of it? Is my heart humbled; am I ready to kiss the hand that chastises me, and penitently acknowledge that I have sinned against thee? O holy Lord, may my afflictions be sanctified, and become the means, in thy hand, of making me wiser, more obedient, more child-like and holy.

II.

“Though he cause grief, yet will he have compassion.” Lam. iii. 32.

May I remember that afflictions spring not from the dust; they come not by chance, but by the command of God. It is thou, Lord, who causest grief, and yet thou dost it not willingly, but for the spiritual good of thy creatures. Had I been holy, there would have been no necessity for the affliction which I endure; but I was rebellious,—I would not listen to thee,—thy invitations and warnings were alike disregarded. Then it was that thou didst employ the rod, that I might feel my dependence and be recalled to a sense of my accountability. The discipline is wholesome, however severe; I

have deserved a punishment infinitely greater; and surely while still permitted to hope, I have no reason to complain. O that the fruit of my affliction might be to take away sin! This would be compassion indeed, were the pains of my body made to minister to the health of my soul! Show me thy mercy, O righteous Father, and may the smiles of thy reconciled face cheer me.. May I feel that thou art my refuge in distress and that although my outward man may perish, thou wilt be my support and comfort. Stand by me, Saviour of sinners, and teach me by thy example to suffer submissively and profitably; then will I rejoice that thy hand was laid heavily upon me, and that thou didst place me in this school of discipline.

III.

“Lord, save us! we perish.” Matt.
viii. 25.

There is danger; there is a deliverer. Bless the Lord, O my soul, that there is one mighty to save unto the uttermost. Human foresight and power are often unavailing to avert the accidents which threaten the body; but how much more so, to counteract the dangers which impend over the soul! Am I unregenerate? then I am in danger of eternal wrath, for I am assured that unless I be born again, I can in no wise enter into the kingdom of heaven. Am I an enemy of God by wicked works? how terrible will be my fate if the wrath of Omnipotence is awakened against me! Daily I am in danger

from the subtlety and malignity of Satan, and from the unsubdued corruptions of my own heart. Innumerable enemies war against my soul, and how weak and irresolute am I! There is hope. Jesus is the Saviour of all them that believe. To him my earnest and importunate cry must be directed,—Lord, save me, or I perish! There is no amount of sin which his grace cannot pardon; there is no extremity, from which his power cannot deliver. Many, sinful as I am, have resorted to him, and have found him a present help in trouble. I, too, will appeal to his mercy, and if I perish, it shall be at his feet suing for pardon. But no, I cannot perish *there*. His eye *will* pity, his arm *will* bring salvation. Lord, I plead thy gracious promise; I confidently run to thee for relief.

IV.

“What time I am afraid, I will trust in thee.” Psalm lvi. 3.

There are many just causes of fear. My flesh trembles under the inflictions of agonizing pain, and shrinks back from the crushing stroke of death. Satan is a subtle enemy, and if I meet him in my own strength, he may tempt me to my ruin, or quiet me with a deluding hope. The corruptions of my heart are still powerful, and have I no reason to fear that they may yet gain the mastery? God is a holy God, who cannot look upon sin, and should I not stand in awe of him? In a word, I am running in a race, where the prize is eternal life; my own strength is utterly inadequate,

and a thousand enemies stand prepared, at every step, to prevent my success. And may I not fear, lest a promise being left me of entering into rest, I should come short of it? If I think I stand, I should nevertheless take heed lest I fall. Yet amidst all my fears and perplexities, there is one unfailing friend to whom I may resort. I will trust in him. Is he not more powerful than all that can be against me? Can he not restrain Satan, subdue the lusts of my heart, give me fortitude in suffering, disarm death, reconcile my offended Judge, divest eternity of its terrors; and is not this all that I can desire? Dear Saviour, under the shadow of thy wing will I rejoice; thy grace shall be sufficient for me, and I will seek that perfect love that casteth out fear.

V.

“I am the Way, and the Truth, and the Life; no man cometh unto the Father but by me.” John xiv. 6.

Who is it that can claim such high prerogative? It is the Son of God, the well beloved of the Father, the Word made flesh that dwelt among us! When the world was in rebellion against its God, and all amicable intercourse between them had ceased, then didst thou interpose as a Mediator, and so becamest the Way of peace and reconciliation. When the minds of men were clouded with error, and were groping in the dark, thou wast revealed as the Truth, and instructed the ignorant in all things pertaining to godliness. When the world was under the

curse of the Almighty, and the sentence of death was pronounced on every soul of man, thou didst come to open the doors of our prison, and to bring a reprieve for the condemned. Surely, blessed Jesus, thou art the only Way in which I can walk safely; thou art the only Truth, by which I can be unerringly guided; and thou art the only Life of my soul, through whom I can come to the enjoyment of an endless life. The ways of sinners lead down to the chambers of death, and rejecting as they do the truth, and flattering themselves with their own devices, they shall never see life; but the wrath of God abideth upon them. May not my soul participate in their delusion, but embrace Jesus as the true way of life, and look to him to accomplish in me all that is wanting.

Lest I should be in error here, where error would be fatal, I would ask thee to search my heart and try my ways, and see if there be any evil way in me, and lead me in the way everlasting.

VI.

“Whosoever will, let him take the water of life freely.” Rev. xxii. 17.

