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THE
ARMY CHAPLAIN'S
MANUAL

DESIGNED AS A HELP TO CHAPLAINS IN THE DISCHARGE
OF THEIR VARIOUS DUTIES, BOTH TEMPORAL
AND SPIRITUAL.

CONTAINING ALSO

ALL THE LAWS AND REGULATIONS IN REGARD TO CHAPLAINS
TOGETHER WITH THE PROPER STEPS TO BE TAKEN
TO SECURE A CHAPLAIN'S APPOINTMENT.

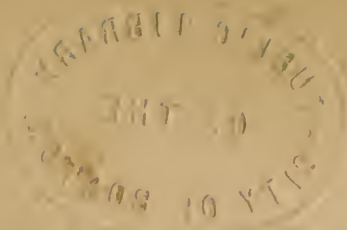
BY

REV. J. PINKNEY HAMMOND, M.A.

CHAPLAIN U. S. ARMY.

PHILADELPHIA:
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1863.



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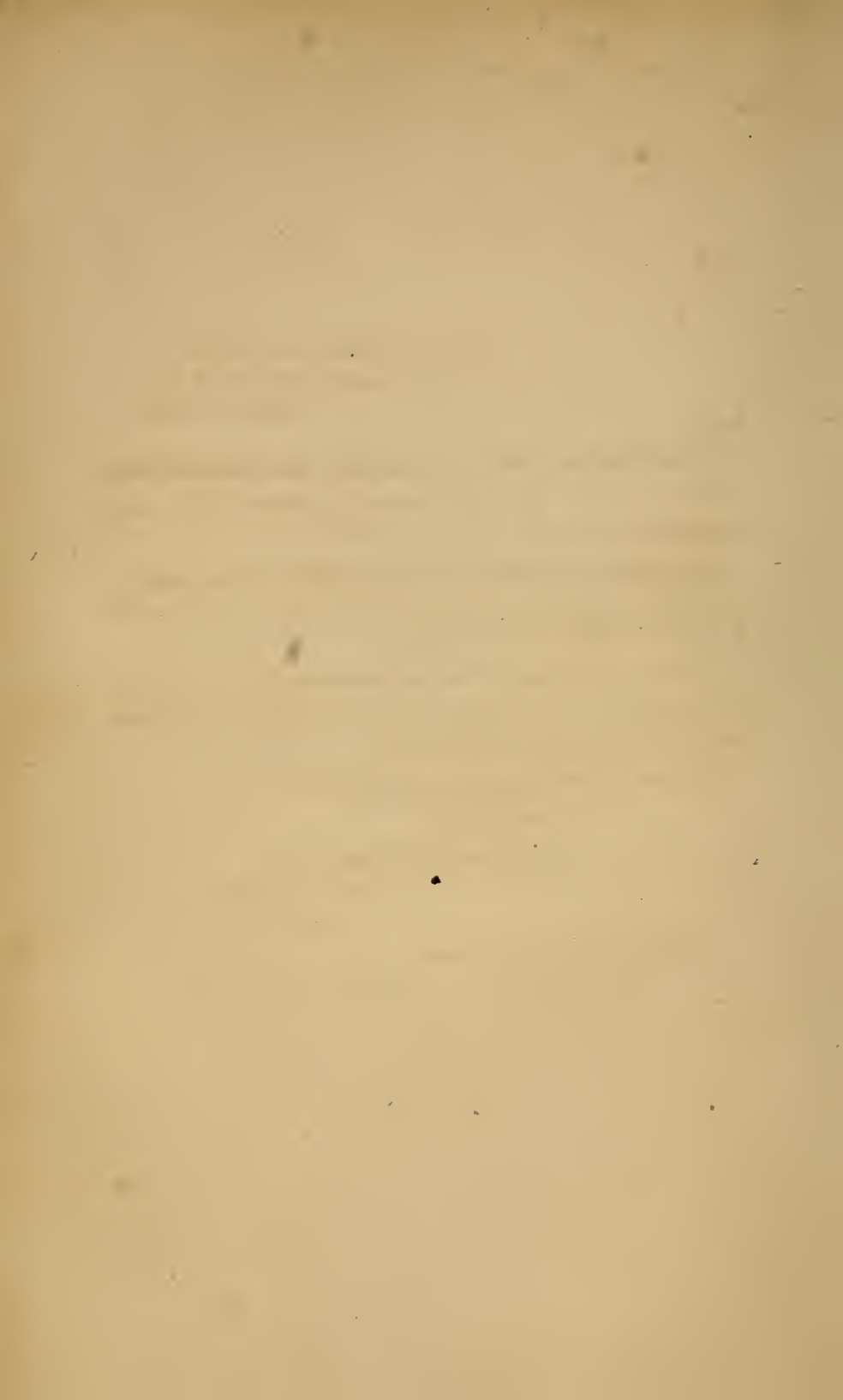
TO
ALL FAITHFUL AND EARNEST-MINDED CHAPLAINS,
WHO HAVE AT HEART
THE TEMPORAL AND SPIRITUAL WELFARE OF THE SOLDIER;
WHO IN ALL SINCERITY OF PURPOSE
PREACH CHRIST CRUCIFIED
TO THOSE COMMITTED TO THEIR CHARGE,

This Book

IS AFFECTIONATELY DEDICATED

BY

THE AUTHOR.



SURGEON-GENERAL'S OFFICE,
WASHINGTON CITY, D. C.,
March 25, 1863.

SIRS :—

The Surgeon-General has carefully perused the work presented by you for his examination, entitled the "Army Chaplain's Manual."

It is found to be written in close conformity to such Army Regulations and such customs of the service as relate to the duties and status of those officers.

It also contains such other information as well entitles it to be considered a convenient hand-book for chaplains either prior or subsequent to appointment.

By order of the Surgeon-General U. S. A.

Very respectfully,

Your ob't. Servant,

JOS. R. SMITH,
Surgeon U. S. A.

J. B. LIPPINCOTT AND Co., PUBLISHERS,
Philadelphia, Pa.



PREFACE.

THE author has been induced to offer this book to his brother chaplains in the hope of supplying a want which has been long felt in the chaplain's department of the army. In the absence of all "army regulations" defining the duties of chaplains, much difficulty has at times been experienced in determining the exact routine of labor which, in addition to the public religious services of the camp or hospital, would render the chaplain most useful to those intrusted to his spiritual care. To offer a few suggestions, and to point out certain channels of usefulness which experience has proved to be effective, is the design of the author in the following pages.

If they shall be the means of stirring up the hearts of any to greater zeal and earnestness in the performance of the responsible work upon which they have entered, he will feel that the object of his labors has, in this instance, been attained.

ST. JOHN'S COLLEGE U.S. ARMY HOSPITAL,
ANNAPOLIS, MD., *March* 10, 1863.

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ARMY CHAPLAIN'S MANUAL.

CHAPTER I.

LAWS OF CONGRESS IN REFERENCE TO ARMY CHAPLAINS.

THE following laws in reference to army chaplains, with the exception of those approved July 17th, 1862, are given by the author simply as matters of history. And, therefore, though of no present force, they still possess an interest, as setting forth the fact, that the office of army chaplain has been in existence since the first establishment of our republic; and has ever been recognized by Congress as an important position in the organization of the armies of the United States. Sections 8 and 9 of the Act approved July 17th, 1862, are those under which appointments of chaplains are now made. They contain full information in regard to the compensation of chaplains, and the necessary steps in order to obtain a chaplain's commission. They will be found in their proper place in this chapter.

The first law in reference to chaplains is contained in the 4th Art. of the 1st Section of the "Original Rules and Articles of War," passed by Congress, September 20th, 1776, and is as follows:—

18 "Every chaplain, who is commissioned to a regiment, company, troop, or garrison, and shall absent himself from the said regiment, company, troop, or garrison, (excepting in case of sickness or leave of absence,) shall be brought to a court-martial, and be fined not exceeding one month's pay, besides the loss of his pay during his absence, or be discharged, as the said court-martial shall judge most proper."

By the 6th Section of an Act approved March 3d, 1791, it was ordered, "That the chaplain be entitled to \$50 per month, including pay, rations, and forage."

Art. 4 of the "Rules and Articles by which the armies of the United States shall be governed," approved April 10th, 1806, is the same, with the exception of one or two slight verbal alterations, as that adopted by Congress, September, 1776.

Section 16 of an "Act to raise an additional Military Force," approved January 27th, 1813, declares, "That there shall be appointed to each brigade one chaplain, who shall be entitled to the same pay and emoluments as a major in the infantry."

Section 9 of "An Act to provide for calling forth the Militia to execute the Laws of the Union, suppress insurrections, etc.," approved April 18th, 1814, declares that "Regimental chaplains in the militia, which have been, or shall be called into the service of the United States, shall receive the same monthly pay and rations as a captain of infantry, with the addition of forage for one horse."

Section 2 of "An Act regulating the Staff of the Army," approved April 14th, 1818, provides that there shall be "one chaplain stationed at the Military Academy at West Point, who shall also be Professor of Geography, History, and Ethics, with the pay and emoluments allowed the Professor of Mathematics."

Section 18 of "An Act to Increase the present Military Establishment of the United States, and for other purposes," approved July 5th, 1838, declares, "That it shall be lawful for the officers composing the council of administration at any post, from time to time, to employ such person as they may think proper to officiate as chaplain, who shall also perform the duties of school-master at such post; and the person so employed shall, on the certificate of the commanding officer of the post, be paid such sum for his services, not exceeding forty dollars per month, as may be determined by the said council of administration, with the approval of the Secretary of War; and, in addition to his pay, the said chaplain shall be allowed four rations per diem, with quarters and fuel."

Section 7 of "An Act to raise for a limited time an additional Military Force, and for other purposes," approved February 11th, 1847, provides, "That during the war with Mexico, it shall be lawful for the officers composing the councils of administration of the several regiments constituting a brigade, either regular or volunteer, in the service of the United States, to employ some proper person to officiate as chaplain to such brigade, and the person so employed shall, upon the certificate of the commander of the brigade, receive for his services \$750, one ration, and forage for one horse, per annum: *provided*, That the chaplains now attached to the regular army, and stationed at the different military posts, may, at the discretion of the Secretary of War, be required to repair to the army in Mexico, whenever a majority of the men at the posts where they are respectively stationed shall have left them for service in the field; and should any of said chaplains refuse or decline to do this, when ordered to do so by the adjutant-

general, the office of such chaplain shall be deemed vacant, and the pay and emoluments thereof be stopped."

Section 3 of "An Act to provide for an increase of the Medical Staff, and for an additional number of chaplains of the Army of the United States," approved March 2d, 1849, orders, "That the provisions of the Act of eighteen hundred and thirty-eight be, and hereby are, extended so as to authorize the employment of ten additional chaplains for military posts of the United States."

Section 6 of "An Act making appropriations for the support of the Army for the year ending the thirtieth of June, one thousand eight hundred and fifty-six, and for other purposes," approved March 3d, 1855, declares that "Chaplains are embraced in the laws allowing extra pay to officers and soldiers who served in California."

Section 10 of "An Act in addition to certain Acts granting bounty land to certain officers and soldiers who have been engaged in the military service of the United States," and approved the same date, states "That the provisions of this act shall apply to the chaplains who served with the army in the several wars of the country."

Section 9 of "An Act to authorize the employment of volunteers to aid in enforcing the laws and protecting public property," approved July 22d, 1861, declares, "That there shall be allowed to each regiment one chaplain; who shall be appointed by the regimental commander on the vote of the field officers and company commander on duty with the regiment at the time the appointment shall be made. The chaplain so appointed must be a regularly ordained minister of a Christian denomination, and shall receive the pay and

allowances of a captain of cavalry, and shall be required to report to the colonel commanding the regiment to which he is attached, at the end of each quarter, the moral and religious condition of the regiment, and such suggestions as may conduce to the social happiness and moral improvement of the troops."

Section 7 of "An Act for the better organization of the military establishment," approved August 3d, 1861, provides "That one chaplain shall be allowed to each regiment of the Army, to be selected and appointed as the President may direct: *provided*, That none but regularly ordained ministers of some Christian denomination shall be eligible to selection or appointment "

Section 2 of "An Act to authorize the appointment of Medical Storekeepers and Chaplains of Hospitals," approved May 20th, 1862, declares, "That the President of the United States is hereby authorized to appoint, if he shall deem it necessary, a chaplain for each permanent hospital, whose pay, with that of chaplains of hospitals heretofore appointed by him, shall be the same as that of regimental chaplains* in the volunteer force, and who shall be subject to such rules in relation to leave of absence from duty as are prescribed for commissioned officers of the Army."

Section 8 of "An Act to define the Pay and Emoluments of certain Officers of the Army, and for other purposes," approved July 17th, 1862, declares, "That so much of Section nine of the aforesaid Act, approved

* The pay of a regimental chaplain at the time of the passage of this Act was \$70 a month, 4 rations per day, equal to \$36 per month, one servant, with clothing and one ration for same, equal to \$24 50 per month, and forage for three horses, in time of war, equal to \$24 per month, making a total of \$154 50 per month.

July twenty-second, eighteen hundred and sixty-one, and of Section seven of the 'Act providing for the better organization of the Military Establishment,' approved August 3d, 1861, as defines the qualifications of chaplains in the Army and Volunteers, shall hereafter be construed to read as follows: That no person shall be appointed a chaplain in the United States Army who is not a regularly ordained minister of some religious denomination, and who does not present testimonials of his present good standing as such minister, with a recommendation for his appointment as an army chaplain from some authorized ecclesiastical body, or not less than five accredited ministers belonging to said religious denomination."

Section 9 of the same Act is as follows: "That hereafter the compensation of all chaplains in the regular or volunteer service or army hospitals shall be one hundred dollars per month, and two rations* a day, when on duty; and the chaplains of the permanent hospitals, appointed under the authority of the second section of the Act approved May twenty, eighteen hundred and sixty-two, shall be nominated to the Senate for its advice and consent, and they shall, in all respects, fill the requirements of the preceding Section of this Act relative to the appointment of chaplains in the army and volunteers; and the appointment of chaplains to army hospitals heretofore made by the President are hereby confirmed; and it is hereby made the duty of each officer commanding a district or post containing hospitals, or a brigade of troops, within thirty days after the reception of the order promulgating this Act,

* A ration is \$9 per month. The second Section of this Act allows a chaplain to draw forage for one horse.

to inquire into the fitness, efficiency, and qualifications of the chaplains of hospitals or regiments, and to muster out of service such chaplains as were not appointed in conformity with the requirements of this Act, and who have not faithfully discharged the duties of chaplains during the time they have been engaged as such. Chaplains employed at the military posts, called 'chaplain posts,' shall be required to reside at the posts; and all chaplains in the United States service shall be subject to such rules in relation to leave of absence from duty as are prescribed for commissioned officers of the United States army stationed at such posts."

From the foregoing laws it can be easily gathered that there are three classes of chaplains, at the present time, sanctioned by the United States government, viz., post chaplains, regimental chaplains, and hospital chaplains. These latter belong to the regular army, and, when appointed to permanent hospitals, must have their names sent by the President to the Senate for confirmation and approval. Post chaplains are appointed by the council of administration, which is composed of the three senior officers belonging to any post or garrison. They are considered as permanently attached to their respective posts, and, when they are discontinued, the chaplains cease to hold their positions.

CHAPTER II.

ARMY REGULATIONS IN REGARD TO CHAPLAINS.

THE Revised United States Army Regulations for the year 1862 contain the following in regard to chaplains:—

Section 184. "All leaves of absence to chaplains and schoolmasters employed at military posts will be granted by the commanding officer, on the recommendation of the post Council of Administration, not to exceed four months."

Section 208. "One chaplain shall be allowed to each regiment of the army, to be appointed by the colonel on the nomination of the company commanders. None but regularly ordained ministers of some Christian denomination, however, shall be eligible to appointment; and the wishes and wants of the soldiers of the regiment shall be allowed their *full* and *due* weight in making the selection. The proceedings in each case will be immediately forwarded to the adjutant-general's office, the name and denomination of the chaplain being in every case reported. Chaplains will only be allowed to regiments which are embodied and serving together as one whole, not to regiments of which the companies are serving at different stations."

Section 209. "Chaplains, not to exceed thirty in number, are also allowed to posts. The posts at which chaplains may be employed will be announced by the

War Department; but the *appointment* will be made by the Council of Administration."

Hospital chaplains have been placed by the War Department under the orders of the Surgeon-General, to whom all applications for leave of absence must be addressed. He has also authority to order them to any hospital duty at his discretion.

The above "Regulations" have reference to regimental and post chaplains only. Section 208 appears, however, to be of no present force, having been rendered null and void by Section 8* of the Act approved by Congress, July 17th, 1862, which certainly seems to place the power of appointing regimental chaplains in the hands of the President.

The "Army Regulations" for 1862 contain nothing whatever in regard to hospital chaplains, as the law creating this office was passed *after* the "Regulations" were published.

* See page 4.

CHAPTER III.

THE PAY, RANK, AND UNIFORM OF CHAPLAINS.

I. THE present pay of all army chaplains is one hundred dollars per month, and two rations a day, when on duty; making in all, one hundred and eighteen dollars per month. Of this sum, sixty-eight dollars is taxable in accordance with the law of Congress, which levies a tax of three per cent. on all portions of salaries over and above six hundred dollars per annum, or fifty dollars per month. Each pay account must bear the certificate of the commanding officer of the post or regiment, or of the surgeon in command of the hospital to which the chaplain belongs, to the effect that the duties of chaplain have been performed during the time charged for in the account. Chaplains are also entitled to draw forage in kind for one horse; but in each case the horse must be actually owned and kept in service during the time for which forage is thus drawn.

II. Chaplains have no military rank whatever. Indeed, they need none; for the rank which they already hold, as ambassadors of Jesus Christ, is far more exalted than any which can be conferred by earthly power. They are commissioned by God to proclaim the glad tidings of salvation to His sinful and disobedient children; and if they cannot secure the proper obedience and respect of those to whom it is their duty to minister, by their Christian lives and holy examples, earthly rank will

avail them nothing. A mere outward respect for military rank on the part of the soldier will never, in any degree, tend to open his heart for the reception of heavenly precepts. Nay, if he is forced to manifest by his actions a respect which he does not feel, it will result in his deliberately closing his ears against every word of instruction which the chaplain attempts to impart, and thus render his usefulness at an end forever.