I am a traveller in a desert land where no water is. The rains and the genial dew are withheld, and the fountains are dried up. I faint under the heat and thirst for the cooling streams. But what sound is that, which salutes my ear? “Ho, every one that thirsteth, come ye to the waters!” And where are these waters? And who gives the invitation? The gospel is the fountain, and Christ

the inviter ; but does he regard *me*, one so unworthy, so vile ? “ *Whosoever will* ” is his language. No matter how criminal, how long ungrateful. The chief of sinners has the chief need, and it is the misery of the object to which the gracious Saviour has respect. I must, however, feel my perishing need, and be willing to accept the proffered aid. And do I not feel that I must famish unless relief is soon afforded ; and would I not thankfully acknowledge the hand extended to me at such a time ? I have, however, no money to purchase ; I am poverty itself. Let not that trouble thee, my soul ; the terms are “ without money and without price ; ” thou mayest take the water of life *freely*. It is not a water of which thou mayest partake, and then thirst again, but a

water of life, which if thou drink, "it shall be in thee a well of water springing up unto everlasting life." I will seek no further, Lord. Thy gift is suited to my wants, and the terms on which it is offered, are suited to my poverty. Refresh me abundantly in this wilderness, and may I be gladdened in the anticipation of that pure river of life, of whose waters I shall drink with endless delights.

VII.

"Lord, what wilt thou have me to do?" Acts ix. 6.

O holy God, I am under thy government, and I am indeed under every conceivable obligation to obey thy law. Do I ask then what thou wouldst have me to do? Thou hast

told me in thy word, and thou art now telling me by thy Spirit. As a sinner estranged from thee, dost thou require me to consider my ways and return unto thee? I would repent of my wanderings, and grieve for my ingratitude; and with shame and confusion of face, supplicate thee to receive the wretched prodigal. Dost thou require me to renounce every false ground of confidence, and to believe in Jesus as my only Saviour? Lord I, believe, help thou my unbelief. Art thou now, in view of the strong attachment I have shown for the world, putting to me that searching question, "lovest thou me?" If I so distrust my deceitful heart, as to fear to give thee a direct answer, can I not at least say, Lord, I would desire to esteem thee my chiefest joy; and I wish to be able

truly to say, "thou knowest all things, thou knowest that I love thee." Dost thou require an obedient spirit, and a holy life? I would serve no other master than thee; and to all the enticements of the world, the flesh, and the devil, I would respond, I am the Lord's, and him only will I serve. Dost thou call me to suffer, and require me to suffer submissively? I would esteem it "sweet to lie passive in thy hands," and to endure, as seeing him that is invisible. Speak, Lord, thy servant heareth; but mercifully remember in all thou requirest, that thy grace must be sufficient for me, and thy strength must be made perfect in my weakness.

VIII.

“When he hath tried me, I shall come forth as gold.” Job xxiii. 10.

Is gold precious? Still it is put in the crucible, that the fire may try it and purge away the dross. It is not less, but more valuable, when it has gone through this ordeal. So doth the Lord try those who are precious in his sight. Their corruptions are to be purged away in the crucible of affliction. Their Father loveth them the more, when he puts them through this process. To them it may be painful; sense may shrink from the trial; but the result is desirable; they shall come forth as gold. In all my present sufferings, may I be still, and know that thou art God, who dost not afflict arbitrarily, but with

a gracious design, that my heart may be weaned from the world; that the lusts of the flesh may be crucified, and heaven may appear more inviting, as a place where there is no more pain, nor sorrow, nor crying; but where all tears shall be wiped from the eyes. My nights may be passed in restless tossings, and my days in weariness and agony, and under these repeated shocks the earthly house may totter; but still it will be a light affliction, if it works out for me a far more exceeding and eternal weight of glory. O heavenly Father, when thou chastenest me, chasten me as a son, and punish me not as an enemy. Let me not be in the hopeless condition of those, who feel the heavy inflictions of thine anger here, only as a prelude to the pains of the second death. Afflict,

but do not destroy ; while thy right hand lies heavy on me, let thy left hand support me, and let my sympathizing High Priest stand near to whisper to me gracious words of encouragement.

IX.

“The Son of God loved me, and gave himself for me.” Gal. ii. 20.

Do I suffer? I deserve infinitely more—the stroke is lighter than my guilt. Let me turn away from myself and reflect on the unspeakably greater anguish which my Lord endured, and innocently too; for he was holy, harmless, undefiled and separate from sinners. Descending from heaven thou didst become incarnate, and assumed the infirmities of human nature. Not with the great,

but with the poor didst thou resort ; daily didst thou endure the contradiction of sinners ; the wrath of God wrung from thy brow great drops of blood. Seized as a malefactor, thou wast subjected to scourging and ignominy ; on Calvary thou didst suffer the agony of crucifixion, and the hidings of thy Father's face ; thou, the Lord of life, didst die ! No tongue can express the intensity of thy suffering, when in Gethsemane thou didst supplicate that the cup might pass from thee. No language can describe the terrors, which extorted the cry, " My God, my God, why hast thou forsaken me ? " And why, O Lamb of God, was all suffering concentrated in thee ? Thou didst no sin, neither was guile found in thy mouth ; yet the vials of wrath were poured out on thee ! Here was the wonderful

secret; thou didst love me and give thyself for me. It was to avert from my soul the anger of an offended God, by assuming my place, and baring thy bosom to the stroke that would otherwise have crushed me. O love, how unspeakable the love, how disinterested! How wonderful and how efficacious! Dare I repine, when I suffer a little discipline, when thou, for my sake, didst bear a punishment so heavy? No, Lord, I will look to thy bleeding cross, I will recall the scenes of thy anguish, and submit to all with child-like patience.