The question of rank is therefore of little importance to the chaplain who labors faithfully to advance the kingdom of his Divine Master, and be the humble instrument in God's hands of rescuing sinful souls from impending destruction, and of implanting in human hearts true repentance and the seeds of faith and love, and all heavenly virtues. He knows that a consistent walk in life, and a practical exemplification in himself of the holy precepts of the gospel, will secure for him at all times the respect of those with whom he is thrown in constant contact. And he also knows that uniform kindness, gentleness, and an affectionate interest in the temporal and spiritual welfare of the soldiers under his care, will secure their love and esteem; and these will be always accompanied by obedience in all cases where obedience is to be desired.

It cannot therefore fail to exert an injurious effect upon religion, and hinder the progress of the gospel, when those who are looked to as examples in humility, and deemed to be above the love of earthly power and distinction, are found contending about questions of rank, and seeking to exert an authority which was never claimed by Him who has emphatically said: "My kingdom is not of this world." (John, viii. 36.) The chaplain's business is to preach, persuade, reprove, and exhort, but not to command; and it is a virtual lowering

of his office, an apparent laying aside of the high and holy commission which he has received from God, when he seeks to accomplish in any degree, by means of military authority and rank, that which alone can result from the outpouring of the Holy Spirit on faithful and humble labors in the Redeemer's service.

The chaplain, then, who seeks only the honor and glory of his Divine Master, will not for a moment suffer questions of rank and position to draw off his heart from the work which is ever before him. He will feel that he already possesses a higher rank than the most exalted earthly power can bestow; and in the humble consciousness of this fact, he will put forth all his energies, and live and labor only to point out to those wandering in the darkness of sin and corruption, the straight and narrow way that leadeth to eternal life. Let these objects be manifested as the chief end and aim of all his labors; let it appear to those among whom he moves that love to God, and an earnest desire to win souls to Christ, occupy the first place in his heart, and he will secure the respect, even if he cannot succeed in gaining the love and confidence, of those who persist in rebelling against their heavenly King. For the continual exemplification of the Christian virtues, and the manifestation of an earnest desire to benefit the souls of his fellow men, will gain for the chaplain concessions, on the part of those who are hardened in sin, such as never would be yielded to rank alone. If then, chaplains would exalt their position and elevate their office in the eyes of the soldiers, the officers, and the world at large, they must put from them all thought of military rank and authority, and throw their whole heart and soul into the work which is before them. Let them prove their earnestness by their faithful and unwearying labors; let them produce conviction in the

hearts of others, by showing how deeply their own hearts are impressed and influenced by the truths which they proclaim; and let them, in causing the light of their good example to shine before men, prove the reality of their faith and hope, and glorify their Father which is in heaven. To be thus ever employed, to be continually striving to advance God's glory and kingdom, will create in the heart of the faithful chaplain the joyous consciousness that whatever position man may assign him, he holds an office which has been conferred upon him by the great Jehovah, and which gives him rank with the angels in heaven.

III. The "Army Regulations" prescribe no uniform for chaplains. An order, however, has been issued by the Secretary of War, to the effect that the dress of chaplains shall consist of a plain black, military frock coat, with one row of nine black buttons, and plain black trowsers. Small staff-buttons may, with propriety, be worn on the vest, which should be single-breasted, buttoning up to the throat; nine buttons is the proper number. The cap commonly worn by chaplains is the same as that prescribed for staff officers. Sometimes a black felt hat is used, with black and gold cord and tassel.

The propriety of having a plain uniform to designate chaplains is apparent to all; but there is a natural repugnance in the human heart at beholding a minister of Jesus Christ arrayed in all the habiliments of war, and wearing the insignia of military rank and authority which does not belong to him. The love of display in dress which seemed to be manifested by a number of our regimental chaplains during the early stages of the war, has contributed much toward creating a prejudice against

chaplains as a class, which has not yet disappeared, though the cause has, in a great measure, been removed.

The recent legislation of Congress, in requiring certain forms to be complied with, preparatory to receiving the appointment of army chaplain, and ordering all chaplains who have not been appointed in conformity therewith, and who have not been found faithful to their duties, to be mustered out of the service of the United States, has been the means of bringing a superior class of men to the work of preaching "Christ crucified" to those who have girded on their armor for the defense of their country. And, therefore, the question of dress is now regarded as a matter of secondary importance; and the sight of a chaplain arrayed in the uniform of a captain, with shoulder-straps, and sword and belt, and sash, and revolver, is one of rare occurrence.

The weapons of the chaplain's warfare are not carnal, but spiritual; and he is not liable to be called upon to use a weapon, even in self-defense. His place, if in the battle-field, is with the wounded and the dying; and though the swift messengers of death may whistle around him, even to endangering his life, he will heed them not, if faithful to his duty; but will be totally absorbed in the glorious occupation of whispering in the ears of the departing soul, the blessings of the redemption, and telling of that precious blood which was shed to take away the sins of the world.

CHAPTER IV.

MANNER OF OBTAINING AN APPOINTMENT AS HOSPITAL CHAPLAIN.

THOUGH hospital chaplains have been placed under the orders of the Surgeon-General, he has nothing to do with their original appointment. The President alone has the appointing power. Applications therefore, must, in all cases, be addressed to him, accompanied by a testimonial as to moral character and fitness, in the following form :—

We, the undersigned accredited ministers of _____ Church, (or denomination,) do hereby certify that _____ is a regularly ordained minister of said Church, of present good standing, and we do hereby recommend his appointment as a Chaplain in the United States Army.

_____, 186.

This testimonial must be signed by some authorized ecclesiastical body, or by not less than five accredited ministers of the religious denomination to which the applicant belongs. When signed by an ecclesiastical body, the wording of the testimonial will be changed accordingly.

CHAPTER V.

TRIALS AND DIFFICULTIES OF CHAPLAINS

IT is almost impossible for one, who has not entered upon the office of an army chaplain, to form any just conception of the difficulties which surround his path, in his efforts to perform faithfully the duties of the sacred commission with which he is entrusted. And too often, alas ! does it happen, that many who have entered upon the work in all sincerity of purpose, yet lacking that prayerful spirit, and deep and abiding faith, which will bear its possessor over all obstacles, pause with dismay at the contemplation of the many difficulties and discouragements which continually meet them, and suffer themselves to rest satisfied with the mechanical performance of a few ministerial duties. To no class of men, therefore, does the exhortation of the Apostle apply with greater force than to army chaplains : "Thou therefore, my son, be strong in the grace that is in Christ Jesus. Thou therefore endure hardness, as a good soldier of Jesus Christ." (2 Tim. ii. 1-3.) From the truly conscientious mind, which fully realizes the responsibility, the trials, the hinderances, the crosses, and the embarrassments connected with the office in question, all thoughts of temporal ease and comfort must forever be excluded. Take all the discouragements, impediments, and trials of faith inseparable from the lot of the parish pastor, and increase them tenfold, and we can

then form some conception of the difficulties with which the Christian minister has to contend, who devotes himself to the work of preaching the everlasting Gospel of Jesus Christ in our hospitals and in our camps.

I. The first of these, is the almost universal absence of all religious feeling on the part of the officers. It is true that an actual opposition to religion is not often manifested—although even this is sometimes the case—but so general an indifference to the great truths of religion is displayed on the part of those whose duty it is to command, that the work of bringing effectively before the minds of the soldiers the great truths of salvation is rendered doubly difficult to the faithful chaplain. The soldier, who, in a great degree, looks to his superior officers for guidance, and seeks in many points to secure their good opinion and approbation, gives himself but little concern in regard to the duties of religion and the attendance of the religious services of the camp or hospital, when he sees them, in too many instances, totally regardless of all religious obligations, and absenting themselves habitually from the worship of God, and the preaching of His Holy Word. And often, too, the example of common morality is wanting. Oaths and profane language, which even the laws of gentility and refinement forbid, are daily and hourly uttered, in utter defiance of the third Article of War, by those whose duty it should be to lead the men of their command not only to battle, but also to moral improvement, and to all that is refining and elevating, in thought and action. In view of these facts the position of the chaplain is peculiarly difficult. In the ordinary duties of the parish minister, he has always the influence and co-operation of many of the members of his flock. In every congregation are Christian men and women, who, by their

pious lives and conversation, their holy walk through life, their zeal and earnestness in all things connected with the service of God, hold up the hands of their pastor, and cheer his heart amid the many discouragements which belong to the Christian minister, no matter what position he may occupy. These may be called leaders in the congregation, and their position and influence are generally such that their hearty co-operation and sympathy render the labors of their pastor doubly efficacious. But the army chaplain, in the great majority of cases, has none of these helps and encouragements. He must labor alone, and labor, too, under the consciousness, that instead of possessing the Christian sympathies and well wishes of the officers, with whom he is thrown in constant contact, his office is regarded by them as possessing no importance whatever, or, what is still worse, as a necessary evil, the result of a concession, on the part of the government, to the prejudices of the Christian portion of the community.

Such, therefore, being the case, it is at once evident that the chaplain has serious difficulties to contend against at the very outset of his work. The non-attendance of the officers at the public services of religion cannot fail to exert a corresponding effect upon the men. And, therefore, it is evident that the chaplain's work must begin with the officers. He must gain their confidence and respect, and this must be done by exemplifying in his own life and conversation the practical working of those sublime truths which he seeks to impress upon them. For it is an undisputed fact, that no matter how much men may be opposed to religion, no matter how great may be their indifference to, and neglect of, the Christian virtues, no matter how much they may be disposed to scoff at, and ridicule, the teachings of the

perfect law of love, they cannot fail to respect and admire the holy and consistent life which practically exemplifies the precepts of the blessed Gospel.

II. But here a second difficulty presents itself. In order to gain this end, two extremes must be avoided ; on the one hand, that of giving to religion an undue austerity, of clothing it in dark and gloomy habiliments, and of impressing upon everything with which it comes in contact a sombre and melancholy hue ; on the other, of making it secondary to lighter and more naturally engrossing subjects, and keeping it ever in the background, where only faint glimpses of its existence can be occasionally obtained ; or, in other words, as the chaplain must ever present in himself a living embodiment of his office, he must so regulate his deportment and intercourse with his fellow officers, that in his conduct and bearing he shall neither be open, on the one hand, to the charge of cant, nor, on the other, to the imputation of levity. He must be cheerful, yet grave ; affable, yet dignified ; sociable and courteous, without undue familiarity ; entering at all proper times into the innocent amusements and recreations of his companions, and manifesting at all times an interest in their welfare, and that kindness and amiability of heart and temper which never fail in the end of winning the affection and confidence which they strive to gain.

III. The third difficulty is one in which officers and men are alike concerned, and this arises from the nature of the chaplain's office, and the subject-matter of his teaching. The whole scope of his mission comes in immediate contact with latent and deep-rooted prejudices. The exercise of his divine commission arrays at once against him all the strongest feelings of proud and rebellious human nature, and instead of, from the very na-

ture of his office, being regarded as a friend by his fellow sinners, he becomes, to use the language of St. Paul, "their enemy, because he tells them the truth." (Gal. xiv. 16.) The sacrifice of so many cherished objects of sinful affections, which, in his Master's name, he is compelled to demand; the exhibition of those high and heavenly virtues of affection, so distasteful to the human heart, which he, to be faithful to his trust, must call upon them to make; the confession of sin, and the renunciation of sinful pursuits and actions, so humiliating to the proud spirit of man, which, by his divine commission, he is forced to urge and require, are all calculated to excite in the carnal mind a repugnance to the divine message, and an enmity to him who delivers it. And a consciousness of this fact is often calculated to hinder the chaplain in the prosecution of his work. There is a false tenderness, which manifests itself, to a greater or less degree, in almost every individual, in flinching from the announcement of unpleasant truths. And therefore the chaplain, in many instances, only succeeds in performing his duty by a painful effort. And at other times, his work is done reluctantly, and with languor and coldness of heart, which, in the end, may result in a gradual loss of relish for his duties, a disposition to excuse himself from their performance, and a final sinking into a state of indifference or despondency. Or the effect of this opposition to his teaching may, if not prayerfully and effectually guarded against, be the means of engendering a proud, selfish, and defiant spirit, which looks more to gaining a victory over its opponents, than to performing meekly and faithfully the will of the great Author of salvation.

Again, the occupations and thoughts of the officers and men are naturally opposed to religion. They are

removed, as it were, from many of the refining and restraining influences of home; and the tendency, particularly of those whose lives and desires are undisciplined, is to give way to their natural impulses, and indulge, as far as is practicable, their sinful propensities. Added to this are the duties of the camp, which are ever arduous, and involve hardship and exposure. Daily drills must be gone through with, daily parades must be made, arms and accoutrements kept clean and in order, fatigue duties must be performed, sentinels must stand at their posts in rain, and snow, and cold and weariness; and when these duties are for the time being ended, the disposition of all is to seek rest in utter idleness, or to strive to pass away the time, which hangs heavily on their hands, in whatever amusements may present themselves. And therefore, the hours which they are called upon to devote to religious exercises or religious duties, they regard as so much time taken from their periods of rest and relaxation.

Combined with all this, is also the want of respect for the Lord's Day, which has always been manifested in the army, though it is hoped that the Christian proclamation of our good President on the observance of the Sabbath in the Army and Navy may be the means of producing a better state of things in the future:—

EXECUTIVE MANSION, WASHINGTON, }
Nov. 15th, 1862. }

“The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best

sentiments of a Christian people, and due regard for the divine will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer, nor the cause they defend be imperiled, by the profanation of the day or name of the Most High. At this time of public distress, adopting the words of Washington in 1776, 'Men may find enough to do in the service of God and their country, without abandoning themselves to vice and immorality.'

"The first general order issued by the Father of his Country, after the Declaration of Independence, indicates the spirit in which our institutions were founded, and should ever be defended.

"The General hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier, defending the dearest rights and privileges of his country.'"

That great and good man, Gen. McClellan, when in command of the Army of the Potomac, fully realized the obligation to keep holy the Lord's day, as his general order, dated Sept. 6th, 1861, will show.

GENERAL ORDERS, No. 7.

"The Major-General commanding desires and requests that in future there may be a more perfect respect for the Sabbath on the part of his command. We are fighting in a holy cause, and should endeavor to deserve the benign favor of the Creator. Unless in the case of an attack by the enemy, or some other extreme military necessity, it is recommended to commanding officers that all work should be suspended on the Sabbath; that no unnecessary movements shall be made on that day; that the

men shall, so far as possible, be permitted to rest from their labors; that they shall attend divine service after the customary Sunday morning inspection; and that officers and men shall alike use their influence to insure the utmost decorum and quiet on that day. The General commanding regards this as no idle form; one day's rest in seven is necessary to men and animals: more than this, the observance of the holy day of the God of mercy and of battles is our sacred duty."

Again, on the twenty-seventh of the following November, Gen. McClellan issued another order of a similar character: "The Sunday morning company inspection, prescribed by Article Thirty, Revised Army Regulations, will hereafter be made at eight o'clock A.M. Congress having by law provided for the employment of chaplains for the army, it was no doubt designed, and the General commanding directs, that no officer place obstacles in the way of a proper exercise of the functions of their office. It is therefore ordered that, in future, the Sunday morning services will commence at eleven o'clock, unless manifest military reasons prevent. Commanding officers will see that all persons connected with their commands, when not on guard or other important duty requiring their constant attention, have the opportunity afforded them of attending divine service."

But to return to our subject. The effect of large numbers of men being thrown constantly together is always inimical to the cultivation and growth of religious feelings. In the absence of all softening and refining influences, the thoughts and desires are freed from many wholesome restraints, and habits of profanity and dissipation are readily acquired, and indulged in. A

certain degree of recklessness, which, in the first instance, is often assumed, becomes in the end habitual; and many of the incentives to morality which guided and controlled the thoughts and actions at home, are entirely lost sight of amid the many temptations and inducements to sinful indulgence which are peculiar to military life. So that it is at once apparent that the same men who were in the habit of attending public worship, and listening attentively to the preaching of the gospel at home, are soon removed in a manner beyond the reach and influence of the chaplain, after having been subjected to the evils and hardening temptations which surround the pathway of the soldier.

IV. A fourth difficulty with which the chaplain has to contend, arises from the want of facilities for the successful performance of his duties. In order to hold public services for the worship of God and the preaching of His word, suitable places, where all who desire to attend may be comfortably seated, should be provided. During certain seasons of the year, this want is not so keenly felt; for the men can be collected in the open air, and all who will, may come within the sound of the words of the blessed Gospel. But when winter comes, with its frosts and snows and chilling rains, this manner of worship must be abandoned. What plan is then adopted? Alas! in too many instances, the public preaching of the gospel must cease with the approach of winter; for few camps are in the possession of chapel-tents, and where these do exist, they are the result of private benevolence and liberality. Our government, so liberal in providing for the temporal comfort of its officers and men, seems to have forgotten that there are spiritual wants to be supplied; and while furnishing tents for dwellings, for hospital purposes, and for store-

houses, provides none for the worship of the great and omnipotent Jehovah. And the same difficulty is felt in our hospitals. There is no law which sanctions the erection of chapels, and, therefore, the chaplain has no settled place for his public ministrations; but must be content with collecting a few men together in some small dining-room,* or in holding his services in whatever place which, for the time being, may present the greatest facilities.

These are some of the principal difficulties against which army chaplains have to contend; and they are difficulties which, in most instances, are not easily surmounted. And yet the life of the faithful and conscientious chaplain is not one of continual gloom and despondency. It has its hopes, as well as its disappointments; its comforts, as well as its discouragements; its sunshine, as well as its shade. He who labors faithfully for Christ, can never be unhappy; and the service of so kind and loving a Master, can never bring with it only sorrow and tribulation.

* Most of our hospitals consist of a number of distinct buildings, having several dining-rooms for the convalescent patients, no one of which is large enough to hold all who are able to attend divine service.

CHAPTER VI.

THE COMFORTS AND ENCOURAGEMENTS OF ARMY CHAPLAINS.

I. IN contemplating the work that is before him, it is of the utmost importance that the chaplain should grasp its whole scope and compass, so that its comforts and encouragements may ever be before the mind, as well as its trials and discouragements. The sorrows and disappointments which meet him in the faithful discharge of his duties, have their corresponding joys and consolations, so that he may be truly said to exemplify in his ministerial life the language of the Apostle, "as sorrowful yet always rejoicing." A happy equilibrium is, therefore, at all times maintained in his heart, which invigorates his efforts, and fills him with the endurance and perseverance resulting from patient and abiding hope. If, then, he has, on the one hand, the opposition of the natural man, the averseness of the human heart to receive the truths of religion, the temptations of Satan, and the humiliating sense of his own weakness and insufficiency and shortcomings, to contend against; he has, on the other hand, the sense of the dignity of his office, the consciousness that he is an ambassador of Christ, that he labors for His honor and glory, and has the promise of His strength and support, to encourage and sustain him, and urge him on to ceaseless and untiring efforts in his Master's service.