X.

“Take not thy Holy Spirit from me.” Psalm li. 11.

Lord, take what thou wilt of

earthly good from me, but take not away thy Holy Spirit. Nothing can supply his place; deprived of Him, I am poor indeed, whatever else I may possess. 'If my earthly friends desert me; if my outward comforts disappear; if pain and anguish rack my frame; let Him still remain as my friend, my comforter, and the soother of my sorrows. Did he not enlighten me to see my spiritual danger, and direct me to the true refuge? Did he not instruct me in the divine will, and point out a plain path for my feet? Did he not show me the things of Christ and make them mine? When I have been in trouble, has he not cheered me? When in doubt, has he not given me his witness? When in temptation, has he not imparted strength to over-

come it? and in all the trials of the Christian conflict, has he not been my unfailing resort? Wretched and undone should I be, were his blessed influences now withdrawn! O Lord, it would be equivalent to casting me away from thy presence, to take thy Holy Spirit from me. Vile and unworthy as I am, therefore, inflict not on me a judgment so fearful. O Holy Spirit, "I hate the sins which made thee mourn and drove thee from my breast;" I am grieved, that I ever grieved thee by refusing thy instructions and disregarding thy kind warnings. Return and take possession of my heart. The throne is thine, expel from it every usurper. Refresh me with thy influences, transform me into the image of Jesus, and portray before me the scenes of endless glory. I am ignorant, in-

struct me; helpless, support me; sinful, cleanse me; and train me up as an heir of salvation.

XI.

“We would see Jesus.” John xii. 21.

In the days of his earthly sojourn, when “the Word was made flesh, and dwelt among us,” many desired to see Jesus for the gratification of an idle curiosity; and many, it is to be feared, that gathered together to hear him and witness his miracles, went away unimpressed by what they had seen and heard. The wretched sought to see him from other motives. They had heard of his power and of his benevolence, and resorted to him as a physician for their physical ills. They were

not disappointed. The eyes of the blind were opened, the lame walked, the deaf heard, and the leprous were cleansed. Some, too, sought him to hear the words of grace which fell from his lips; and to witness in him the evidences of his Messiahship, rejoicing that the *consolation* of Israel had come. Thus, would I desire to see Jesus, as the only begotten of the Father, full of grace and truth; clothed in the perfections of Deity, and mighty to save. With the eye of faith, and with the kindlings of sacred love, would I approach still nearer, and contemplate him as *my* Saviour, who hath loved me with an everlasting love, and redeemed me by his precious blood. O that intervening clouds were dissipated and the mists of earth withdrawn, that I might have a more

distinct and satisfying view of my best Beloved. Could I see him as he is, I would love him as I ought. Now, however, I can obtain but a glimpse of his glory; but that awakens the longing desire for the day, when I shall no longer see him in a glass darkly, but face to face; and beholding him in his glory, shall be transformed into the same image.

XII.

“I will wait till my change come.”
Job xiv. 14.

Since early infancy my life has been characterized by many changes. My person has undergone changes; my views and feelings, in many essential particulars, have changed; and often has my heart been embittered by those sad changes,

which have removed from me my dearest earthly friends. I live in an ever changing world, and I am sensible that I partake of its mutable character. Lately was I in the fullness of health and little dreamed of the change which was to bring me to the seclusion of the sick chamber. By this am I solemnly reminded of that still greater change which awaits me, and which is to terminate my connexion with all earthly objects. How momentous will be that change which will lay my body in the dust, and restore my soul to God who gave it! Can I realize it? Can I form any conception of the transition which will bring me into the immediate presence of the most High? Aside from the pains of the dying strife, how august the scene which will then burst upon my view!

A God enthroned, the judgment seat prepared, the books opened, and myriads of angels in attendance! Where then shall I appear? Among the redeemed, or among the lost? The change must come; no human power can prevent it; shall I not then await it with full expectation of its approach? To wait for it is not only to *expect* it, but to be *prepared* for it. Blessed Jesus, thou alone canst make it a joyful event to my soul. Clothed in thy spotless righteousness, I may have boldness in the great day of the Lord. Animated by supreme love to thee, I may rejoice in the change which will bring me into closer communion with thee; and sustained by thy hand I can pass cheerfully through the valley of death and smile at its ter-

rors, which will be disarmed and dissipated by thy glorious presence.

XIII.

“To-day shalt thou be with me in paradise.” Luke xxiii. 43.

The malefactor to whom these gracious words were directed by the Lord, had probably never seen Christ or heard of his claims to the Messiahship, until he found himself in his company on Calvary. Then was he convinced by witnessing his meekness in suffering, and probably by the words which fell from his lips, that he was the Son of God. He accepted the gospel plan of salvation on its first presentation, and in faith offered the prayer, which was so promptly and graciously answered. How sweetly must the

words have sounded in his dying ears! What a mitigation must they have afforded to his dying agonies! The promise of his Redeemer was a healing balm to his soul. His transition was to be from a cross to a crown, from the ignominious scenes of Calvary to the glories of Paradise! A few more convulsive throes, and then there would be sweet rest and unmingled enjoyment. *This day*—yes, this day, which he had, a few hours before, regarded as the day of his deepest degradation and most painful suffering, was to be the season of his glorious exaltation. Happy man, whom others esteemed most unhappy; thy sins are forgiven, thy Saviour is at thy side, and under his safe conduct thou art to enter into the celestial paradise. Blessed Saviour, may my soul hear the

same announcement on the day of its departure. The cross will be cheerfully borne, when the crown is in sight; and no pains or terrors shall affright me, if thou manifest thy presence, and assure me that with thee I shall inherit the Paradise above.

XIV.

“I am the resurrection and the life.” John xi. 25.

The beloved Lazarus was dead and his heart-stricken sisters wept over their loss. They had a Friend on whose sympathy they had calculated, and who was now on a visit to them in their afflictions. So confident were they in his power, that they believed he could have averted the stroke that bereaved them, had

he been present. He had come, but not until death had executed his commission; still he comforted them with the declaration that it was not yet too late. He could by his word loose the bands of death and set the prisoner free; he did speak, and the grave resigned its prey. "I am the resurrection and the life," was his declaration, and Lazarus springing up into life, was the beautiful comment on its truth. Surely *that* grave was invested with no gloom; neither is that of any believer in Jesus. The dust of the saints is precious in the eyes of the Lord, and all that dust shall raise again in a form more beautiful and enduring. It may slumber long in the ground; but it is neither forgotten nor lost. He that first infused life into it, will reanimate it; and although sown in

corruption it shall be raised in incorruption; though sown in dishonour it shall be raised in glory; though sown in weakness, it shall be raised in power; though sown a natural body, it shall be raised a spiritual body. Since the scene in Bethany, Jesus himself has died and risen again gloriously, and has become the first fruits of them that slept. Blessed Lord, do I commit my soul into thy hand to be redeemed? I can with equal confidence commit my body to thy care, in the joyful expectation, that when it has undergone a purifying process in the grave, it will be raised in the likeness of thy glorified body.

XV.

“ I go to prepare a place for you.”
John xiv. 2.

The last hour of the Redeemer's earthly sojourn was approaching. The terrible conflict through which he was to pass, was full in view. He was to be betrayed, contumeliously treated, crucified; nay, he was to be deserted by his friends, and to die under the hidings of his Father's face. Yet in such an hour, he thought tenderly of his disciples, and to soothe their griefs, encouraged them with the promise, not only that he would send the Holy Spirit, the Comforter, but that in leaving them, he was going to his Father, in whose house there were mansions, in which he would prepare a place

for them. I have learned that this is not my rest. I am a stranger and sojourner on the earth as all my fathers were. Every thing I possess is held by an uncertain tenure; every enjoyment is evanescent; riches, honours, friends, health, are subject to decay; and in the disappointments, perplexities, and pains I endure, I am daily admonished that here I have no permanent residence. Be it so, Lord; if the climate here is uncongenial, there is a land of pure delight above; if I have sorrow and tribulation here, as my portion, there is a place, where every tear shall be wiped from the eyes; if this wilderness affords not a home, there is a home in the heavens. Wean me from the world and awaken my desires for that better country. I bless thee, my Saviour, that thou hast

travelled the road before me; and hast not only provided for my entertainment by the way, but made all things ready for my reception when the journey is finished. O how glorious must be the place which thou hast provided, and how complete the enjoyment of those who have already taken possession! And wilt thou give me a title to it? Amazing grace, so to distinguish a chief sinner—a worm of the dust! Perfect in me the qualifications for so high a station; and if I am to be made perfect through sufferings, help me to endure unto the end, and then let the work which thy grace has commenced on earth, be crowned with glory in heaven.

HYMNS

FOR THE SICK ROOM.

—
CONSOLATIONS IN SICKNESS.

WHEN languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond my pains,
And long to fly 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 in 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 must the fountain be;
Where saints and angels draw their bliss,
Immediately from thee!**

CHRISTIANS HAVE ALL IN CHRIST.

**JESUS, lover of my soul,
Let me to thy bosom fly,
While the raging billows 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, ah ! leave me not alone,
 Still support and comfort me,
 All my trust on thee is staid,
 All my help from thee I bring ;
 Cover my defenceless head,
 With the shadow of thy wing.

Thou, O Christ, art all I want ;
 All in all in thee I find ;
 Raise the fallen, cheer the faint,
 Heal the sick and lead the blind.
 Just and holy is thy name,
 I am all unrighteousness ;
 Vile and full of sin I am,
 Thou art full of truth and grace.

Plenteous grace with thee is found,
 Grace to pardon all my sin ;
 Let the healing streams abound,
 Make and keep me pure within.

Thou of life the fountain art,
 Freely let me take of thee;
 Spring thou up within my heart,
 Rise to all eternity.

HUMAN FRAILTY.

LORD, what a feeble piece
 Is this our mortal frame!
 Our life, how poor a trifle 'tis,
 That scarce deserves the name!
 Alas, the brittle clay
 That built our body first!
 And every month, and every day,
 'Tis mouldering back to dust.
 Our moments fly apace,
 Our feeble powers decay;
 Swift as a flood our hasty days
 Are sweeping us away.
 Yet, if our days must fly,
 We'll keep their end in sight,
 We'll spend them all in wisdom's way,
 And let them speed their flight.
 They'll waft us sooner o'er
 This life's tempestuous sea;
 Soon shall we reach the peaceful shore
 Of blest eternity.