II. And besides this he has the contemplation of the fruits of his ministry to furnish him a cause of rejoicing. And he is willing, if he realizes the importance of his office, and the value of immortal souls, to toil without ceasing, and labor without becoming discouraged, if the salvation of but *one* soul result from the efforts of a lifetime. Who would not suffer and endure, and face trials and discouragements, to be the means of furnishing a theme for joy to the angelic inhabitants of heaven? for we are told in God's Holy Word that "there is joy in heaven over one sinner that repenteth." (Luke, xv. 10.) And when the faithful chaplain is permitted, in God's mercy, to see a soul brought to a sense of its sinfulness, and seeking peace and forgiveness, and the hope of heaven by faith in a crucified Saviour, through his humble instrumentality, he has a source of joy within his heart which all the wealth and honors of a sinful world combined could never afford him. Truly such a one can exclaim in the spirit, if not in the language of the celebrated English Archbishop Williams, "I have passed through many places of honor, both in Church and State, more than any of my order in England for seventy years before; but were I assured that by my preaching I had converted but one soul unto God, I should herein take more comfort than in all the honors and offices that have ever been bestowed upon me."

III. And there is also the comfort which is derived from the consciousness that he is seeking to benefit his fellow men. "The testimony of a good conscience" is the invariable result of disinterested efforts to secure the happiness of others; but when these efforts are put forth in the cause of Christ, when toil and self-sacrifices are endured in the endeavor to raise degenerate souls from the depths of their abasement, and call forth into

active exercise the higher and active principles of humanity, the work becomes doubly productive of the fruit of joy to the chaplain's heart. And besides this, the very nature of his work brings its peculiar advantages to the laborer in furnishing sources of consolation. It draws around him those to whom he has pointed out the road that leads to eternal life; it calls forth the sympathy and love of those whom he has been the humble means of causing to realize the riches of Christ's love, and the infinite blessings of the Redemption. And he knows full well that the heart-felt prayers of such are ever ascending to the throne of grace for his temporal and spiritual welfare. In these sources of consolation he finds the fullest compensation for the scorn of the ungodly, the opposition of the unbelieving, and the indifference of the worldly; for they are the secret springs of many an hour of comfort and enjoyment, and which bear him on successfully through trials and discouragements.

IV. There is also a source of consolation which arises from the consciousness that the work which the chaplain is called upon to perform, is similar to that which his Divine Master loved most to engage in, while carrying out the objects of His glorious mission to lost humanity. The Gospel tells us that Jesus Christ "went about doing good;" and scarcely a chapter can be found in the several narratives of His earthly labors which does not bring Him before us as ministering to the sick and afflicted, and filling mourning hearts with hope and heavenly consolation. So, also, it is with the chaplain. His office brings him in constant contact with the sick and suffering; and if he cannot, like his Divine Master, restore their bodies to health and strength, still, like Him, he can speak of the glorious promises of the Gos-

pel, and tell of eternal mansions where tears are never seen, and sighs are never heard. The providence of God, in bringing so many souls within the range of the Holy Gospel, gives to the chaplain the blessed privilege of proclaiming heavenly truths to some, perhaps, who hear them for the first time from his own lips. And in his daily ministration among the sick and wounded in the hospital or camp, his heart is cheered by calling to mind the fact that he is permitted to perform the office of the "Good Samaritan;" and in the consciousness of his high and holy occupation, can almost imagine that he hears the voice of the Saviour addressing him beside the sick-bed of some suffering soul, "Take care of him, and whatsoever thou spendest more when I come again I will repay thee." (Luke, x. 35.)

V. But there is yet another source of comfort, which is the crowning-point of all the chaplain's hopes and joys, and this is the prospect of the glorious and eternal rest which is before him, when all his labors shall be ended. The Word of God is full of blessed assurances to the faithful shepherd of Christ's flock. And when he contemplates that heavenly promise, "They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever," (Daniel, xii. 3,) he can never despond, however many discouragements and hinderances cluster around his path. Let, therefore, his work be difficult and disheartening, is not every encouragement, every hope of success, every guarantee of a triumphant result, crowded into that single promise of the Master, "Lo, I am with you always, even to the end of the world"? (Matt. xxviii. 20.)

These, then, are some of the chaplain's comforts and encouragements; and they are enough to urge him on

to increased exertion and devotedness, and at every step of his path of duty to fill his soul with patience, perseverance, and steadfast hope, and cause him, no matter how great may be his trials, or numerous his difficulties, to "thank God, and take courage."

CHAPTER VII.

THE QUALIFICATIONS OF ARMY CHAPLAINS.

THE office of ambassador of Christ is, in one sense, the highest which can be held by mortal man ; and, therefore, the position of chaplain possesses in itself a dignity which belongs not even to those who rule in the councils of nations, and preside over kingdoms and empires. This, to the great majority of men, may appear a strong assertion, and may be also regarded as claiming for the chaplain a position which is inconsistent with the meekness and humility which we look for in the minister of Jesus Christ. But, if we admit the power and majesty of the great Jehovah, if we acknowledge the homage and obedience which we owe Him, if we consider the infinite value of immortal souls, and the importance of everything connected with their well-being in the world to come, then we must also admit the great dignity of the office of him who is sent by that Omnipotent Being on an embassy of love and mercy to His rebellious people. For we cannot consistently acknowledge the existence and glory of God, and yet, at the same time, look down with contempt upon, or seek to lower the office, of those whom He has commissioned as His messengers to make known His will and proclaim his promises to a sinful world, to which He has offered salvation, through the poured-out blood of His only begotten Son.

But in order to show more clearly the truth of the

position which we have assumed, let us compare the functions of the chaplain, as Christ's ambassador, with those of the men who hold high rank and position in the political world. What are the duties of the colonel of a regiment? He must see to the temporal wants of his men, that they are properly clothed, and fed, and sheltered. He must prepare them, by constant exercise and practice, for the work which they have undertaken to perform. He must lead them on to meet the enemy, and yet, at the same time, prevent them from being suddenly exposed to the innumerable messengers of death which howl over the field of battle. But the chaplain has a higher and nobler duty to perform. He watches over the spiritual welfare of those entrusted to his care; supplies food for the mind; tells of robes of righteousness as coverings for the soul; points out a refuge and a hiding-place from the storms and tempests of a sinful world; and leads on in an attack against the enemies of God, in which victory will result in eternal blessedness to the triumphant soldiers of the cross.

And what is the result when we compare the office of chaplain with that of those who rule over nations? What are the end and aim of the latter? To enforce the laws which restrain the wicked and protect the upright in peace; to preserve the property and homes of their citizens from the encroachments and depredations of the lawless and the vile. But the chaplain, in the exercise of higher and sublimer functions, seeks to protect the souls of those committed to his care from the attacks of vice and the assaults and temptations of the devil. And besides this, he inculcates the heavenly virtues, proclaims truth, exhorts to faith, temperance, and chastity, and urges the attainments of those blessings whose possession exalts the soul to the companionship

of angels and glorified spirits, and whose final loss will plunge it into the lowest depths of eternal wretchedness and despair. And in addition to all this, as the dispenser of the Sacraments of God, he is the means of bringing the penitent believer into a holy covenant with his Saviour, and of spreading out before the soul, which hungers and thirsts after righteousness, the sacred emblems of a Saviour's death and passion.

Such, then, being the dignity of a chaplain's office, it is plain that he who aspires to that office should possess all the qualifications which its successful exercise demands. What, then, are these qualifications? The same, in most respects, which belong to the general work of the Christian ministry. For the chaplain must necessarily be a pastor, an adviser, an instructor, and a holy example to the flock over which he watches. And, as his charge is composed of materials which render his work more difficult than that of the parish pastor, it is evident that he must possess, in an eminent degree, all the qualifications which belong to other ministers of Jesus Christ.

I. First, and foremost in the list of these, should be placed, A DIVINE CALL. To preach the Gospel of Jesus Christ, the chaplain must not merely *go*, but must be *sent*. In the Old Testament the prophets, who went forth to proclaim the will of God to His people, were always *sent*. They fulfilled extraordinary vocations, and therefore it was necessary that they should be endowed with extraordinary powers. The preface to all their sermons was, "Thus saith the Lord." And, therefore, it was absolutely essential that they should be clothed with divine authority, in order to constitute them truthful exponents of the will of the great Jehovah. The same rule of authority applies to the ministers of

Christ under the new dispensation. Indeed, all the laws of reason support this position. The chaplain, in the exercise of his sacred functions, sustains the character of herald, steward, messenger, watchman, ambassador; none of which can, for a moment, be regarded as consistent with any self-constituted authority. For a herald must be sent forth upon his mission; a steward must receive his appointment; a messenger must have the message which he is to deliver, confided to him; a watchman must have his peculiar duties assigned him; and an ambassador must be furnished with his credentials; all of which presuppose an authority superior and extraneous to the individual who appears in any one of these capacities. No man can, therefore, truly exercise in any degree or capacity the office of Christ's minister, unless he be first called by Him in whose name and by whose authority he professes to speak. And, therefore, it is that the apostle puts the question in regard to such, "How shall they preach except they be sent?" (Romans, x. 15.)

But what are some of the indications of this divine call? In regard to the various vocations of life, the choice is generally regulated by such questions as, Which are we most fitted for? In which direction do our capabilities and inclinations and preferences lead us? In what particular sphere or occupation do we believe that we can be most useful? What will tend to our well-being and happiness? So, also, in regard to entering upon the work of the chaplain, the questions should be addressed seriously and prayerfully to the heart and conscience: Am I fitted for the peculiar features of this work? Can I be more usefully employed in this than in some other field? Is it only a sincere desire to win souls to Christ that impels me to make

choice of this particular sphere of duty? These are, of course, additional points to those which belong to the divine call to the general work of the Christian ministry, and presuppose the whisperings of the Holy Ghost which speaks with power to the soul, influencing the will, directing the judgment, and filling the heart and mind with an uncontrollable longing to proclaim the riches of a Saviour's love to those who have rebelled against Him.

A conformity of the soul to the peculiar characteristics of the chaplain's work is, under certain circumstances, an evidence, then, that a divine call has been experienced. This is, in a great measure, indicated by a desire for this peculiar field of duty; for desire, when under the influence of the Holy Spirit, never exists where a fitness for the work desired is wanting. Indeed, it would be inconsistent with our own ideas, as well as with the revealed nature of the divine dweller in the hearts of men, to suppose that He would create in the soul a longing to enter upon the performance of any duty, for which there was no natural adaptation of the talents and faculties. There must be the same spirit of desire in the heart of the chaplain, as that which animated the prophet Isaiah, when, in answer to the inquiry of the Almighty, "Whom shall I send, and who will go for me?" he replied, with eager earnestness, "Here am I, send me." And this desire must spring from love, love of God's glory, love for the souls which Christ died to redeem, love for the work itself, because it is God's work, designed and performed for the sole purpose of extending His kingdom, and proclaiming His attributes and infinite perfections.

It was this *desire of His work* which formed a peculiar feature in the ministerial character of our Lord

Jesus Christ. His meat and drink were, He tells us, to do the will of His father. And, therefore, in this connection, the word desire implies a great deal more than the general disposition of all Christians to promote the glory of God. It comprehends an ardent longing, the burning of an internal fire which refuses to be pent up in the heart, but seeks vent by rising above all difficulties, and shrinking from no sacrifices, trials, or discomforts, which the successful performance of the great and glorious work demands.

Such must be the desire of the chaplain for his work, if he would experience in the heart a consciousness of a divine call. He must feel that on entering upon his new labors he has been influenced by no mere love of change; that he has been urged on by no hope of rendering his ministerial duties lighter; that he has been tempted by no wish of elevating his worldly position, or of increasing his worldly substance; but that all his hopes and motives are only such as spring from a pure and disinterested desire to do the work of his divine Master in what appears to him a wider and more extended field of usefulness.

Intimately connected with the desire for the chaplain's work is **FITNESS FOR THAT WORK**; and as we have already expressed our belief that the Holy Spirit, as a general rule, does not impart desire where there is no fitness, we may safely regard this point as one of great importance in determining whether or not a divine call has been experienced. We do not wish to be understood as asserting that fitness, in itself, is a reliable indication that such is the case, for there are doubtless many eminently qualified for the work who feel no inclination whatever for making choice of this peculiar field of labor. But the idea sought to be conveyed is this, that

when a desire for this particular sphere of ministerial duty is experienced, the question of fitness is one of great importance, in deciding whether that which is regarded as a divine call is really such, or only the result of some worldly or selfish longing of the human heart.

This fitness is of a twofold character, viz., *intellectual* and *physical*. There must be an aptitude of the mind, as well as of the body. And they are so intimately connected, so necessary each to the faithful and successful performance of the chaplain's work, that the possession of either one in the most eminent degree, will not compensate for the absence of the other.

Under the head of intellectual fitness, or aptitude, are comprehended the talents and acquirements for the work; and these must be of no inferior character. For it is a mistake to suppose that a less degree of mental vigor and acquired knowledge will do for the ministrations of the camp and hospital, than for the work of our parishes and Churches. Our armies are made up, in a great measure, of men who are possessed of thinking minds, and endowed with faculties which have received careful cultivation and training. So deeply was the love of the Union implanted in the hearts of the people of the loyal States, that, at the call to arms, men of all classes and conditions of life went forth to fight under that flag which they had been taught from infancy to love and reverence. And, therefore, it is no uncommon thing to find the professions and higher branches of literature, as well as the mechanical arts, fully represented in our regiments and hospitals. Such men require their judgments to be convinced, as well as their hearts, to be improved; and, therefore, the chaplain must be intellectually able to grapple with and refute the various arguments and objections which are often brought forward against the

religion which he proclaims, as also to put to silence the scoffs and cavilings of the blasphemers and the skeptic.

And again, the intellectual powers and acquirements of the chaplain should be such as to secure the respect of those among whom he labors. For no matter how pure and exemplary may be his life and conversation, he will assuredly fail to obtain this, if ignorance and want of cultivation characterize his private intercourse and public teaching. Those who are taught, naturally look up to their teachers; and in proportion as a feeling of respect is manifested toward those who prove their ability to hold and maintain the position of superiority, which, by their office of teachers, they necessarily assume, so also, in like manner, are disgust and contempt openly displayed when there are only to be found ignorance and mental weakness, where intellectual vigor and education are naturally expected.

It is not the intention of the author, in thus speaking, to exalt talent above piety. The wisdom and learning of all the world combined, will furnish no evidence of a divine call, where the deep and sincere religion of the heart is wanting. And he who enters upon any branch of the ministerial work simply because he imagines that he has talents and capacities for the work, commits a sin similar in kind, if not in degree, to that of Simon Magus. The latter sought to purchase the gift of God with money, while the former seeks to buy the office of Christ's ambassador with the price of his intellectual powers, capabilities, and acquirements. In speaking, therefore, of mental powers and attainments as a qualification for the successful performance of the chaplain's work, practical piety is always presupposed; for this is the foundation of all his efforts, and the active principle by which the whole machinery of duty is kept in vigor-

ous and continual motion. Says the apostle, "Add to your faith knowledge," (2 Peter, i. 5;) knowledge of God, knowledge of His Holy Word, knowledge of the characteristics of the human heart. Without such knowledge, piety in the chaplain will only lead to wild theories and fanaticism. To be successful in his work the chaplain must be a sound teacher, intellectually able to unfold with plainness and simplicity all the doctrines of religion, and to expose the temptations, the fallacious maxims, and the snares and follies of the world and Satan. It is a most pernicious error to suppose that sincerity of heart and purpose, love to God, and an earnest desire to promote His honor and glory, can supply the want of intellectual capacity and knowledge on the part of the chaplain.

The intellectual qualifications, then, of the chaplain, may be summed up as follows: A good degree of mental vigor, a readiness to comprehend and grasp whatever may present itself, a clearness of ideas, and of manner of expressing them, a fair amount of general information, in addition to a thorough knowledge of the Bible, and the great truths which it inculcates, a good memory, self-possession, and a heartfelt conviction of the greatness of his work.

There is, also, a physical fitness necessary; and this is of as much importance in determining the indications of a divine call, as intellectual fitness; for it is just as contrary to our ideas of the nature and attributes of the Holy Spirit to suppose that He would call to the chaplain's work one who is incapacitated, by want of bodily strength and powers of endurance, for the performance of his arduous duties, as one who is mentally unfit to exercise the functions of so high and holy a calling. Physical fitness is, therefore, of great moment in de-

termining the question of a divine call, as far as the peculiar duties of the army chaplain are concerned. For it must be borne in mind that certain conditions of health and of the vocal organs, which may do for the work of ordinary parishes, will be entirely valueless under the totally different circumstances and situations in which the army chaplain often finds himself. The chaplain is necessarily exposed to hardships and fatigue. He must march with his regiment in storm, as well as in sunshine, in cold and in heat. Oftentimes he is compelled to pass whole nights and days in the field without any adequate shelter from the inclemency of the weather. He must bear all the fatigues of long and tedious marches, spending hour after hour in the saddle, and often suffering the pangs of hunger and thirst. His religious services must, for the most part, be held in the open air, beneath a blazing sun in summer, and a cold and chilling sky in winter. In addition to this, he is continually called upon to witness scenes of bloodshed and suffering, and to be a spectator of many of the horrors and heart-rending scenes of war. Now to be able to endure all these, requires a constitution and physical fitness which are by no means necessary for the successful performance of the work of the parish minister. For it is evident that a degree of strength of body and of voice which will enable its possessor to perform the work of the ministry in positions where he may, in most cases, choose his own time for the accomplishment of his different duties, and preach the Gospel of Christ in some church well warmed in winter and thoroughly ventilated in summer, will never do for the fatigues and hardships and exposures of the camp, where the great truths of religion must be proclaimed beneath the open canopy of heaven.

The chaplain must also possess a strong nervous system, for he is often called upon to witness painful surgical operations, and to whisper the consolations of Christ into the ears of the mangled and dying, amid scenes of carnage and intense agony of mind and body.

We have thus considered *desire* and *fitness* as furnishing indications of the most important qualification for the chaplain's work, viz., *divine call*. There are other qualifications which are intimately connected with this, and which are also to be taken into consideration in determining its existence, but which are of so much weight in themselves as to deserve separate paragraphs for their discussion.

II. Another important qualification for an army chaplain is **EARNESTNESS**. And this is in his case peculiarly essential, because the many hinderances and discouragements, which are inseparable from the particular sphere of labor of the chaplain, would cause him to languish in the performance of his duties, did not earnestness of purpose urge him on to surmount every difficulty, and overcome every obstacle. To him, therefore, the exhortations of St. Paul to Timothy apply with peculiar force, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus," (2 Tim. ii. 1;) "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine," (2 Tim. iv. 1;) "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (2 Tim. iv. 5.) As Christ gave himself for His people, so should the chaplain give himself up heart and soul to his work, and by the exhibition of his zeal and faithfulness and persever-

ance, cause those to whom he ministers to realize that he is a gift of God to them, bestowed for the sole purpose of raising their souls above the degrading things of the world, and leading them along the paths of holiness and peace.