PRAYER IN AFFLICTION.

God of my life, to thee I call,
 Afflicted, at thy feet I fall;
 O! while the swelling floods prevail,
 Leave not my trembling heart to fail.

Friend of the friendless and the faint,
 Where shall I lodge my deep complaint?
 Where but with thee, whose open door
 Invites the helpless and the poor?

Did ever mourner plead with thee,
 And thou refuse the humble plea?
 Does not the word still fixed remain,
 That none shall seek thy face in vain?

That were a grief I could not bear,
 Didst thou not hear and answer prayer:
 The promise of a faithful God,
 Supports me under every load.

Fair is the lot that 's cast for me,
 I have an Advocate with thee;
 They whom the world caresses most,
 Have no such privilege to boast.

Poor though I am, despised, forgot,
 Yet God, my God, forgets me not;
 That man is safe, and must succeed,
 For whom the Lord vouchsafes to plead.

WELCOME TO THE CROSS.

'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.

God, in Israel, sows the seeds
 Of affliction, pain and toil;
 These spring up, and choke the weeds
 Which would else o'erspread the soil.
 Trials make the promise sweet,
 Trials give new life to prayer;
 Trials bring me to his feet,
 Lay me low, and keep me there.

Did I meet no trials here,
 No chastisement by the way,
 Might I not, with reason, fear
 I should prove a cast-away?
 Aliens may escape the rod,
 Sunk in earthly, vain delight;
 But the true-born child of God,
 Must not, would not, if he might.

GUILT OF CONSCIENCE AND RELIEF.

AMIDST thy wrath remember love,
Restore thy servant, Lord,
Nor let a Father's chastening prove
Like an avenger's sword.

Thine arrows stick within my heart,
My flesh is sorely pressed;
Between the sorrow and the smart
My spirit finds no rest.

My sins a heavy load appear,
And o'er my head are gone;
Too heavy they for me to bear,
Too hard for me t' atone.

My thoughts are like a troubled sea
That sinks my comforts down; .
And I go mourning all the day
Beneath my Father's frown.

Lord, I am weak and broken sore,
None of my powers are whole;
The inward anguish makes me roar
The anguish of my soul.

All my desires to thee are known,
Thine eye counts every tear;
And every sigh, and every groan
Is noticed by thine ear.

**Thou art my God, my only hope;
 My God will hear my cry :
 My God will bear my spirit up,
 When Satan bids me die.**

**My foes rejoice whene'er I slide,
 To see my virtue fail;
 They raise their pleasure and their pride,
 Whene'er their wiles prevail.**

**To thee will I confess my guilt,
 And thus will plead with thee ;
 " Was not the blood of Jesus spilt
 To set the sinner free ?"**

**My God, forgive my follies past,
 And be for ever nigh ;
 O Lord of my salvation, haste,
 Before thy servant die.**

CHRIST OUR GUIDE.

**GUIDE me, O thou great Jehovah,
 Pilgrim through this barren land ;
 I am weak, but thou art mighty,
 Hold me with thy powerful hand ;
 Bread of heaven,
 Feed me, till I want no more.**

Open now the crystal fountain,
 Whence the healing streams do flow ;
 Let the fiery, cloudy pillar
 Lead me all my journey through ;
 Strong Deliverer,
 Be thou still my strength and shield.
 When I tread the verge of Jordan,
 Bid my anxious fears subside :
 Death of death, and hell's destruction,
 Land me safe on Canaan's side :
 Songs of praises
 I will ever give to thee.



CHRIST THE HOPE OF THE DISCONSOLATE.

WHEN gathering clouds around I view,
 And days are dark, and friends are few,
 On Him I lean, who, not in vain,
 Experienced every human pain.
 He sees my wants, allays my fears,
 And counts and treasures up my tears.
 If ought should tempt my soul to stray,
 From heavenly virtue's narrow way,
 To fly the good I would pursue,
 Or do the sin I would not do ;
 Still He who felt temptation's power,
 Shall guard me in that dangerous hour.

When vexing thoughts within me rise,
And sore dismayed my spirit dies,
Yet He, who once vouchsafed to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry,
The throbbing heart, the streaming eye.

When, sorrowing, o'er some stone I bend,
Which covers all that was a friend,
And from his voice, his hand, his smile,
Divides me for a little while,
Thou, Saviour, seest the tears I shed,
For thou didst weep o'er Lazarus dead.

And O! when I have safely passed
Through every conflict but the last,
Still, still unchanging, watch beside
My painful bed, for thou hast died;
Then point to realms of cloudless day,
And wipe the latest tear away.

JOYFUL ANTICIPATION OF HEAVEN.

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

Should earth against my soul engage,
And hellish darts be hurled,
Then I can smile at Satan's rage,
And face a frowning world.

Let cares like a wild deluge come,
And storms of sorrow fall;
May I but safely reach my home,
My God, my heaven, my all.

There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.

LOVE TO CHRIST.

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

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

Dear name, the rock on which I build,
 My shield and hiding place;
 My never failing treasury, filled
 With boundless stores of grace!