The chaplain's work admits of no cessation, for he has so much to accomplish, so wide a field in which to expend his energies, that he cannot afford to lose a moment from the many duties which continually press upon him. He should be a laborer, not a loiterer in God's vineyard; not doing his work with a reluctant heart, or from a mere sense of duty, but giving himself entirely and freely and cheerfully to Jesus Christ, and the ministry of His word. The life and happiness of the chaplain, should be the glory of God, and the salvation of the souls entrusted to his spiritual care. He is set apart for the peculiar duties which he undertakes to perform. He is in the strictest sense the property of God, and therefore has no right to "entangle himself with the affairs of this life," or to be devoting his time to the consideration of questions of rank or authority, or other selfish matters of secondary importance. His business is with soldiers, and anything which tends not to promote their bodily health, temporal comfort, and spiritual welfare, is plainly out of his sphere of duty and usefulness. It should, therefore, be his aim and determination to refrain from all pursuits and employments which cannot be made subservient to the proper performance of his duties. All his efforts must be stamped with devotedness to his sacred calling; all his actions must bear conclusive testimony that his heart is in the work which he has undertaken; and these must at all times show, to use the language of Bishop Burnett, "the entire dedication of the whole man, of his time and labor, and the separating

himself from all other cares, to follow this one thing with all possible application and zeal." His work must not be viewed in the light of an ordinary profession, in which certain services are to be rendered for certain considerations, but as labor freely bestowed for the sake of Him "who giveth to all men liberally, and upbraideth not." (James, i. 5.) Like his divine example, he should ever be engaged in the performance of his Father's business, and for the accomplishment of this end should avail himself of all lawful means and opportunities, and present the truths which he proclaims so frequently and in such various adaptations to the different capacities of his flock, that none may be able to accuse him in any individual case of indifference or neglect.

It is, therefore, of the utmost importance that earnestness should characterize the labors of the chaplain, for this only will enable him to be "instant in season, out of season," and urge him on to unwearying efforts, and cause him to leave untried no means of gaining the great end for which he continually strives. Wherever there is a soul to be saved, there should he be found, proclaiming the riches of a Saviour's love and mercy, and the efficacy of a Saviour's death and passion. Wherever there is a mourning heart to be comforted, there should the heavenly consolations of the Gospel be poured out by him with an unsparing hand. Wherever a soul is sunk in the depths of contrition and despondency, there should his voice be heard, telling of pardon and peace to those who confess and forsake their sins, and seek forgiveness through faith in a Saviour's atoning merits. Wherever the spirit is preparing to take its departure from this world of sin and sorrow, there also should be heard the whispers of his soothing voice, telling of the bright mansions of blessedness in store for the faithful soul,

when it shall have laid aside forever the cares, the trials, the sorrows, and the corruptions of earth.

Let every chaplain, then, in view of these things, examine well his heart, and ask himself, seriously and solemnly, if his whole soul is consecrated to the work which he has undertaken? And then, if he is really in earnest, and is actuated by no selfish or interested motives, he will meet with difficulties only to overcome them; will never faint or be discouraged, but be ever animated and cheered by the consciousness that he is serving the best and kindest of masters, who will not only comfort, sustain, and encourage him in this world, but will also place upon his immortal brow, in the world to come, a glorious crown of eternal life. "Be thou faithful unto death," are the Master's words to all who serve Him in any capacity, "and I will give thee a crown of life." (Rev. ii. 10.)

III. SPIRITUAL GIFTS AND ATTAINMENTS occupy an important position in the list of the qualifications of an army chaplain. Says the eminent English divine, Mr. Newton, in speaking of the Christian ministry, "None but He who made the world can make a minister of the Gospel." And then he goes on, by way of illustration, "If a young man has capacity, culture and application may make him a scholar, a philosopher, or an orator; but a true minister must have certain principles, motives, feelings, and aims; which no industry or endeavors of men can either acquire or communicate. They must be given from above, or they cannot be received." Such language applies with especial force to army chaplains, for the work which they are called upon to perform may very properly be distinguished from the general work of the ministry, and therefore requires peculiar aptitudes and capabilities on the part of those who engage in it, pecu-

liar, not so much to their nature, however, as in quality and intensity. A fearful responsibility, therefore, rests upon those who enter upon the work, without possessing the spiritual abilities and attainments which its successful prosecution demands. And here it is important to distinguish between human attainments, and spiritual gifts. The former possess great weight, as we have already shown, in determining the chaplain's capacity for his work; but without the latter, they will profit him but little. "Though I understand all mysteries and all knowledge," says the apostle, "and have not charity, I am nothing." (1 Cor. xiii. 2.) Here a single spiritual gift is placed before all the knowledge and human attainments of the world. When, therefore, we consider the many other gifts, the possession of which qualifies the chaplain for his work, it is at once apparent how important a position they occupy in the vast catalogue of qualifications which belong to this responsible and difficult position.

In our Lord Jesus Christ do we behold the perfect pattern of the Christian minister, and though the chaplain with all his efforts, can never hope to come up to such a standard of ministerial perfection, still it should be his constant effort to possess, in some degree, every one of those spiritual gifts and graces which his divine Master exemplified in all their fullness. And this effort should be made through prayer, and the various means of grace which God has vouchsafed His people; for we have the assurance of His own blessed Word, that "Every good and every perfect gift is from above and cometh down from the Father of light." (James, i. 17.) The chaplain, then, should seek to be humble, gentle, compassionate, hopeful, zealous, kind, affectionate, hospitable, liberal. And he must possess, in an eminent

degree, spiritual wisdom. He must be able with skillful utterance to adapt his instruction to the various capacities, circumstances, and occasions which present themselves before him. He must know when to encourage, when to exhort, and when to rebuke; when to probe the wounds which sin has inflicted, and when to administer the healing ointment of a Saviour's merits and forgiveness. As a good workman he must adapt his labor to the materials which are before him. As a good steward he must dispense wisely the stores of his Master's provisions to the various members of his household. He must be able to deal with individuals as well as with congregations. And he must ever speak, not as the deliverer of his own message, and the expounder of his own ideas and principles, but as the "oracles of God," the bearer of a heavenly message, and the proclaimer of the divine will.

And he must also be the possessor of heavenly knowledge, a knowledge which not only is sufficient for the necessities of his own case, but extends far beyond, even to the wants and requirements of every individual soul placed under his charge. "It is," to use the language of Dr. Owen, "such a comprehension of the scope and end of the Scriptures, of the revelation of God therein; such an acquaintance with the system of particular doctrinal truths in their rise, tendency, and use; such a habit of mind in judging of spiritual things, and comparing them one with another; such a distinct insight into the springs and courses of the mystery of the love, grace, and will of God in Christ, as enables them, in whom it is, to declare the counsel of God, to make known the way of life, of faith, and obedience unto others, and to instruct them in their whole duty to God and man therein. This the apostle calls his 'knowledge

in the mystery of Christ,' which he manifests in his writings. For as the Gospel, the dispensation and declaration of which is committed unto the ministers of the Church, is the 'wisdom of God in a mystery,' so their principal duty is to become so wise and understanding in that mystery, as that they may be able to declare it to others, without which they have no ministry committed unto them by Jesus Christ." There never was, and never will be, a parish composed of such varied materials as a regiment or a hospital of sick and wounded soldiers. Not only are such made up of men of every rank and condition of life, every degree of intellectual capacity and attainment, every shade of moral excellence and depravity, but there are also found in them every phase of religious belief, and representatives of every creed which has an existence among professing Christians. It is plain, then, that the chaplain must be possessed of such spiritual knowledge as to be able to meet the requirements of every case which may be presented to him, and must be endowed with a sufficient degree of wisdom and discretion as to enable him to put forth his attainments in such manner as shall be most conducive to the benefit of those for whose welfare he labors.

IV. Another important qualification of the army chaplain is *a fixed habit of prayer*. Prayer is one of the most effective weapons of the chaplain against the trials, temptations, and discouragements which oppose him in his efforts to discharge faithfully his duties. It is also one of the strongest stimulants of the soul to zeal and earnestness, and persevering labor. Says a French writer on this subject,* "Prayer is necessary to keep us at the proper point of vision, which is always escaping

* Vinet's Pastoral Theology, American edition, p. 115.

from us ; to heal the wounds of self-love and feeling ; to renew our courage ; to anticipate the always threatened invasion of indolence, of levity, of dilatoriness, of spiritual or ecclesiastical pride, of pulpit vanity, of professional jealousy. Prayer resembles the air of certain isles of the ocean, the purity of which will allow no life to vermin. With this atmosphere we should encompass ourselves about, as the diver surrounds himself with the bell before he descends into the sea." Bearing, therefore, in mind the peculiar difficulties of the chaplain's work, it becomes at once apparent that he, of all others who are engaged in the performance of ministerial duty, should be, literally, a man of prayer. This will readily appear when we consider the nature of prayer, and what prayer can accomplish.

What is prayer ? The divinely appointed channel of communication between man and God, opened in mercy and compassion for man's weakness and insufficiency to accomplish anything that is good and holy by his own efforts. The chaplain, therefore, as God's ambassador, and yet, at the same time, one of a race which is by nature frail and sinful and corrupt, stands in need of constant help and encouragement from Him who has committed to him a high and holy mission. Not only is he under obligation to furnish a constant example of purity of life to those whom it is his duty to instruct in the practical truths of religion, but he must also appear before them as the expounder of the revealed will of God as contained in the Holy Scriptures. In either of these capacities it is impossible for him to act in his own strength, or by his own wisdom. The flesh warreth constantly against the spirit, and the temptations of the world and Satan are ever surrounding him and pressing upon him. How necessary, then, is it for him to secure,

through earnest, constant prayer, the assistance of the Holy Spirit ; in the one case, to animate his heart, and rule his life and actions ; in the other, to endue him with wisdom from on high, and give him a true perception of the heavenly truths which he inculcates.

That first and greatest of all Christian missionaries, our Lord Jesus Christ, has left to his ambassadors, by his own bright example, the strongest testimony to the value of prayer. He prayed at all times, in his sorrow, and in his joy ; in private, and in the presence of his disciples ; in the midst of thronging multitudes, and in the solitary places of the desert. We read of his rising up a great while before day for prayer, and of his continuing all night in prayer. Behold Him at the grave of Lazarus. The exercise of his power is withheld ; the life-giving words, "Lazarus, come forth," are not uttered until a prayer ascends from his lips : "Father, I thank Thee that Thou hast heard Me." Behold Him again in his sorrow. See the anguish of his soul as He kneels in the solitude of Gethsemane, in that same night in which He was betrayed. See the agonized expression of his countenance, the blood oozing from every pore. He is bearing the sins of the whole world, suffering already the penalty of man's transgressions, and yet the words which in his agony fall from his lips are words of prayer : "Father, if it be possible, let this cup pass away from me ; nevertheless, not My will, but Thine be done."

As it was with our Lord, so was it also with His apostles whom He sent forth to proclaim the glad tidings of salvation to the Gentiles, and the nations sitting in the darkness of ignorance and superstition. And the example of these first teachers of Christianity should possess peculiar weight with the army chaplain, for in one sense

his mission is similar to theirs. For, although those to whom he makes known the will of God are not literally Gentiles, still it is a well-known fact that the greater portion of those who make up our regiments, and fill our hospitals, are destitute of all religious feeling, and are consequently indifferent, disobedient, and, in too many cases, profane, and absolutely inimical to all that is pure and heavenly and ennobling. On this point the author can speak from his own experience, for he has always made it a special duty to ascertain the religious preferences of every soldier who has come under his spiritual care. In the first hospital where he was stationed, while he found every variety of creed represented, the proportion of professing Christians was only one in ten; and among those who made no profession of religion, a large proportion had never been in the habit of attending any place of worship. In the hospital where he now is, the proportion of professing Christians is even less than the former, being one to about every fifteen.

These considerations, then, will serve to show the similarity which exists between the mission of the apostles to the Gentiles, and that of our chaplains to our camps and hospitals. If the former had need of constant prayer so have the latter, for the same strongholds of Satan are to be overcome by the chaplain at the present day, in the discharge of his peculiar duties, as reared themselves in the paths of the apostles when they went forth in obedience to that divine command, "Go ye, therefore, into all the world, and preach the Gospel to every creature." (Mark, xvi. 13.) Their example, therefore, is one which commends itself particularly to the chaplain. The strength with which they contended, and endured, and suffered, in the performance of their great work, was the strength of prayer. They remembered

their Master's words, "Ask and it shall be given you, seek and ye shall find." (Matt. vii. 7.) And they did ask, they did seek; and they received and found that grace and encouragement which enabled them to bear in triumph the banner of their Redeemer, through all the opposing hosts of sin and Satan. As they, then, labored through prayer, so must also the chaplain. Many are the painful exercises of faith, many the occasions of patience, many the trials and discouragements which throng his path of duty. Great, therefore, is his need for daily supplies of heavenly influence, that his knowledge may increase, his heart be trained to a ready and cheerful obedience, and his whole work sealed and sanctified by the freely poured-out spirit of God. His work is, in the strictest sense, a work of faith; it must, therefore, be a work of prayer, for prayer is the great means by which faith is obtained and strengthened. "Lord, increase our faith," was the prayer of the disciples to their divine Master. It should be the daily and hourly prayer of the earnest-minded chaplain.

V. A HABIT OF STUDY is another important qualification of the chaplain. It is a mistake to suppose that when the minister of the Gospel leaves the duties of his parish to preach Christ to the occupants of the camp or army hospital, he has no longer any need for study. The same characteristics of those among whom he is called to labor, which require that he should be the possessor of mental vigor, and general as well as spiritual knowledge, require also that these should be cultivated and kept in a continued state of freshness and improvement.

St. Paul felt and acknowledged the importance of general knowledge, and we find him making use of all

the learning he possessed, even to the introduction of heathen aphorisms,* in the introduction and application of the sacred truths which he proclaimed. The effect of knowledge is to expand the mind, and, without study, the fountains of thought will inevitably dry up. The chaplain, in order to be able to interest and fix the attention of those to whom he ministers, must keep the current of his ideas flowing onward in a never-failing stream, and, to enrich his own mind, he must draw fresh supplies from the minds of others. If he ceases to study, his mind will become prematurely enfeebled. If, therefore, he conscientiously makes use of every means which will tend, in any degree, to make his labors more effective, he will not only strive to be thoroughly familiar with the Bible, but will devote a portion of his time to general studies, as he knows that in many subjects and books which do not relate directly to his peculiar work, he will find points, and gain ideas which he can readily turn to profit, either in the composition of his sermons, or in his personal intercourse with his flock. For anything which will tend to awaken an interest in him on the part of the soldiers, and gain their affection, renders his probabilities of ministerial success more certain. If, therefore, his attainments and acquirements are such as to enable him to deliver lectures, from time to time, upon literary subjects, or matters of popular science, he will find that those who take a pleasure in listening to him from the lecturer's stand, will be gradually led to hear him from the pulpit. And he will also enjoy the advantage of conveying, by means of such lectures, religious instruction to those who are seldom, if ever, present at the preaching of God's holy word.

* See Acts, xvii. 28; 1 Cor. xv. 33; Titus, i. 12.

It is, therefore, highly important that the chaplain, in the discharge of his duties, should strive, by means of general study, to keep his mind well stored with knowledge which does not strictly belong to his profession. His position is such that he will be often appealed to, both by officers and men, to decide questions of difference in regard to historical subjects, and matters of literature and science, and his opinion will often be asked in regard to the general topics of the day. If, then, he should prove himself ignorant in regard to such matters, or should be unable to express himself clearly and forcibly on all subjects of general interest, he will assuredly fail to secure and maintain the respect of many of those whose good opinion on all points it is important for him to gain.

It is plain, therefore, that one of his sources of success in his work is general knowledge, and in order to obtain this, he must possess habits of general study. If, then, his usefulness can in any manner be increased by study, then study becomes an instrument by which the great ends of his mission are accomplished. Says the Rev. Dr. Buchanan, "We are taught by St. Paul's Epistles that we may avail ourselves of every human aid to dispense the blessings of the Gospel. All these human aids are valuable gifts of God, and only cease to be blessings by the abuse of them. It is true that the Gospel may be preached with great energy by ministers possessing very inconsiderable attainments in literature. But it is also true that God is pleased to make himself known by the use of means. And when the means are used in subordination to his grace, He will honor the means. Let us, then, honor human learning. Every branch of knowledge which a good man possesses he

may apply to some useful purpose. If he possessed the knowledge of an archangel, he might employ it all to the honor of man and the glory of God."

General knowledge, however, will avail the chaplain but little, unless added to it, is the knowledge of God's Word. And, therefore, to habits of general study, must be added the special study of the Bible. This is the foundation and source of heavenly knowledge, whose *foolishness*, even, far surpasses in value and importance the combined *wisdom* of the world. The great work of the chaplain is to preach the Gospel. If, therefore, human knowledge is of value as a means of rendering the Gospel more acceptable to the natural hearts of his hearers, how great, then, is the necessity that he should be thoroughly acquainted with the Gospel in itself. For this furnishes him his topics of discourse, this is his chart of instructions for the proper performance of his duties, and is also a source from whence he derives comfort and encouragement amid all his difficulties and hinderances. It is the living voice of the Spirit, and by its careful study the mind of the chaplain is brought into close communion with the mind of God. Whatever is not drawn from it, whatever is not built upon its foundation, whatever will not stand in the light of its holy precepts, is stamped with the impress of vanity and corruption.

The study of the Bible will fill the chaplain's mind with holy truths and heavenly images, will give a power to his sermons which mere earthly learning can never dream of, will call up around his path of duty the loveliest visions of future blessedness, and will cause to spring up in his heart a never-failing fountain of the holiest emotions. It will purify his affections, intensify his devotion, and shed the fragrance of love and holiness around him, which will secure the respect and admira-

tion even of those who are enemies to the truths which he proclaims.

VI. The last qualification of an army chaplain, which we propose briefly to consider, is **PERSONAL RELIGION**. This is the foundation of all the other qualifications, for without it, all others will be of but little real value. A moment's reflection will make the truth of this statement apparent. For it is evident that no matter how great may be the learning or the eloquence of the chaplain, his labors will be utterly unavailing, unless he exemplifies the truths which he proclaims, in his own life and conversation. Composed as our army is, for the most part, of irreligious men, but little influence can be gained by the chaplain who does not give evidence that in all his conduct and intercourse with the members of his flock, he is actuated and governed by sincere love to God, and a desire to set forth His honor and glory, rather than by the rules of mere outward propriety and morality. For those who make no profession of Christ's religion, are always the first to notice inconsistencies in the life of one who claims to be a teacher of heavenly truths and precepts, and they do it the more readily as furnishing powerful arguments to their minds against the religion which they hate, because its doctrines are in direct opposition to, and utterly condemn, all their natural tastes and inclinations. To assume the office of a chaplain without being a Christian, to act as an ambassador of Christ without being his obedient subject, to proclaim a theoretical religion when the practical part is entirely wanting, is an awful responsibility, enough to appal any soul which will view the matter seriously, and in all its momentous bearings. The whole life of such a one is a perpetual falsehood. He makes known to others the efficacy of an atonement whose powers he has never

himself experienced. He calls others to repentance of their sins, when his own sins are resting as a heavy burden upon his soul. He points others to the cross of Christ, when he has never himself sought its holy refuge and protection. He strives to be the means of converting others, when he has never himself been converted.

We do not wish to be regarded as uncharitable, but truth compels us to say that too many such chaplains have already been appointed in our army. And often, too, they have been men who have not even sought to preserve an outward propriety of conduct, but have been totally neglectful of every duty, and have not only failed to present a good example to those among whom they mingled, but have been openly inconsistent and immoral. It is on this account that the office of chaplain has been brought, to some extent, into disrepute among irreligious men; for the immoralities of even a few unworthy chaplains will do more to lower the office, and injure the cause of religion generally, than the earnest, holy, and laborious lives of ten times the number will tend to elevate and promote the spread of Christ's kingdom.

The remark of the devout Baxter, in regard to the Christian ministry in general, is peculiarly applicable (for reasons which we have already shown) to the special case of chaplains: "Verily it is the common danger and calamity of the Church to have unregenerate and inexperienced pastors, and to have so many men become preachers before they are Christians; to be sanctified by dedication to the altar as God's priests before they are sanctified by hearty dedication to Christ as his disciples, and so to worship an unknown God, and to preach an unknown Christ, an unknown Spirit, an unknown state of holiness and communion with God, and a glory that is unknown, and likely to be unknown for ever. He is

like to be but a heathen preacher that hath not the Christ and grace that he preacheth in his heart."

It is easy, then, to see how much the want of personal religion will hinder the chaplain in every branch of his work. It will hinder him in his personal intercourse, for he can never gain the confidence and respect of the soldiers, coming to them, as he does, the living embodiment of insincerity and deceit. They will believe his life more than they will his conversation, and it will avail him nothing to speak of faith, and repentance, and self-denial, and devotion, when they behold him selfish, and vain, and ambitious, and inconsistent in his whole manner of living. It will also render his pulpit ministrations unfruitful, for no eloquence will avail in persuading others of the reality of truths, and the obligations of precepts, when these are known to exert no influence whatever upon his own heart. If a chaplain cannot persuade himself to be holy, he need never hope to be able to persuade others. Neither can he hope for the influence of the Spirit to give power and unction to his words, when that Spirit dwells not in his heart, and when it is impossible for him to speak with that deep earnestness and emotion of soul which communion with Christ alone can give. But when the message which he proclaims with his lips is engraven upon the tablets of his heart, it will always find a corresponding echo in the hearts of others. Chaplains who are men of zeal, humility, devotion, faith, and love, are living "epistles, known and read of all men." With personal religion for the groundwork of all his ministrations, the faithful chaplain will lead a life of happiness, in spite of all his trials and discouragements and hinderances. For the consciousness of sincerity of heart and purpose, the knowledge that he has a right to expect the blessing of

God upon his labors, the conviction that he is employed in a wide and constantly increasing sphere of usefulness, will infuse a peace and tranquility into his soul, which all the delights and best things of the world can never bestow. And besides all this, he will be honored in his work, and receive that respect and confidence which are ever accorded to purity of life and sincerity of purpose. Without personal religion, the difficulties of his position will be insurmountable, his efforts ineffectual, himself lightly esteemed, or perhaps despised, the cause of Christ hindered, and the kingdom of Satan advanced. Such will be the result in this world. God only knows how terrible will be the fate of the perjured ambassador of Christ in the world to come.

CHAPTER VIII.

TEMPORAL DUTIES OF CHAPLAINS.

IN devoting a chapter to this subject, the author is only desirous of throwing out a few suggestions which may aid his brethren in gaining the confidence and affection of the soldiers, and in rendering themselves useful, aside from the strict performance of their spiritual functions. In the absence of all "regulations" upon these points, it would be presumptuous in any one individual to lay down rules which should be binding upon all others, for in such a sphere of mere temporal usefulness as is presented to the chaplain, a variety of opportunities are constantly offering themselves, which each individual will avail himself of, in accordance with his natural disposition, tastes, and inclination. Some go so far as to contend that the chaplain's work should be altogether spiritual, and that any approach on his part to secular duties, will only have a tendency to lower his office in the estimation of those to whom he seeks to minister. But when we reflect that the main object of all his efforts is to win souls to Christ, or in other words, to "persuade men," it is plain that his first endeavor must be to win the confidence of those for whom he thus labors; and what will be a more effectual means of gaining this, than by manifesting a deep interest in the soldiers' temporal welfare, and by performing those little acts of kindness which are always grateful to the human heart?

In remarking briefly upon some of these duties—for they *are* duties if their performance tends in any degree to promote the main object of the chaplain's mission—the author proposes to give an outline of those which his own experience has taught him are most effective in drawing the soldiers around him, and in convincing them of the sincerity of his motives in seeking to promote their happiness. These, it is true, are most readily performed in the hospital, for it is there that they are most needed, and consequently most efficacious in accomplishing the end desired. But they may be, to some extent, carried out in the camp, for the sick are to be found there, as well as in the hospital, though, of course, in smaller numbers; and there are also many opportunities afforded of promoting the intellectual improvement of the soldiers.

I. SICK SOLDIERS' CORRESPONDENCE. The soldier, amid all the exciting scenes through which he is called to pass, never loses the remembrance of home. Visions of the family hearthstone are ever flitting before him, and thoughts of the loved ones he has left, are always present to his mind. One of his greatest pleasures consists in the reception from these, of messages of love, and in transmitting in return, frequent records of his hopes and fears, his comforts and his trials. But when sickness comes upon him, or when wounded he is forced to drag out long and tedious hours in the hospital, the pleasure of communicating with home is for the time denied him. He is unable to write, and he can only lie and think, and long for the soothing voices of those, who are far from his couch of weariness and suffering. In such a state the chaplain visits him. He takes his seat beside him, enters at once into his trials and sorrows, talks to him of home, manifests the deepest sympathy

for his condition, and offers to write for him those letters of love and unceasing remembrance, which his own hand is too feeble to accomplish. The offer is gratefully accepted, and from that hour the chaplain appears in a new light to the sick soldier's eyes; for he has been admitted into his confidence, made a sharer of his most sacred thoughts, and the medium of communication with the dearest objects of his affection.

Does not the chaplain, then, from that moment begin to exert an influence over that man? and will not his words of heavenly consolation be heard with more attention than if coming from a mere stranger? And, in addition to this, he is employed in a work of kindness, in fulfilling the law of love, which teaches us ever to be ready to promote another's happiness.

The performance of this duty will necessarily take up much of the chaplain's time, and in large hospitals where there are several hundred sick and wounded, it will be impossible for him, even if he were to give his whole time to the work, to write all the letters which are needed. But he can certainly effect much in this way himself, and what he is unable individually to perform, he can accomplish by calling in the assistance of others; for in almost every hospital are to be found volunteer laborers, devoted women, whose chief happiness consists in ministering to the comfort of those who have fought and suffered in defense of their country. And these will gladly help the chaplain in any work where their assistance can be made available. But if such are not to be found, then let the aid of some of the convalescent soldiers be asked; and it will, without doubt, be cheerfully rendered. When, therefore, the chaplain makes his morning visit to the bedsides of the sick and wounded, let him ascertain how many of the patients desire to have letters

written to their friends. If there are more than he can himself conveniently write, let him promise to send some one to act in his place. He should be careful, however, so to regulate the assistance which he receives in this matter, as to bring himself, from time to time, in individual contact with each patient, in order to gain that confidence which only direct individual intercourse will secure.

In addition to devoting a considerable portion of his time to writing letters for those who are unable to write themselves, it will be well for the chaplain to keep constantly on hand a supply of letter paper and envelopes, for distribution among the soldiers. There are times, particularly in our hospitals, when the men are entirely without money, and consequently unable to procure these necessary articles themselves. It is, therefore, of great advantage to the chaplain to be able to supply such, because, in consequence of the men coming to him from time to time for this purpose, he has increased opportunities afforded him of becoming acquainted with them individually, and of exchanging with them words of kindness, and perhaps of instruction. Of course it is not to be expected that he will supply such demands entirely from his own resources, for it would, in some of our hospitals, be a tax greater than one individual, with limited means, could bear. The author, during the short period of one month, distributed, in a hospital containing some eight or nine hundred patients, three thousand envelopes, and as many sheets of writing-paper, and throughout the whole period of his connection with that particular institution, managed to meet the constant demand for these necessary articles. And, indeed, with a little effort, these can always, and in all places, be obtained. The numerous societies established in all parts of the

country, for the purpose of supplying comforts to our sick and wounded soldiers, are always ready to respond to every reasonable application for assistance; and much also may be effected by every chaplain, by appeals to his particular friends, and to the many individuals who have the welfare of the soldier deeply at heart.

The good, therefore, which he can accomplish by having his office well stocked with stationery, so as to be able to give to all who are thus in want, will amply repay the efforts which may be required to obtain the needful supplies, as also the loss of the time which may be consumed in making distribution of such. Any difficulty, however, in regard to the latter, may be overcome by appropriating a certain portion of each day, say one hour, for their purpose; and the same time may also be devoted to giving advice and instruction, on any subject, to such as may desire to consult him. Some such notice, therefore, as the following placed upon the door of his office, or in some conspicuous place in the hospital, will afford the best means of accomplishing this object:—

THE CHAPLAIN WILL BE FOUND IN HIS OFFICE (or the LIBRARY, if a more convenient place) EVERY DAY, FROM ——— TO ———, FOR THE PURPOSE OF DISTRIBUTING PAPER AND ENVELOPES TO THOSE WHO MAY NEED THEM, AND ALSO OF BEING CONSULTED ON ANY SUBJECT BY SUCH OF THE SOLDIERS AS MAY DESIRE HIS ADVICE.

II. FRANKING THE SOLDIERS' LETTERS is another duty which is generally performed by the chaplain. Although this is called "franking," it is not in reality such, for to frank a letter is to place such mark or name upon it, as will carry it through the mails free of postage; while in this case the letter is simply certified to by the chaplain as being a soldier's letter, in order to bring it under the

requirements of the law which allows such letters to be carried without prepayment of postage. Though the name of any commissioned officer will be sufficient to furnish such certificate to all postmasters, still it is better, in every camp and hospital, that some one person should be selected to perform this duty. And this has, in most cases, by common consent, fallen to the lot of the chaplain. Indeed, it is evident that he is the most proper person for this work, for he is, by the nature of his office, brought into more immediate contact with the soldiers than any other of the officers. And the same argument may be brought forward in favor of this, as was advanced in regard to the distribution of paper and envelopes. It will be the means of bringing the soldiers frequently to his office, and of causing them to connect his position with their temporal, as well as spiritual welfare.

Two ways have suggested themselves to the author as presenting the most advantageous manner of performing this duty. One of these is, to have each soldier bring his letter, when written, direct to the chaplain; and this may be done during the time set apart for the distribution of stationery. The other is, to have all letters placed in the mail-box, from which they are taken by the chaplain at certain set times, and franked by him previous to their being sent to the post-office. The former of these plans can only be successfully adopted when the number of such letters for each day's mail is comparatively small; but when, as is sometimes the case, they amount to several hundred a day, the latter plan is the only one which can be advantageously employed.

III. SUPERVISION OF THE LIBRARY AND READING-ROOM. In regiments the establishment of such an institution is attended with considerable difficulty, chiefly,

however, for want of a room suitable for the purpose. Yet it is possible, even in such cases, to extend to the soldiers the benefits resulting from reading entertaining and instructive books. Every chaplain can, with a little effort, procure a regimental library, which is always put up in such a manner as to be readily transported from place to place. This he can keep in his own tent, and by appropriating a certain time every day for the delivery of books, can disseminate profitable reading-matter throughout the whole regiment. It is true that a great variety of books cannot be contained in such a library, for when the means of transportation are limited, it is necessary that every article comprising the baggage of the regiment, should occupy as little bulk as possible. Still, even this difficulty may be, in a measure, obviated, by exchanging the books, after they have been well read by the soldiers, for the library of some other regiment, containing different volumes. Such a plan can be readily carried out where regiments, by being placed in the same brigade, are brought into immediate contact with one another.

In the hospital, however, the work of establishing and keeping up a library, is comparatively easy; and to the library may readily be added a reading-room. The chaplain will experience no difficulty in having a proper room set apart for this purpose, for every surgeon commanding a hospital, will gladly co-operate with him in carrying out a measure well calculated to promote the well-being and happiness of the patients.

A commodious and well-ventilated room having been set apart for this purpose, the first point to occupy the attention of the chaplain, will be the obtaining of a goodly number of useful and interesting books. This will be the greatest difficulty with which he will have to con-

tend, in carrying out his plan. Yet perseverance, and zeal, and energy, will readily overcome it. Let him begin the work by stating, through the columns of the newspapers, the importance of having a library, the kind of books which he needs for his purpose, and by making an appeal for contributions, either in money or in books, to all who have at heart the mental and moral improvement of the soldier. Let him also appeal directly to our wealthy and loyal booksellers and publishers, for whatever books they may feel disposed to present for this purpose. Let him prepare notices, to be read by the pastors of the different congregations of the town or city in which his hospital may be situated, detailing his plans, and asking for donations in books from all who take an interest in his labors. And let him also apply to his individual friends for assistance in his work.

Such efforts cannot fail to bring a favorable response, and he will soon find himself well supplied with every variety of reading matter. His next step, therefore, will be the examination and arrangement of his books. And this is by no means an unimportant point, for much evil may result from placing improper books in the hands of the soldiers. Every volume, therefore, should be inspected, and its character carefully ascertained; and every volume rejected, whose sentiments and teaching in any degree conflict with the precepts of religion or morality. Works of fiction may be allowed, provided the foregoing objections do not apply to them. It is to be expected that where books themselves are thus contributed, many will be found of an indifferent character, calculated to do neither good nor evil. Such may with propriety be retained, for the sake of those who presented them; as well also those books whose teachings are excellent, but whose manner of imparting instruction

is so dry and uninteresting, as to afford a fair prospect of their remaining on the shelves for an indefinite period.

In the purchase of books, the chaplain should be guided by the same rules which should govern him in retaining or rejecting such books as may be presented; with, however, an exception, arising from the fact that in the latter case, he will be induced to retain books of a negative character, when he would never dream of buying such, for the shelves of his library. When he has funds for this purpose at his disposal, he will employ them to the best advantage, in procuring books of travel and adventure, biographical sketches of eminent men, history, and general literature. A well-selected assortment of religious reading should also be obtained. But particular care should be taken to exclude all abstract theology. Irreligious men will read religious books, if written in an animated and entertaining style, but not otherwise. The chaplain, therefore, will not fail to endeavor to overcome the natural repugnance of the human heart to religious books, by selecting such as are best calculated to interest, and fix the attention of their readers.

Having selected and arranged his library, the next step will be the choice of a librarian. For as it is important that the library should be always open, it becomes impossible that the chaplain himself should act as librarian. He should, therefore, select, from among the convalescent patients, one competent to hold the position, and request the surgeon commanding the hospital to detail him for this duty. And the librarian thus appointed, should act under the orders of the chaplain.

The first duty of the librarian will be to number carefully all the books, and prepare a catalogue of the same.

He should also be furnished with a blank book, for entering the names of those, taking books from the library, together with the numbers of the books taken. This should be labeled, **LIBRARY REGISTER OF _____, U. S. HOSPITAL**, and be ruled according to the following plan :—

NAME.	Ward.	Bed.	No. of book.	When taken.	When return'd	Condition in which return'd

A set of rules should also be drawn up by the chaplain, and hung up in the library, to which all who make use of the books should be required strictly to conform. The following is submitted as a specimen :—

Rules for the Government of the Library of _____ U. S. Hospital.

I.

No book shall be taken from the library, without being recorded in the librarian's book.

II.

No book shall be kept for a longer period than one week, without being brought to the librarian, and regularly renewed.

III.

No soldier shall be entitled to take more than one book at a time from the library.

IV.

Any soldier who shall retain a book from the library beyond the period of one week, without renewing the same, shall be fined for each day beyond such specified time as follows: for a folio, three cents per day; for an octavo, two cents per day; and for a duodecimo, or one of less size, one cent per day.

V.

Proportionate fines shall be exacted for all damages to books, resulting from carelessness on the part of the borrower.

VI.

All moneys collected from the above-mentioned fines, shall constitute a "Library Fund," which shall be employed for the increase of the library.

VII.

No loud talking or profane language will be at any time allowed in the library, neither smoking, lounging, nor spitting on the floor.

—————, *Chaplain.*

The following rules are also suggested for the government of the librarian in the discharge of his duties:—

I.

The librarian shall be at his post during the hours prescribed for the library to be open.

II.

If he wishes to be absent, he shall notify the chaplain, who will supply his place temporarily.

III.

He shall enter into a book prepared for the purpose, the names of those taking books from the library, the numbers of the books taken, and the dates on which returned; and he shall report to the chaplain the names of those who retain books beyond the specified time, or who return books to the library in a damaged condition.

IV.

He shall refuse books to all who are unwilling to comply with the rules of the library.

V.

He shall report to the chaplain, once every month, the number of books on the shelves of the library, the number in the hands of the soldiers, together with the number lost and damaged.

VI.

It shall be his duty to see that every soldier, before leaving the hospital, returns to the library whatever book he may have borrowed. He can readily ascertain from the steward, each day, the names of those who have been put down for discharge, or for return to their regiments.

VII.

He shall at all times preserve order in the library, and see that it be kept clean, and the books properly arranged, and that it be well warmed in winter, and well ventilated in summer.

In preparing his catalogue, perhaps the best plan to be pursued by the librarian will be to arrange it alpha-

betically, that is, to have certain pages of his blank book devoted to each letter in the alphabet. By this means, if he is careful to write the number of each book opposite its name, and to arrange the books upon their shelves in regular numerical order, he can at once put his hand upon any particular book which may be called for; and can also readily replace the number of any book which may be effaced or lost.