Jesus, my Shepherd, Husband, Friend,
 My Prophet, Priest, and King;
 My Lord, my Life, my Way, my End,
 Accept the praise I bring.

Weak is the effort of my heart,
 And cold my warmest thought;
 But when I see thee as thou art,
 I'll praise thee as I ought.

Till then I would thy love proclaim
 With every fleeting breath;
 And may the music of thy name
 Refresh my soul in death.



ASPIRING AFTER HEAVEN.

Rise, my soul, and stretch thy wings,
 Thy better portion trace;
 Rise from transitory things,
 Towards heaven thy native place:

Sun and moon and stars decay ;
 Time shall soon this earth remove :
 Rise, my soul, and haste away,
 To seats prepared above.

Rivers to the ocean run,
 Nor stay in all their course ;
 Fire ascending seeks the sun ;
 Both speed them to their source :
 So a soul that's born of God,
 Pants to view his glorious face,
 Upward tends to his abode,
 To rest in his embrace.

Cease, ye pilgrims, cease to mourn ;
 Press onward to the prize ;
 Soon our Saviour will return,
 Triumphant in the skies.
 Yet a season, and you know,
 Happy entrance will be given ;
 All our sorrows left below,
 And earth exchanged for heaven.

THE NEW JERUSALEM.

JERUSALEM, my happy home,
 Name ever dear to me !
 When shall my labours have an end,
 In joy and peace and thee.

**When shall these eyes thy heaven-built walls
And pearly gates behold ?**

**Thy bulwarks, with salvation strong,
And streets of shining gold ?**

**O! when, thou city of my God,
Shall I thy courts ascend,
Where congregations ne'er break up,
And Sabbaths have no end ?**

**There happier bowers than Eden's bloom,
Nor sin nor sorrow know :
Blest seats, through rude and stormy scenes,
I onward press to you.**

**Why should I shrink at pain and wo,
Or feel at death, dismay ?
I've Canaan's goodly land in view,
And realms of endless day.**

**Apostles, martyrs, prophets there
Around my Saviour stand ;
And soon my friends in Christ below,
Will join the glorious band.**

**Jerusalem, my happy home,
My soul still pants for thee ;
Then shall my labours have an end,
When I thy joys shall see.**

TRIUMPH OVER DEATH.

O! FOR AN overcoming faith
 To cheer my dying hours,
 To triumph o'er the monster, Death,
 And all his frightful powers!

Joyful with all the strength I have,
 My quivering lips should sing,
 "Where is thy boasted victory, grave,
 And where the monster's sting?"

If sin be pardoned, I 'm secure ;
 Death has no sting beside ;
 The law gives sin its damning power ;
 But Christ, my ransom, died.

Now to the God of victory
 Immortal thanks be paid,
 Who makes us conquerors while we die,
 Through Christ our living head.

CHRISTIAN SUBMISSION.

O LORD, I would delight in thee,
 And on thy care depend ;
 To thee in every trouble flee,
 My best, my only friend.

When all created streams are dried,
Thy fulness is the same ;
May I with this be satisfied,
And glory in thy name.

Why should the soul a drop bemoan,
Who has a fountain near,
A fountain which shall ever run,
With waters sweet and clear ?

No good in creatures can be found,
But may be found in thee :
I must have all things, and abound,
While God is God to me.

O ! that I had a stronger faith
To look within the veil,
To credit what my Saviour saith,
Whose word can never fail.

• He who has made my heaven secure,
Will here all good provide :
While Christ is rich can I be poor ?
What can I want beside ?

O Lord, I cast my care on thee,
I triumph and adore ;
Henceforth my great concern shall be,
To love and praise thee more.

SUBMISSION.

SUBMISSIVE to thy will, my God,
I all to thee resign,
And bow before thy chastening rod ;
I mourn but not repine.

Why should my foolish heart complain,
When wisdom, truth and love
Direct the stroke, inflict the pain,
And point to joys above ?

How short are all my sufferings here,
How needful every cross !
Away, my unbelieving fear,
Nor call my gain my loss.

Then give, dear Lord, or take away
I'll bless thy sacred name ;
My Jesus, yesterday, to-day,
For ever is the same !

CASTING OUR CARE ON THE LORD.

WHEN struggling on the bed of pain,
And earth and all its joys are vain,
How sweet, my God, to know thy power
Sustains me in this trying hour !

**How rich and precious sounds that love,
That tells of rest and joys above,
And lulls my troubled heart to rest
Upon my blessed Saviour's breast.**

**There, still while life's warm currents rush,
My soul would all her sorrows hush,
Nor ever yield to dark despair,
For light and life and peace are there.**

**Helper and Hope thou ever art,
To heal the wounded, broken heart ;
O ! let me hear thy pardoning voice,
And bid my broken bones rejoice.**

**Then shall my cheerful, grateful tongue
In rapturous strains thy praise prolong :
My ransomed soul adore thy grace,
And swifter run the heavenly race.**

IT IS WELL.

**It shall be well, let sinners know,
With those who love the Lord ;
His saints have always found it so,
When resting on his word.**

Peace, then, ye chastened sons of God,
 Why let your sorrows swell ?
 Wisdom directs your Father's rod,
 His word says, It is well.

Though you may trials sharp endure,
 From sin or death or hell ;
 Your heavenly Father's love is sure,
 And therefore, It is well.

Soon will your sorrows all be o'er,
 And you shall sweetly tell,
 On Canaan's calm and pleasant shore,
 That all at last is well.



STRENGTH EQUAL TO THE DAY.

AFFLICTED saint, to Christ draw near,
 Thy Saviour's gracious promise hear ;
 His faithful word declares to thee,
 That " as thy day, thy strength shall be."

Thy faith is weak, thy foes are strong ;
 And if the conflict should be long,
 Thy Lord will make the tempter flee ;
 For " as thy day, thy strength shall be."

Should persecution rage and flame,
 Still trust in thy Redeemer's name :
 In fiery trials thou shalt see,
 That " as thy day, thy strength shall be."

When called by him to bear the cross,
 Reproach, affliction, pain, or loss,
 Or deep distress, and poverty ;
 Still " as thy day, thy strength shall be."

When death at length appears in view,
 Christ's presence shall thy fears subdue :
 He comes to set thy spirit free ;
 And " as thy day, thy strength shall be."



LOOKING TO GOD IN TROUBLE.

DEAR Refuge of my weary soul,
 On thee, when sorrows rise,
 On thee, when waves of trouble roll,
 My fainting hope relies.

To thee I tell each rising grief,
 For thou alone canst heal ;
 Thy word can bring a sweet relief,
 For every pain I feel.

But O! when gloomy doubts prevail,
I fear to call thee mine;
The springs of comfort seem to fail,
And all my hopes decline.

Yet, gracious God, where shall I flee?
Thou art my only trust;
And still my soul would cleave to thee,
Though prostrate in the dust.

Hast thou not bid me seek thy face?
And shall I seek in vain?
And can the ear of sovereign grace
Be deaf when I complain?

No, still the ear of sovereign grace
Attends the mourner's prayer:
O! may I ever find access,
To breathe my sorrows there.

Thy mercy-seat is open still,
Here let my soul retreat:
With humble hope attend thy will,
And wait beneath thy feet.

LIGHT IN DARKNESS.

O THOU who driest the mourner's tear,
How dark this world would be,
If, pierced by sins and sorrows here,
We could not fly to thee!

The friends, who in our sunshine live,
When winter comes, are flown;
And he who has but tears to give,
Must weep those tears alone.

But thou wilt heal that broken heart,
Which, like the plants that throw
Their fragrance from the wounded part,
Breathes sweetness out of wo.

When joy no longer soothes or cheers,
And e'en the hope that threw
A moment's sparkle o'er our tears,
Is dimmed and vanished too:

O! who could bear life's stormy doom,
Did not thy wing of love
Come brightly wafting through the gloom
Our peace-branch from above?

Then sorrow, touched by thee, grows bright,
With more than rapture's ray ;
As darkness shows us worlds of light,
We never saw by day.

**THE PILGRIM.**

GENTLY, Lord, O ! gently lead us,
Through this lonely vale of tears ;
Through the changes thou'st decreed us,
Till our last great change appears.
When temptation's darts assail us,
When in devious paths we stray,
Let thy goodness never fail us,
Lead us in thy perfect way.

In the hour of pain and anguish,
In the hour when death draws near,
Suffer not our hearts to languish,
Suffer not our souls to fear :
And when mortal life is ended,
Bid us in thine arms to rest,
Till by angel bands attended,
We awake among the blest.

PRAISE FOR LOVING-KINDNESS.

AWAKE, my soul, in joyful lays,
 And sing thy great Redeemer's praise,
 He justly claims a song from thee ;
 His loving-kindness, O ! how free !

He saw me ruined in the fall,
 Yet loved me notwithstanding all ;
 He saved me from my lost estate ;
 His loving-kindness, O ! how great !

Though numerous hosts of mighty foes,
 Though earth and hell my way oppose,
 He safely leads my soul along ;
 His loving-kindness, O ! how strong !

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

Often I feel my sinful heart,
 Prone from my Saviour to depart ;
 But though I oft have Him forgot,
 His loving-kindness changes not.

Soon shall I pass the gloomy vale,
 Soon all my mortal powers must fail ;

O! may my last expiring breath,
His loving-kindness sing in death.

Then let me mount and soar away,
To the bright world of endless day ;
And sing, with rapture and surprise,
His loving-kindness in the skies.



GRATEFUL RECOLLECTIONS.

COME, thou Fount of every blessing,
Tune my heart to sing thy grace ;
Streams of mercy never ceasing,
Call for songs of loudest praise.
Teach me some melodious sonnet,
Sung by flaming tongues above ;
Praise the mount—O! fix me on it,
Mount of God's unchanging love.

Here I raise my Ebenezer,
Hither by thy help I'm come ;
And I hope, by thy good pleasure,
Safely to arrive at home.
Jesus sought me when a stranger,
Wandering from the fold of God ;

**He, to rescue me from danger,
 Interposed with precious blood.
 O! to grace how great a debtor
 Daily I'm constrained to be!
 Let that grace, Lord, like a fetter,
 Bind my wandering heart to thee.
 Prone to wander, Lord, I feel it;
 Prone to leave the God I love;
 Here's my heart, Lord, take and seal it,
 Seal it from thy courts above.**



REPENTANCE AT THE CROSS.