A desirable addition to every hospital library is a reading-room. This may readily be combined with the library, the same apartment answering for both purposes. All, therefore, that will be needed, in addition to the regular furniture of the library, will be a long table, which should stand in the middle of the room, on which should be placed in order such newspapers, magazines, and periodicals as can be obtained. To supply the reading-room, the same means may be employed as were used in the formation of the library. Many of our newspaper and magazine publishers will cheerfully send their publications to such hospitals as may be established in their respective States, or in which they may feel some special interest. The chaplain, then, must make personal application to such, as well as solicit from his friends, the donation of magazines which they have read and cast aside, for though old to them, they will be new to the soldier.

No additional rules will be needed for the reading-room, except one, prohibiting magazines or papers from being taken from the room.

IV. CORRESPONDENCE WITH THE FRIENDS OF THE SOLDIER. This is a duty which falls to the lot of every chaplain, and necessarily consumes a considerable portion of his time. As his name is written on the backs of so many of the soldiers' letters, it is but natural that

the relatives of such, when in want of information in regard to the absent, should write to him in preference to all others. If, therefore, a soldier, who is in the habit of writing frequently to his friends at home, should, from any cause, suffer an unusual length of time to elapse without writing, the chaplain is written to in order to ascertain the reason of such silence. And it is a case of common occurrence, for the chaplains of hospitals to receive letters from parents and wives, asking if such and such persons are sick or wounded in the hospitals over which they have pastoral supervision. In all these cases it is the duty of the chaplain to answer carefully such letters, even though it may encroach upon the time set apart for spiritual labors. For in so doing, he performs but an act of kindness, which the precepts of the religion which he teaches, enjoin upon him. And a moment's reflection will also tell him how much happiness may be secured, or how much anxiety may be removed, by a labor which only costs him a small sacrifice of time, and a slight degree of effort.

It is also the chaplain's duty to write at once to the soldiers' friends in all cases of dangerous wounds or illness, so that if death comes, the force of the terrible blow may, in some measure, be broken. And he should write frequently during the continuance of such sickness, detailing the progress of the disease, infusing hope into the hearts of the absent ones, or preparing them for any change for the worse, which, in the providence of God, may happen. And when the last struggle is over, how comforting to the hearts of those who mourn, to read, when written by the hand of kindness, the records of the last moments of the loved one who passed away among strangers! to hear that each one at home was remembered; to receive the little messages of love, spoken by

the lips of affection; and perhaps, also, to read the assurance of a fight well fought, a victory gained over the powers of sin and Satan, and a faith which lighted up the eyes of the dying, as he saw in the future the bright mansions of eternal life, prepared by the Saviour for his faithful people!

Is it not a privilege to the chaplain to be the means of sending words of comfort to those who mourn, and to be permitted to be the humble instrument of softening the pangs of natural grief, by telling of the consolations of a Saviour's love, the peace of God which passeth all understanding, and the glorious promise vouchsafed to the believer, of meeting again in the realms of everlasting bliss, those whom the king of terrors has separated in this world of sorrow? Thus may the chaplain be enabled to exert an influence for good, even at a distance from the field in which he labors; and if his heart is truly in the work of winning souls to Christ, he will shrink from no extra amount of duty, which will add to the happiness of others, and give him an opportunity of bringing before the minds of the soldiers' friends, the blessed promises of the Gospel.

V. MINISTERING TO THE TEMPORAL WANTS OF THE SOLDIERS GENERALLY, is another duty which may be well performed by the chaplain, whose aim is to make himself useful in every capacity. There are many ways in which he can promote the comfort of those under his charge, such as manifesting an interest in their general welfare, entering into their little plans and recreations, contributing toward their innocent amusements, and providing little delicacies for the sick, to be administered with his own hands. It will be well, therefore, for all chaplains, especially for those attached to hospitals, to keep on hand a stock of those articles of food for the

sick, and clothing, which the Government does not provide, so as to be able to distribute them as necessity may require. They will, of course, give nothing in the shape of food to the sick, without the consent of the surgeon in charge of the ward. By making known his wants publicly, the chaplain will experience no difficulty in having them supplied, for there are many, in every part of our country, ready to send abundant contributions of such articles, if they can only be assured that they will be faithfully and judiciously distributed. And to be able to make such distribution, will add materially to his influence and usefulness; for if the soldiers are convinced that he takes an interest in their temporal welfare, and has their bodily comfort and happiness really at heart, they will more readily listen to his words, and believe him to be thoroughly in earnest when he seeks to promote their spiritual welfare. Let the chaplain, therefore, so conduct himself among those to whom he ministers, as to convince them, that in him they have a true and sincere friend. Let him be ever ready to listen to all their little trials and disappointments. Let him always have a kind and encouraging word, and a cheerful smile for all. Let him be always ready to give up his own time, or lay aside his own recreations, in order to enliven the tedious hours of the camp or hospital, and add to the comfort and enjoyment of the inmates; and he will never have to complain of a want of respect and affection on the part of the members of his flock. And having secured these, he has only to go on fearlessly and perseveringly in the discharge of all his duties, in the full assurance that God will bless his faithful labors, and add, through his humble efforts, many souls to the blessed company of the redeemed.

CHAPTER IX.

SOLDIERS' RECREATIONS.

It is of the utmost importance, both in the camp and hospital, that the mind, as well as the body, of the soldier be kept in a healthy state. Many of the evils and vices, which seem to be inseparably connected with military life, may be traced to the absence of relaxing occupations, when the regular duties of the day have been performed. For the old proverb, "Idleness is the root of all evil," is applicable to all classes and conditions of men. It follows, therefore, almost as a necessary consequence, that as soon as the soldier is unemployed, he begins to plot some mischief. Or, if he is restrained, by early education and principle, from doing that which is absolutely wrong or annoying to others, he sinks down by degrees into a state of mental listlessness, which, in time, exerts an influence upon the body, and, consequently, unfits him for the trying and laborious duties of his position. Or the result may be even worse. The want of occupation for the mind may lead to the use of those exciting stimulants, which, in a little time, assumes the form of a powerful habit, which, if not struggled against and overcome, will inevitably result in the ruin of both the soul and body.

The foregoing remarks apply, with far greater force, to the hospital than to the camp. For, in the latter, it is only a portion of the time that the soldier is unem-

ployed, while, in the former, his whole time, if he is convalescent, is, in most cases, at his own disposal. The daily parade and drill, guard and picket duty, the necessity of keeping his arms and accoutrements clean, and in proper order, no longer occupy his mind and body. He has literally nothing to do; and he consequently longs for a change of scene, and becomes dissatisfied, and morose, and, perhaps, vicious and insubordinate. When these results do not occur, others, which are, at times, fatal in their termination, are often superinduced.

"Nostalgia is one of these, and is of peculiar importance in its relations to the military service. The derivation of the word—*νόστος*, a return home, and *αλγος*, pain—sufficiently indicates its meaning.

"Although there is, ordinarily, in an active campaign sufficient diversion for the mind, of such a character that it is impossible to fix his thoughts for any great length of time on home and its associations, when winter comes, and it is impracticable to continue operations, or when garrisoning posts, where but little variety marks the days as they drag slowly along, the mind of the soldier, who has a home, instinctively turns to the fireside he has left. Imagination pictures to him the events which are there transpiring; at night he dreams of them, awaking in the morning to pass another weary day in pining for the companionship of those he loves, and for the scenes amid which he was born. The continuation of such emotions eventually produces a diseased condition of the mind, and, by sympathy, disorders in the functional operations of the organism. The most important symptom is a general emaciation from want of appetite, and defect in the powers of digestion and assimilation. This is conjoined with an excessively depressed state of mind, during which nothing diverts the thoughts from

home and its remembrances. The music of some familiar song aggravates the deplorable condition. So strong is the influence of music that it has often been found necessary to prohibit the regimental bands from playing airs which could recall or freshen the memories of home. At length, if relief be not afforded, fever appears, and the patient gradually sinks, and dies from sheer exhaustion. * * * * *

The best means to prevent nostalgia is to provide occupation, both for the mind and the body. Idleness is the great immediate cause, obviously, for the reason that time and opportunity are afforded for the indulgence of the imagination. Thus it is that the affection is apt to occur among the inmates of the hospitals, especially in those who are wounded and confined to their beds, though capable of fully exercising their minds. Soldiers placed in hospitals near their homes are always more prone to nostalgia than those who are inmates of hospitals situated in the midst of, or in the vicinity of, the army to which they belong. In the one case, the reminiscences of home are more powerfully brought before the mind, while, in the other, the current of thought is more apt to run in another direction. Besides, being near one's home is always a stimulus to the hope of reaching it, which expectation not being realized, the nostalgic condition is developed; while, when it is certain that, under no circumstances, can a return to one's fireside take place, the mind accepts the terms so imperatively imposed, and ceases to hope for what is impossible of attainment."

We have quoted thus at length from a work on "Hygiene," by Surgeon-General Hammond, U. S. Army, in order to show the importance of the occupation of mind and body for the soldier, and the evils resulting from

hours of idleness. As, however, a system of all work would, in breaking down the powers of the body, and the vigor of the mind, be almost as injurious, in one sense, as one of all idleness, it is plain that a judicious *system of recreation* is what is most needed in our camps and hospitals. And though the formation and carrying out of such is not, strictly speaking, a part of the chaplain's work, still he may render himself more useful, and increase his influence, by taking the lead in this matter, and in selecting and suggesting such amusements only as are innocent in their character and tendency.

A greater variety of recreation is practicable in the camp than in the hospital; for while the soldiers inhabiting the former can readily enjoy all the amusements which can be entered into by the latter, there are a great many ways of passing away idle moments in the camp, which would be entirely out of place, even if not impracticable, in the hospital. Thus, the soldiers in the camp can readily engage in gymnastic exercises, in the games of foot-ball and cricket, and others of a like character, while the convalescent soldier in the hospital, who should be seen participating in any of these healthful exercises, would at once be deemed in a fit condition to rejoin his regiment. The amusements and recreations of the latter must, therefore, always be confined to indoors, and must, consequently, be of a quiet character. But even with these restrictions, a vast field of entertainment, and, at the same time, in many cases, of instruction, is presented to the chaplain, who seeks to make use of every means within his reach of rendering contented and happy those who are placed under his care. And he will, if he acts in this matter with wisdom and judgment, co-operate with the surgeons connected

with the hospital, and do much towards establishing and preserving the bodily health of the soldiers, and in rendering them fit to resume, at the earliest period, the active duties of the field.

The question, What are the best means of providing proper recreations for the soldier? becomes, therefore, one of great importance, and calls for a careful and thorough consideration from every chaplain. It is connected, intimately, with the *morality* of every camp, barracks, and hospital; for, in proportion as attention is given to furnishing *innocent* means of occupying the mind and body of the soldier during his leisure hours, will profanity, and drunkenness, and insubordination, and desertions be found to decrease.

In view, then, of the many benefits resulting to the soldier and the Government from the use of proper recreations, the author proposes to enumerate and remark briefly upon those which, in his own experience, have proved most effective in the hospital, and which, under favorable circumstances, can be readily carried out in every camp or barracks.

I. MUSIC.—This not only enchains the attention, diverts the mind, and soothes the feelings, but often elevates the soul, and calls into existence noble and generous impulses. It should, therefore, hold a high place among the recreations of the soldier; and should not only be encouraged, but even cultivated, where the opportunity is afforded. One of the first efforts of the chaplain should be to procure a number of music books,* containing simple songs and glees, which can be readily

* The author would recommend "The Golden Wreath," as being well adapted for the purpose, both on account of its cheapness and the simple character of the music which it contains.

learned, even by those whose knowledge of music is imperfect. In every hospital, a number of men, who can sing, can always be found ; and if a little effort is made in getting them together, and in encouraging them to practice regularly and carefully the little airs with which almost all are familiar, much will be accomplished, not only in interesting and occupying the time of the musicians themselves, but also in affording recreation and amusement to those who, though unable to take part in the music, can, nevertheless, drink in, with willing ears, the strains of sweet and simple harmony.

The formation of a glee club will, doubtless, insure and keep up an interest among the members, which will be still further deepened if they are made to feel that their musical efforts are a means of contributing to the enjoyment of the majority of the patients of the hospital. This can readily be accomplished by public rehearsals, or regular concerts, which should take place at stated times, in the dining-room, or in the hall set apart for public meetings and religious services.

In addition to such musical entertainments given by the members of the hospitals, arrangements for concerts by professed musicians should also, from time to time, be made by the chaplain. In all our cities there are many such, who, in their desire to contribute to the enjoyment of our sick and wounded soldiers, are always ready to volunteer their services ; and the thankful appreciation of their efforts manifested by the soldiers will be always ample compensation to the chaplain for whatever sacrifices of time and inconvenience may be needed to secure such means of recreation and amusement. This plan has been carried out in all the Philadelphia hospitals, and has been productive of the most happy results. The author has observed the effects of such concerts in his

own hospital. He has seen every patient, able to leave his bed, crowding, with eager expectation, into the large hall set apart for public purposes. He has witnessed the breathless attention of hundreds of sick and suffering ones, as the full, sweet tones of a single female voice* fell on every ear. And he has beheld that vast crowd wrought up to the highest pitch of patriotic excitement, or convulsed with boisterous merriment, as our soul-stirring national songs gave place to others of a lighter and more humorous character. Such entertainments were always beneficial. They cheered the drooping spirits of those who were inclined to despond, and left upon the hearts of all a happy influence, which was more than a mere transitory impression.

Instrumental music should also be encouraged among the inmates of the hospital. If several, or more, play upon different instruments, they should be induced to practice together; and efforts should be made to provide instruments for those who can use them, yet are without them.

II. GAMES.—These also furnish recreation and amusement to those who have no regular duties to occupy their time, or who have many leisure hours at their disposal. And they possess an advantage over all other recreation,† from the fact that they can be carried into the wards, and engaged in without annoyance or incon-

* Those who have been connected with any of the Philadelphia hospitals will not soon forget the delightful little concerts of Mrs. Nevins, who so kindly devoted her time and talents to promoting the happiness of the thousands of sick and wounded in the hospitals of the city and its vicinity.

† The author does not wish to be understood as placing "games," as recreations, before "reading." The importance of the latter has already been set forth in the section on libraries.

venience to any who may be dangerously ill, or in great pain. Every hospital should therefore be well supplied with checker-boards, backgammon-boards, chess-men, dominoes, and other innocent games for the use of the different wards. The men will always find "cards" for themselves. Still the tendency to card-playing, which exists to a considerable extent in all our hospitals, may in a great measure be restrained, by providing, in abundance, other games, against which the same objections are not urged, as are brought forward against "cards." But the chaplain should be cautious how he attempts to suppress this habit by any other means. By denouncing it openly, and by rebuking those whom he may find thus engaged, he may lose much of his influence, and lay himself open to the charge of narrow-mindedness. For it must be remembered, that it is far more difficult to point out the evil, which, by many is thought to belong to simple card-playing, than to show the sin involved in profanity, or drunkenness, or stealing; and that the question may with much reason be asked, "In what respect is a mere game of cards more sinful than chess, or checkers, or backgammon, which are regarded as innocent games by all?" The author has generally dealt with this matter by leaving the men to follow their own choice in regard to their games, exacting, however, from those whom he has found playing cards, a promise not to play for money, and not to play on Sundays. If these two points can be gained, it is as much as any chaplain may reasonably hope to accomplish.

III. LITERARY SOCIETIES.—One of the first objects of every chaplain should be the formation of a literary society; for in so doing he not only provides a means of recreation to a large number, but also furnishes a source of mental and moral improvement. Such a

society will always awaken and keep alive a literary interest in the minds of the inmates of the hospital. The various questions for discussion, which are continually being presented, will in every instance be the cause of more or less study, and consequently more or less mental improvement; and the other exercises of the society, such as the delivery of original addresses, and the reading of original essays and papers, will also be attended with the same beneficial results. Those too who take no active part, but are mere listeners, will also be benefited. They will enjoy the results of the study and thought of others, and if not always instructed, will at least be interested and amused.

In organizing a literary society, a regular set of rules and regulations should always be adopted, proper officers should be chosen, and their election at stated times provided for; standing committees should be appointed, rules of order adopted, and all matters conducted according to strict parliamentary usage. Yet care should be taken not to make the machinery too cumbersome or complicated. The fewer and simpler the rules which will cover all points necessary to be provided for, the better. And in most cases, a mere set of "rules and regulations," will be found more effective and manageable, than the usual extensive "constitution and by-laws."

As the present volume claims to be *practical*, as well as theoretical in its character, the following set of "rules and regulations" of the literary society organized by the author in the hospital where he is now stationed, is herewith given. They may, perhaps, be suggestive to his brethren in the formation of similar societies.

Rules and Regulations of the Hammond Literary Society, St. John's College, U. S. Hospital, Annapolis, Md.

I.

This Society shall be called the Hammond Literary Society of St. John's College, U. S. Hospital, Annapolis, Maryland.

II.

The officers shall consist of a President, Vice-President, Secretary, and two Curators.

III.

The President shall preside at the meetings of the Society, preserve order, appoint committees not otherwise provided for, and perform all the usual duties connected with his office.

IV.

In the absence of the President, the Vice-President shall perform his duties.

V.

The Secretary shall keep the minutes of the Society, give notice of meetings, and take charge of any funds which may belong to the Society.

VI.

The Curators shall have charge of the hall, and see that it is kept clean and in proper order.

VII.

A committee of three shall be elected by the Society, and shall constitute a Committee of Arrangements, whose duty it shall be to select questions for debate,

appoint orators, and invite persons to deliver lectures before the Society.

VIII.

The officers (with the exception of the President) shall be elected by the Society, to serve for the space of one month. Vacancies may be filled at any regular meeting of the Society.

IX.

The regular meetings of the Society shall be held on such evenings as may be determined by the Society.

X.

Persons wishing to become members of the Society, shall be nominated at a regular meeting of the same, which nomination shall be voted upon at the next regular meeting.

XI.

Membership shall cease on leaving the hospital.

XII.

The rules of order shall be as follows:—

- I. Prayer by the Chaplain.
- II. Reading of the minutes of the previous meeting.
- III. Literary exercises.
- IV. Communications.
- V. Reports of committees.
- VI. Miscellaneous business.
- VII. Close with singing.

XIII.

The election of officers shall be held the first Tuesday in each month.

XIV.

The Chaplain shall be President, *ex-officio*.

XV.

Two-thirds of the members of the Society shall constitute a quorum for the transaction of business.