**ALAS! and did my Saviour bleed,
 And did my Sovereign die?
 Would He devote that sacred head
 For such a worm as I!
 Thy body slain, dear Jesus, thine,
 And bathed in its own blood,
 While all exposed to wrath divine,
 The glorious sufferer stood!
 Was it for crimes that I had done,
 He groaned upon the tree?
 Amazing pity! grace unknown!
 And love beyond degree!**

Well might the sun in darkness hide,
 And shut his glories in,
 When God, the mighty Maker, died,
 For man, the creature's sin.

Thus might I hide my blushing face,
 While his dear cross appears,
 Dissolve my heart in thankfulness,
 And melt my eyes to tears.

But drops of grief can ne'er repay
 The debt of love I owe :
 Here, Lord, I give myself away ;
 'Tis all that I can do.



DEATH OF THE RIGHTEOUS.

How blest the righteous when he dies !
 When sinks a weary soul to rest,
 How mildly beam the closing eyes,
 How gently heaves the expiring breast !
 So fades a summer cloud away,
 So sinks the gale when storms are o'er ;
 So gently shuts the eye of day,
 So dies a wave along the shore.
 A holy quiet reigns around,
 A calm which life nor death destroys ;

Nothing disturbs that peace profound,
Which his unfettered soul enjoys.

Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell;
How bright the unchanging morn appears,
Farewell, inconstant world, farewell!

Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
"How blest the righteous when he dies!"



INVITATION ACCEPTED.

Am I called? and can it be?
Has my Saviour chosen me?
Guilty, wretched as I am,
Has He named my worthless name?
Vilest of the vile art I,
Dare I raise my hopes so high?
Am I called? I dare not stay,
May not, must not disobey;
Here, I lay me at thy feet,
Clinging to the mercy-seat;
Thine I am and thine alone,
Lord, with me thy will be done.

Am I called? what shall I bring, -
 As an offering to my King?
 Poor and blind, and naked I
 Trembling at thy footstool lie;
 Nought but sin I call my own,
 Nor for sin can sin atone.

Am I called? an heir of God!
 Washed, redeemed by precious blood!
 Father, lead me in thy hand,
 Guide me to that better land,
 Where my soul shall be at rest,
 Pillowed on my Saviour's breast.



DEATH WELCOME IN PROSPECT OF HEAVEN.

THERE is a land of pure delight,
 Where saints immortal reign;
 Infinite day excludes the night,
 And pleasures banish pain.

There everlasting spring abides,
 And never withering flowers;
 Death, like a narrow sea, divides
 This heavenly land from ours.

Sweet fields beyond the swelling flood,
 Stand dressed in living green;

**So to the Jews old Canaan stood,
While Jordan rolled between.**

**But timorous mortals start and shrink,
To cross this narrow sea ;
And linger, shivering on the brink,
And fear to launch away.**

**O! could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love
With unbeckoned eyes :**

**Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore.**



NO ABIDING HERE.

**" WE'VE no abiding city here,"
This may distress the worldling's mind ;
But should not cost the saint a tear,
Who hopes a better rest to find.**

**" We've no abiding city here,"
Sad truth, were this to be our home ;
But let the thought our spirits cheer,
" We seek a city yet to come."**

“ We’ve no abiding city here,”
 Then let us live as pilgrims do ;
 Let not the world our rest appear,
 But let us haste from all below.

“ We’ve no abiding city here,”
 We seek a city out of sight ;
 Zion its name ; the Lord is there,
 It shines with everlasting light.

O ! sweet abode of peace and love,
 Where pilgrims freed from toil are blest ;
 Had I the pinions of a dove,
 I’d flee to thee and be at rest.

But hush my soul, nor dare repine,
 The time my God appoints is best ;
 While here, to do his will be mine,
 And *his*, to fix my time of rest.

HOME IN VIEW.

As when the weary traveller gains
 The height of some o’erlooking hill,
 His heart revives, if cross the plains
 He eyes his home, though distant still,
 While he surveys the much loved spot,
 He slights the space that lies between ;

His past fatigues are now forgot,
Because his journey's end is seen.

Thus when the Christian pilgrim views
By faith, his mansion in the skies,
The sight his fainting strength renews,
And wings his speed to reach the prize.

The thought of home his spirit cheers,
No more he grieves for troubles past;
Nor any future trial fears,
So he may safe arrive at last.

'Tis there, he says, I am to dwell
With Jesus, in the realms of day;
Then I shall bid my cares farewell,
And He will wipe my tears away.

Jesus, on thee our hope depends,
To lead us on to thine abode:
Assured our home will make amends
For all our toil while on the road.



ANTICIPATION OF HEAVEN.

The hour of my departure's come;
I hear the voice that calls me home;
At last, O Lord! let trouble cease,
And let thy servant die in peace.

The race appointed I have run ;
 The combat's o'er, the prize is won ;
 And now my witness is on high,
 And now my record 's in the sky.

Not in mine innocence I trust ;
 I bow before thee in the dust ;
 And through my Saviour's blood alone
 I look for mercy at thy throne.

I leave the world without a tear,
 Save for the friends I held so dear ;
 To heal their sorrows, Lord descend,
 And to the friendless prove a friend.

I come, I come, at thy command,
 I give my spirit to thy hand ;
 Stretch forth thine everlasting arms,
 And shield me in the last alarms.

The hour of my departure's come,
 I hear the voice that calls me home ;
 Now, O my God ! let trouble cease ;
 Now let thy servant die in peace.

THE END.

Princeton University Library



32101 079510135