XVI.

These Rules and Regulations may be changed at any regular meeting, by a two-third vote of the members present.

The publication of a newspaper, in connection with the Literary Society, will furnish an additional source of recreation and improvement. In our large hospitals, the amount needed to procure the press, type, etc., for publishing a small newspaper, the size of a large sheet of letter-paper, can readily be raised by a contribution of from ten to twenty-five cents from each of the patients. A sufficient number of copies will be always subscribed for by the friends of the soldiers, to meet the current expenses of the enterprise. The printers will be found among the patients, and will doubtless be glad of the opportunity of again engaging in their accustomed occupation. The care and superintendence of the paper should be entrusted to an editorial committee, to be appointed by the chaplain, subject to the approval of the surgeon in charge. This plan has already been carried out in two of our large hospitals, viz., at West Philadelphia, and at Point Lookout. Each of these has its well-printed, well-conducted, and spicy little newspaper, which is doubtless an object of interest and amusement to the greater portion of the patients. There may be other hospitals having their newspapers, but they have not yet been brought to the notice of the author.

A newspaper may also be conducted without involving any expense whatever, although the enjoyment derived from its contents is much more limited in its operations. Such a one has been established by the author in the hospital where he is now stationed, and has been found a source of interest and entertainment. An editorial committee was appointed by the President from the members of the Literary Society, with authority to prepare a newspaper to be read at the regular Saturday evening meetings.* This committee performed the duty thus devolving upon them, by placing a box in the library for the purpose of receiving communications, which communications, at the close of the week, were copied on a sheet of foolscap paper, prepared in newspaper style, and read by one of the members of the committee before the society. Although conducted on so limited a scale, a newspaper of this kind possesses many advantages in the way of affording recreation and amusement to the patients. Every member of the hospital is privileged to furnish communications, although he may not be a member of the society; and all are invited to attend, when the little sheet, brimful of articles, some grave, some amusing, and some ludicrous, is read to its assembled patrons. Of course, great care is taken by the committee, to admit nothing of an improper character into the columns of their paper.

IV. LECTURES.—Courses of lectures on popular and instructive subjects may be given either under the auspices of the Literary Society, or independently thereof, through the exertions of the chaplain. As most of our

* The society meets twice every week; on Tuesday evenings for debates, and on Saturday evenings for the reading of original papers, orations, lectures, etc.

hospitals are located in, or in the vicinity of, towns or cities, no difficulty will be experienced in finding gentlemen of intelligence and ability, who will gladly contribute, in this way, to the instruction and entertainment of the inmates. And it will, in most cases, need but little effort to put in active operation plans for keeping up a regular system of lectures for the improvement, as well as recreation, of the sick and wounded of our numerous hospitals. Lecturers can often be found among the patients themselves; and when such are known to the chaplain, or where he has reason to believe the needful attainments and capabilities exist, he should by all means urge them on to contribute their portion toward promoting the enjoyment of the whole. As it is desirable that the evenings of the convalescents in the hospital should be occupied with wholesome and profitable relaxations, once every week will not be too often for the delivery of lectures, if a sufficient number of lecturers can be obtained. If this can be accomplished, we shall then have our evenings well filled up; as for instance, two for meetings of the Literary Society, one for prayer meeting, one for lectures, one for music, and one for a reading class, which will form the subject of the next and last section.

V. READING CLASSES.—The formation of these is designed for the study of elocution and correct reading, as well as for furnishing a healthful and useful employment for the mind of the soldier. It is not necessary to point out the advantages which may be derived from such: they are too obvious to need even an enumeration. The design of the author is simply to suggest such means of recreation, and give a few hints in regard to the manner in which they may be conducted. It is believed that at the time of writing this

paragraph, that this hospital is the only one which has a reading class in active operation ; yet such is the interest manifested, in its exercises, by its members, that the author indulges the hope that it will not be long before the plan which he here suggests, will be followed by all chaplains who live and labor only for the welfare of those committed to their keeping.

As President of the Literary Society of the hospital, he was forced to listen to many inaccuracies of emphasis and pronunciation by the various speakers. He therefore conceived the idea of forming a reading class, not only as a means of improvement in these particulars, but also of affording a novel mode of recreation and profitable occupation. The plan was no sooner proposed, than it was entered into with eagerness on the part of a number of the convalescent patients. Books* were at once procured, an evening for meeting appointed, and regular recitations held. A lesson was given out to the class to be studied, and recited at the next meeting, after which recitation, exercises in reading, followed. This class is yet in its infancy, but the author has every reason to believe that the interest now manifested will be deepened, rather than diminished, as it progresses in its studies. It has certainly proved a source of great pleasure to the chaplain who conducts it ; and he hopes, as it advances in proficiency, by public exhibitions of the ability of its members in declamation and dialogue, to make it contribute to the general recreation of the hospital.

All of the recreations and sources of amusement thus briefly remarked upon in this chapter, may be readily carried out by every chaplain in every hospital. He

* Porter's Analysis.

will not fail to receive the hearty co-operation and support of the surgeon in charge, and the other officers of the institution; for they all know and feel the importance of providing relaxing occupation for the minds and bodies of the soldiers; and if they do not take the lead in such matters themselves, it is only because their time is fully occupied in the discharge of their peculiar duties, in visiting and prescribing for the sick and wounded, and in administering the government and discipline of the hospital. Let this then be regarded as a part of the chaplain's duty, and let him diligently and faithfully perform it, under the full assurance that, in thus laboring, he is also furthering the cause of religion, by increasing his own usefulness, as well as by bringing the minds of the members of his flock into that cheerful and contented state, which will have the effect of rendering them more susceptible to the blessed truth of the Gospel of Jesus Christ. Let him "never weary in well-doing," both as regards the temporal as well as spiritual happiness of the soldier; for in keeping both of these objects ever before his mind, he is faithful to his trust, and does his duty both to his country and his God.

CHAPTER X.

THE PASTORAL WORK OF THE CHAPLAIN.

THE pastoral work is by far the most important department in the sphere of the chaplain's usefulness, and the performance of all other duties has for its principal object, the rendering of this more efficacious. This work has special reference to the soul, and has for its aim the soul's salvation. It is the application of the great truths of the Gospel to the necessities of each man's individual case, appealing in all instances to the heart and conscience, and yet so adapting the given instruction to the situation, habits, capacities, and peculiar wants of every soul, that each may receive his portion in due season. The chaplain, in his capacity as a shepherd of the sheep, has to deal with all classes and characters of men. And he must be always ready for every emergency. He must arouse the indolent, encourage the desponding, infuse zeal and animation into the hearts of the lukewarm, comfort the afflicted, proclaim pardon to the penitent, and exhort the disobedient and indifferent to turn from the service of sin, and accept the gracious offers of salvation presented in the Gospel of Jesus Christ. He should, therefore, make himself familiar with the principal points of interest connected with the soldiers under his care; he should, if possible, be able to call each one by name; he should ascertain the peculiar creed in which each one has been brought up, that he may give

all needful religious instruction without offending particular prejudices; he should know who are professing Christians; who have always been in the habit of attending divine service at home, and who have not; and he should keep a record of the post-office address of each, in order that, in the event of sickness or death, he may be able to write promptly to the soldiers' friends all the circumstances connected with every case.

The most effectual plan of keeping a record of these and other important particulars, will be to procure a blank book, to be entitled, *THE CHAPLAIN'S ROLL-BOOK*, in which he should enter the names of all the members of his flock, together with such matters of information concerning each, as he may wish to keep for reference in the prosecution of his work.

The following is the plan of the roll-book adopted by the author. The hospital in which he is stationed has ten wards, each of which will average from twenty-five to thirty beds. From four to five pages are, therefore, set apart for each ward, and are ruled as follows:—

Ward 1.

NAME.	Co.	Reg't.	Bed.	Creed.	P. O. Address.	Remarks.

Under the head of remarks, are noted such matters of interest as are deemed important to be referred to from time to time, such as whether or not a professing Chris-

tian, time of leaving the hospital, etc. In large hospitals, containing from five hundred to a thousand beds, the chaplain will find it more convenient to keep the list of names alphabetically; to set apart so many pages to each letter, and have the edges of his roll-book lettered in the same manner as the index of a merchant's ledger. In this he will insert a column between the "regiment," and "bed," for the number of the ward.

He should also provide himself with another blank book, in which to record all his ministerial acts, the date and names of all who are baptized, and of all who are admitted to the holy communion. He should also keep a register of all funerals, the names in full of all who are buried, together with the place of interment. And it will be also a matter of interest to preserve, for future reference, a list of all his religious services, when and where held, together with the subject, date, and place of delivery, of every sermon and address. This last record will be of value in preventing him from repeating a discourse which has already been delivered.

But we must pass on to the consideration of the different branches and features of the chaplain's work. And these may very properly be classed under two heads: THE CHAPLAIN'S PUBLIC PASTORAL WORK, and HIS PRIVATE PASTORAL WORK. Under the former head are included *Public Worship, Preaching, Distribution of Tracts, Bible Classes, Prayer-Meetings, Administration of the Sacraments, and Funerals*. Under the latter head must be classed, *Personal Intercourse, Visiting the Sick, Preparation of Candidates for Baptism and the Lord's Supper*.

Part I.

The Chaplain's Public Pastoral Work.

1. PUBLIC WORSHIP.—Worship is, in one sense, the outward manifestation of the religious feelings of the human heart; the outgoings of the soul to God; the homage of helpless man to the glorious attributes of the great Jehovah; the supplications of the earnest, longing heart, for divine grace and assistance; or, in other words, the direct and solemn acknowledgment of the divinity of God, and of our obligations to Him. Worship also comprehends, in its widest sense, preaching, as including instruction in the Word of God, and exhortation to repentance, faith, and holiness.

Worship consists of forms and words, and has for its object the praise and glory of God, and the improvement and elevation of the immortal soul. It is the concentration of all the hopes and affections of the heart into an act of religion. It is the communion of the soul of man by means of prayer and praise, and the contemplation of heavenly truths, with the eternal and adorable Godhead.

In conducting the public worship of the camp or hospital, the chaplain should endeavor to render the services animated and attractive. If they are dry and cold in their character, those only, who are governed by a sense of duty and love to God, will be induced to attend them. And yet it would be almost impossible to lay down any rules for conducting such services, which will apply to all the varied cases, and circumstances, which are constantly coming under the chaplain's observation. A few general principles may, however, with propriety be stated, such as the importance of cheerfulness, particularly in hospitals, as well as of confining such services within reason-

able limits of time. As a general thing, three-quarters of an hour will be long enough for the duration of any service; and, under no circumstances, should it exceed one hour. The reason for this is obvious. For it is a well-known fact that, if the length of a religious service is such as to weary any of those who attend, they will not be likely, especially if not professing Christians, to place themselves speedily in a similar situation. And in a hospital it is almost invariably the case that many, who are recovering from wounds or sickness, find it almost impossible to remain for any length of time in one position, and, therefore, it will be necessary for them, if the services are of long continuance, to leave the room before their termination, even though they may be deeply interested in engaging in the worship, and in listening to the proclaimed Word of God.

Music will be found a great auxiliary in rendering the chaplain's religious services attractive. Singing has always been regarded as an important feature of worship. It is one of God's best gifts to man, and should be freely used in setting forth His praise and glory. It is also a part of the worship in which many can take an active part, and it often penetrates to the lowest depths of the heart, when spoken words fail to make even an impression. It will be well, therefore, for every chaplain to give some time to the formation of a choir. If he understands music, he can superintend the work in person. If he does not, the best plan will be to select one who is competent to lead, and delegate to him the power to take such steps as may be necessary. The choir, when formed, should be requested to hold regular meetings for practice and improvement. And these should be punctually attended by the chaplain, whether he understands music or not: for, at any rate, his presence

will prove the importance which he attaches to the undertaking, and will animate and encourage to perseverance, those who have interested themselves in the work. Good singing will always give life, and add an interest to worship, which, otherwise, would prove tedious and unattractive to the heart of the natural man.

In regard to the best manner of conducting public worship, it is difficult to lay down definite rules. Two systems of worship are in general use in our churches, viz., the extemporaneous and the liturgical. When the author first entered upon his duties as hospital chaplain, his services were altogether extemporaneous, and consisted of singing, prayer, reading of the Bible, and a short address. After a time he was induced to make use of the Prayer Book in conducting public worship, and the result was most encouraging. By using a uniform edition, he was enabled to call out the pages at the different parts of the service; and it was really surprising to hear the hearty manner in which many of the soldiers made the responses, and to see the new interest which was manifested in the worship of God. Instead of being mere spectators, as is too often the case, many of the men seemed to feel that they had a part to perform and the result was, at least in this case, the absence of all tendency to weariness and indifference. Since that first experiment, the author has always used, in public worship, a short service from the Prayer Book. And he has reason to believe that these services have been blessed. At any rate, he has never found them wearying, even to those who took no active part in them.

It is, of course, needless to say that every returning Lord's Day should bring with it at least *one* public service, whether in the hospital or in the camp. The faithful chaplain will never be lacking in this part of his duty,

and, if opportunity affords, will be always ready to hold even a second service, to the praise and glory of the great Jehovah. If such service is held, it should be shorter, and perhaps more informal in its character than the first. Indeed, it may not be amiss to make it partake of the nature of a prayer-meeting, with a goodly amount of singing, and a short exhortation, or exposition of Scripture, in place of a sermon.

And yet with all his efforts to render his services attractive, the chaplain will often have cause for discouragement at the comparatively small number who attend public worship. 'To the great majority of the soldiers, the worship of God is distasteful; and they prefer to pass their time in utter idleness, rather than listen to the words of the blessed Gospel, which rebukes their sinfulness, and calls them to repentance. Yet still the chaplain must labor on in love and patience, for even such, by unwearying and judicious efforts, may be brought, one by one, to listen to those heavenly truths, which proclaim pardon and peace to the sin-burdened soul. And the successful accomplishment of the work of bringing even one individual, in the camp or hospital, to hear the preaching of God's Word, who, when at home, was in the habit of spending his Sundays in dissipation, or the pursuit of pleasure, is worth all the labor which it may require on the part of the chaplain. Let him, then, persevere in the regular celebration of the public worship of God; he will always have some hearers to encourage him, and, if he is faithful in the performance of all his other duties, his heart will, in time, be cheered by witnessing the attendance of those, who, in the first instance, he deemed it almost impossible to influence. The Word of God, faithfully preached, is never preached in vain; and the seed sown by the sower often falls into

the hardest hearts, where, by the grace of God, it springs up, and bears abundant fruit.

II. **PREACHING.**—In the public preaching of the Gospel, the chaplain stands forth peculiarly in his character as an ambassador of Jesus Christ. For he delivers, then, solemnly and officially, the message which he has received from on high. He proclaims the good-will of God to His people. He declares the inestimable benefits resulting from the death and sacrifice of Christ. He denounces God's anger against sin, and yet, at the same time, calls the sinner to repentance. He displays the infinite riches of the Saviour's love and compassion for His creatures; and offers, in that Saviour's name, pardon and peace in this world, and a glorious prospect of eternal happiness in the world to come, to all who will confess and forsake their sins, and seek a refuge, in faith, beneath the shadow of the blood-stained cross.

Such, then, being the character and scope of preaching, it is plain that it occupies an important position among the several branches of the chaplain's public pastoral work. And the question, how to render that preaching most efficacious, and best adapted to the varied characteristics and dispositions and capacities of his hearers, becomes one of no little moment to the earnest-minded laborer in this portion of God's vineyard.

It is a mistake to suppose that a sermon intended for soldiers, requires less care and preparation, than one which is to be delivered before a regularly-organized congregation. The very fact that the army chaplain's audience is composed of such heterogeneous materials, calls for extraordinary care, not only in the choice of the subject to be presented to them, but also in the manner of treating that subject. Many of the finest and most powerful discourses which are delivered in our churches would be

totally out of place, and entirely ineffective, if preached before a congregation of soldiers, in the hospital or in the camp.

A sermon, to arrest the attention of soldiers, must be perfectly plain and simple, and yet, at the same time, earnest and forcible. Therefore the chaplain, in the preparation of his sermons, should study simplicity. For he must bear in mind that, though his congregations may be composed of men of all shades of mental capabilities and attainments, his sermons must be adapted to the capacities of the most ignorant members of his flock. And if these, by means of an earnest, plain, and forcible style, are interested and edified, the same results will be produced, also, with those who possess the greatest amount of intellectual knowledge and cultivation.

Having, therefore, selected an appropriate subject for his discourse, the chaplain's first object should be to study it thoroughly, in all its bearings, and to glean from it all the practical truths which it inculcates. These he should arrange carefully and systematically, adapting to them, if possible, simple and familiar illustrations. For experience has fully proved that appropriate illustration is one of the most powerful means of interesting and fixing in the minds of the hearers, the truths which the preacher utters. It was the plan adopted by our Saviour for impressing most forcibly the words of heavenly wisdom which He proclaimed, upon the hearts of His followers. And, therefore, every preacher of the Gospel at the present day will do well to follow so divine an example. The author has, again and again, in his own experience, observed the effect of some simple illustration upon the minds of the soldiers to whom he has proclaimed the Gospel of Jesus Christ. Those who had been previously indifferent and inattentive, have suddenly had

their thoughts fixed ; and not only have they listened with the deepest interest to the illustration itself, but have continued to manifest an unwavering attention throughout the remainder of the discourse. The appropriate and judicious use of anecdotes, the author has also found to be productive of the same beneficial results.

The *delivery* of the sermon, thus carefully prepared, is also a matter of the utmost importance. This calls for zeal and earnestness on the part of the chaplain, for if he would hope to persuade others, he must first show that he himself is persuaded ; if he would impress the truths of the Gospel upon the hearts of his hearers, he must let it appear that the words which he thus utters proceed from the deep recesses of his own heart. His language also should be plain and simple, for he should make use of words, not for the purpose of embellishing his discourse, but for conveying the truths which he proclaims, to the humblest capacities of the various members of his congregation.

Let all sermons be short. The chaplain's object is not to weary, but instruct ; and he will utterly fail in its attainment if he devotes too much time to the delivery of the message which he has received. For he must remember that he is not speaking to a trained congregation, but to those who are naturally restless, and, for the most part, unaccustomed to the restraints of public worship. And this applies more particularly to the hospital, where the congregation is made up almost exclusively of invalids, who are totally unable to sit for any very great length of time in one position.

A French writer, in speaking to parish ministers on this subject, says : " Believe me, I speak from experience and long experience ; the more you say, the less will be retained. The less you say, the more the hearers will

be profited. By overcharging their memory you destroy it, as we put out lamps by overfilling them with oil, and drown plants by immoderately watering them. When a discourse is too long, the end obliterates the middle and the beginning. Ordinary preachers are acceptable if they be short, and excellent ones weary us when they are too long." If such language is applicable to ministers in general, how much more so is it to chaplains, and especially hospital chaplains !

Were the author to attempt to lay down a definite rule upon this subject, he would say, that on no occasion should a sermon to soldiers exceed twenty minutes. If the chaplain studies to avoid prolixity, and to condense his ideas and language, he can utter all that he wishes his hearers to receive, and profit by, within this limit. Indeed, it will be better for him to leave something unsaid, than to have his congregation leave his presence, feeling that he has said too much.

In regard to the question of written and extemporaneous sermons, the author feels that he can say but little. His own experience has proved each of these styles of preaching, equally effective. He has been enabled to fix the attention of his hearers by written, as well as by extemporaneous sermons. And yet he is inclined, on the whole, to give the preference to the latter style of preaching, as being capable of an earnestness which never can be exemplified in the same degree, in the delivery of a written sermon. But the word "extemporaneous" must, by no means, be understood as implying a want of preparation on the part of the chaplain. Such sermons require an equal amount of study and preparation, as written sermons. For every truth should be thoroughly brought out, every idea systematically arranged in the mind of the chaplain, before he enters the pulpit to deliver his

message to his people. The language is the only part of a sermon which should be strictly extemporaneous.

III. DISTRIBUTION OF TRACTS. — This is another important part of the chaplain's pastoral work, for in its faithful performance, many a messenger of peace and love and reconciliation, reaches those who obstinately refuse to be present at the public preaching of God's Holy Word. The tract goes on its way silently, yet effectively, telling of the same infinite love and compassion, proclaiming the same Saviour to lost and perishing sinners, that form the subjects of the faithful chaplain's public exhortation, and calling to repentance and amendment of life, with the same faithful earnestness that should always characterize the language of the pulpit.

A good supply of tracts is, therefore, almost indispensable to the chaplain. This he will not find difficult to obtain; thanks to our numerous tract societies and the deep interest and liberality of the Christian portion of our community, the way is at all times open for the supply of all reasonable demands. He will also find a most valuable aid in the "Christian Commission," a society composed of some of our most influential citizens, and organized for the express purpose of providing chaplains with tracts, and religious reading, for distribution among the soldiers. As this society has a committee and agency in all our large cities, communication with it is rendered at all times comparatively easy.

Great care, however, is necessary in the choice of tracts for distribution. Very many of our most excellent tracts are not suitable for soldiers, not because of the truths which they contain, but on account of the manner in which these truths are presented. It is needless to put a dry, theological tract into the hands of the soldier; he will not read it. And, therefore, all such tracts, which

are mere treatises on faith, repentance, the atonement, sin, and such like, are entirely out of place in the camp and in the hospital. But narrative and dialogue tracts will be always read, and read, too, with eagerness. Soldiers are fond of reading, and spend many of their spare moments in this occupation. Particularly is this the case in our hospitals, where the convalescent patients have so much time at their disposal. Now, if good reading is not provided for them, it is very easy to see that they will spend their time over the cheap and trashy publications of the day, which, to say the least, is a waste of moments which might be otherwise profitably employed. Now, if the chaplain is provided with a good stock of interesting tracts, he may, in some degree, counteract this evil; for he thus has it in his power to present to the soldiers under his charge, not only good and wholesome reading-matter, but also that which may be the means, under God, of awakening some sinner to a sense of his lost condition, and of urging him to fly to that Saviour who is the refuge and consolation of a sinful world.

It is not necessary that these narrative tracts should be written expressly for soldiers. Any truth or doctrine, conveyed in the form of some simple history, or based upon some incident, will be favorably received. The author, in distributing tracts, has invariably observed that such as the "*Dairyman's Daughter*," "*The Shepherd of Salisbury Plain*," and others of a similar character, were always eagerly sought and attentively read. The American Tract Society has published a large number of tracts of this character, which can always be readily obtained through the kindness of Christian friends, and the liberality of our various societies. A number of narrative tracts, particularly adapted

to soldiers, has also been published by our several societies, among which the author would call attention to one entitled "*A True Story of Lucknow*," and to another, which is certainly one of the best which has yet been written, styled "*The Roll-Call*," and published by the "Episcopal Female Tract Society" of Philadelphia. His attention has also been particularly directed to two others, which, though not strictly narrative in their character, are, nevertheless, well calculated to interest, viz., "*Here is a Letter for You*," and "*The Flag of Truce*," written by the Rev. Mr. Leakin, Chaplain to the Patterson Park U. S. Hospital, Baltimore, Maryland.

The "*American Messenger*," published monthly by the "American Tract Society," is also a most valuable auxiliary to the chaplain. It is filled with heavenly truths and precepts, which are presented in the most interesting forms, and abounds in narratives, anecdotes, and incidents, and coming, as it does, in the shape of a newspaper, is sought and read even by the few who refuse to receive tracts.

In distributing his tracts, the chaplain will, of course, be governed by the supply which he has on hand, and his facilities for obtaining more. He should, at all events, endeavor so to manage, as to be able to distribute, at least, on every Saturday afternoon, a tract to every soldier under his care. By choosing this day in preference to all others, he is enabled to provide the soldiers with proper reading-matter for Sundays. This plan has always been pursued by the author, and he has invariably found it productive of good results.

It should also be the duty of the chaplain to see that every soldier under his care is provided with a Bible or Testament. No tract, or variety of tracts, can ever take the place of the Word of God; and no soldier should,

for one moment, be allowed to be without this priceless treasure. True, he may not always read it, yet still he should be taught that he is the possessor of God's Word, and that he is accountable to the great Jehovah for the manner in which he profits by it, or neglects it. Most of our regiments are supplied with Testaments before leaving home; but the soldiers who come into the hospitals are, in most cases, destitute, having either lost their Testaments in the hurry of the march, or left them with their knapsacks upon the field of battle. The hospital chaplain must, therefore, be ready to supply all such, and the liberality of the "American Bible Society" will never allow him to go empty-handed. A number of German tracts and Testaments will also be found useful, particularly in our hospitals, as there are always more or less of this nation to be found among the patients, and these are always eager for reading-matter in their own language.

IV. BIBLE-CLASSES. — These can be more readily formed in the hospital than in the camp. In the former place, the time hangs more heavily on the hands of the inmates than in the latter; for there is generally no military duty to be performed, and therefore the convalescent patients have all their time at their own disposal. Such being the case, the chaplain will not, as a general rule, find it difficult to organize a class, to meet on regular days, for the study of the Holy Scriptures. Those who are professing Christians, among the patients, will cheerfully become members, thus forming a nucleus; and others, also, if the chaplain has the facility of giving his instructions in an interesting and familiar manner, will be induced to attend. And, even if none but professing Christians should be found to take an interest in the work, it will be a pleasing duty to the

chaplain, to meet them at the stated time, and instruct them in those blessed truths, which make wise unto salvation.

The simplest way of forming and conducting a Bible-class, is to obtain a list of the names of those who are willing to become members, and having collected them together, to appoint a regular day and hour for meeting, leaving it also to the class to decide what portion of Scripture shall form the subject of its studies. This point being settled, a chapter, or a certain number of verses, should be given to the class as its lesson, to be studied carefully, so that all may become familiar with the subject and language. At the time of recitation, the chaplain, after a short prayer, should question the class, first on the text, in order that the words of the lesson may be impressed upon the minds of the members, and then go on to such questions as may be calculated to bring out the practical teachings of the subject, and the holy truths contained therein. The more he is able to intersperse his instructions with illustrations, general information, and familiar conversation, the better he will succeed in fixing the attention of his hearers, and rendering the exercises interesting and attractive. It will also be well to encourage the members of the class to ask questions on the subject which is before them, as such will have a tendency to divest the meetings of formality, and remove from those who attend, the restraint which is too apt to be felt on such occasions. Under all circumstances, the chaplain will find a Bible-class a valuable auxiliary in the prosecution of his work. It will enable him to present the Gospel more pointedly to its members, and to adapt his instructions and exhortations to the individual cases before him. It will be the means of drawing him nearer to the members of

his flock, and of awakening an interest in heavenly things in the minds of many, who were previously given up to the thoughts and pursuits of this world only.

V. PRAYER-MEETINGS. — In addition to his regular Sunday services, the chaplain will find the holding of prayer-meetings productive of much good to the members of his flock. Short and informal services will often be attended by those who profess to regard the regular Sunday services as wearisome and uninteresting. And the hymns sung with heartiness by all who are present, the short, but fervent prayers, and the earnest exhortations will seldom fail to awaken an interest, and arouse the thoughts to the contemplation of serious things. The author has no desire to lay down any rules, or even to make suggestions, in regard to the *manner* in which such services should be conducted. Every chaplain has his own ideas upon this subject, and, if these are based upon experience, he cannot well go amiss in carrying them out. Thus, while one deems it best, under all circumstances, to conduct the whole services himself, another regards it as more edifying and profitable to call upon some of the professing Christians, who may be present, to take part in the exercises, and either to offer prayer, or speak some words of exhortation or encouragement to the others.

Each of these plans is, doubtless, productive of good results, where the main object is to worship God, sing His praises, and proclaim, in familiar language, His heavenly precepts. But the question, Which is most effective? can never be decided, as long as circumstances are ever varying; and the fact remains unaltered, that the same system which will work well in any one hospital or camp, will utterly fail, if attempted to be carried out in another.

The author, however, while refraining from all suggestions in regard to the manner of conducting prayer-meetings, would earnestly insist upon their importance. No hospital or camp should be without them; and, as it is almost universally the case, that but one service is held on Sundays, it becomes a matter of double moment, that at least *one* opportunity should be given during the week, for meeting together for God's worship, and praise, and the familiar preaching of His blessed Word.

It should be also the chaplain's endeavor to induce the professing Christians under his charge to form themselves into a society for prayer, and mutual encouragement. When such hold their public meetings, it will be well for the chaplain not to be present; for where the services are entirely in the hands of the soldiers, some may be induced to attend, who would regard his presence as a restraint, and as giving to the proceedings the character of a formal, religious service.

Under the head of PRAYER-MEETINGS may very properly be considered WARD SERVICES. These are short services held in the different wards of the hospital, according as time and circumstances may permit. The chief advantage gained by them is, that they enable the chaplain to bring the subject of religion before the minds of a number of the patients at the same time, and to accomplish, in a few minutes, that, which in a crowded hospital would take him weeks to perform, in going successively from one bedside to another. These services are not to be regarded as taking the place of bedside visitations, but they are at all times to be looked upon as extremely valuable, as a means of increasing the chaplain's efficiency.

In the hospital where the author was first stationed,

were fifteen wards, each containing from fifty to seventy-five beds. These were so arranged that a person, speaking in the middle of the ward, could be heard in every part thereof. The plan, therefore, which he adopted, was to seat himself in the middle of the ward, and then request all patients, able to leave their beds, to bring their chairs, and seat themselves around him. Hymn-books were then distributed, and a hymn sung; after which, a portion of Scripture was read, which was followed, sometimes by a short address, at others by reading some little narrative tract. The services were then closed by prayer, and the patients returned to their places. Those who were unable to leave their beds, could always hear every word which was spoken. These services never exceeded twenty minutes in length, and were always omitted in those wards containing fever, or other cases requiring quiet and repose. By holding two such services every day, the author was enabled to give to each ward a service at least once a week.

Services thus conducted cannot fail to be productive of great good in every hospital. Those who are confined to their beds cannot help hearing the words of life which are spoken by God's minister; and often the truths of the blessed Gospel, by these means, fall upon ears which have been previously closed to all the invitations and entreaties of a merciful Saviour. And they are uttered, too, at a time when the mind and heart are most apt to receive them; when the thoughts are, in a great measure, withdrawn from the world; when temptations are, for the time, removed; and the whole man brought, as it were, by weariness, and pain, and protracted sickness, into a state of docility and submission.

Let these ward services, wherever practicable, be held by every hospital chaplain. By means of them, the Gos-

pel can be preached to those who cannot attend the Sunday services; and many a soul may be thus comforted, and many an impenitent sinner may be brought to exclaim, in the newly-awakened consciousness of his guilt, "What must I do to be saved?" Great judgment, however, should be exercised, in conducting these services. They should be calm and quiet in their character; and in those wards containing aggravated cases, requiring all excitement to be avoided, they should, for the time being, be omitted. The chaplain, who regularly holds them, will soon learn their value, and will regard them as a blessed means of bringing the Gospel in all its fullness and power to the bedsides of the sick and suffering.

VI. ADMINISTRATION OF THE SACRAMENTS.—This is another important part of the chaplain's public pastoral work; for it is the carrying out of the Saviour's commands, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," (Matt. xxviii. 19;) and, "This do in remembrance of Me," (Luke, xxii. 19.) In every regiment and hospital large numbers are always to be found, who have never been brought into covenant with God by means of Holy Baptism. If any of these, therefore, become convinced of their sins, and resolve, in faith and repentance, to give their hearts to God, and, by His help, to lead new and Christian lives, their first duty will be to "fulfill all righteousness;" and, in obedience to the divine command, to seek, through Baptism, an entrance into the Church of Christ. The chaplain will, therefore, be often called upon to administer this Sacrament, both in public and in private; at the regular Sunday services of the camp or hospital, or by the bedside of some sick or dying penitent. He will, of course, use the

form of administration to which he has been accustomed, for the validity of Baptism depends, not upon the manner in which this Sacrament is celebrated, but upon the pouring on of water "in the name of the Father, and of the Son, and of the Holy Ghost." But even this will avail nothing, unless a living faith and sincere repentance exist in the heart of the recipient.

It will be always well, when practicable, to administer the Sacrament during the public services. The effect on the congregation will be beneficial. It will show them the power of religion in converting the sinner, and may be the means of causing those, who have never thought seriously upon the things of eternity, to look upon the service of God as a reality, in which the interests of the immortal soul are deeply concerned. The effect of beholding those, who have lived lives of indifference and rebellion against God, coming forward, in meekness and humility, confessing and renouncing their sins, and solemnly promising to live, by God's help, in obedience to His divine commands, cannot fail to be productive of serious thoughts, even in those who openly avow themselves the servants of the world and Satan.

The Baptismal Sacrament should, therefore, be administered deliberately and solemnly; not hurried through, or carelessly performed; but every word should be uttered with that gravity and deep earnestness of manner which should characterize the dedication of an immortal soul to the service of the great and omnipotent Jehovah.

It will be also the duty of the chaplain to celebrate, from time to time, as circumstances may permit, the Sacrament of the Lord's Supper. This was instituted by our Saviour, in mercy to the infirmities of His people. He saw their natural weakness and insufficiency, their

prone to yield to temptation, their utter inability, without divine assistance, to press forward on the road that leads to eternal life. He, therefore, instituted this Sacrament for the strengthening and refreshing of their souls, and as a means of bringing them into a holy and spiritual union with Himself. It is, therefore, when received in faith and repentance, a means of grace, and a source of consolation and encouragement. It will enable the recipient to overcome the spiritual enemies which assail him, to be firm and steadfast in the sacred cause in which he has enlisted, and to rejoice in the consciousness that he is God's own property, bought with a price, even the precious blood of the eternal Son of God.

Such, then, being some of the benefits resulting from the faithful reception of the Lord's Supper, it is evident that it is the duty of the chaplain to spread before the professing Christians under his charge the holy emblems of a Saviour's death and passion. Surrounded as the Christian soldier is by an atmosphere of irreligion, and subjected to extraordinary temptations, and trials of faith, it is at once apparent that he stands in need of every means, which God has given, for his strengthening and encouragement. And as he kneels in faith before God's altar, and receives these sacred pledges of his Saviour's love, he feels the divine strength invigorating his spirit, and the grace of God shedding its heavenly influence upon his soul; and he rises from his knees with a heart overflowing with love and gratitude, and a resolution formed to live more closely to his God, and nearer to his Saviour's cross.

Let the Christian soldier, then, have frequent opportunities of receiving the Lord's Supper. It is his privilege, as one of God's people, and no one has a right to

deprive him of it, or withhold it from him. He feels its value, as a means of bringing him into close communion with his Saviour, and of keeping his spiritual life ever strong and vigorous; and he knows that the blessed Jesus has said, "Whoso eateth My flesh and drinketh My blood hath eternal life," (John, vi. 54.)

VII. FUNERALS.—The chaplain, in the discharge of his duties, is often called upon to bury the dead. Particularly is this the case in our large hospitals, where one funeral every day, and sometimes two, are matters of common occurrence. When deaths are so frequent, there is danger of falling into a cold and careless manner in performing the funeral services. This, the chaplain should, of course, carefully guard against, and endeavor at all times to impart to every such service, all the solemnity which the occasion demands. The manner of conducting the funerals of soldiers is, in many cases, such as to call for extra exertions on the part of the chaplain, in order to keep before the mind the fact, that a soul has been called into the presence of its Maker, and a body is on its way to its last resting-place, the grave. The coffin is placed in an ambulance by four soldiers, who oftentimes handle it as they would a box of muskets; the escort of eight men—if the deceased is a private—with reversed arms, are marched to the front; the chaplain takes his place before these, and thus the procession proceeds with measured steps to the place of interment. There, the body is placed in the grave, in the same careless and indifferent manner; the burial service read by the chaplain; three volleys fired by the escort; and then the ceremonies are ended, and the departed one is forgotten.

Now it is evident that more respect might be paid to the dead, and, perhaps, much good done to the living,

could soldiers' funerals be conducted in a different, and more solemn and imposing manner. There is certainly no apparent reason, to prevent the companions of the deceased being collected together, a short time before the body is taken to the place of interment, and a funeral service held for their benefit. If in camp and in summer, such service could be held in the open air, the coffin being placed upon supports, in front of the chaplain. In the hospital, it could be carried to the place of holding public services, and the convalescent patients collected in their places. Then, after singing an appropriate hymn, the chaplain might deliver a short address suitable to the occasion, and thus keep before the minds of his hearers, the shortness and uncertainty of life, and the importance of making speedy preparation to stand in the presence of God. A prayer might then conclude the services; and then the funeral procession would wend its way to the grave, every one connected with it, feeling that a sad and solemn duty was to be performed, in consigning the remains of the departed to the slumber of the tomb.

Such services will be always well attended, and the chaplain will often behold among those thus gathered together before him, faces which are never seen at either public worship or prayer-meeting. Then will he have an opportunity of preaching to these, the Gospel of Jesus Christ, and of calling them to repentance and amendment of life. The author has again and again, held such funeral services, and always with the same results, viz., large, serious, and attentive congregations.

If, then, such a plan as has been thus briefly sketched, is at all practicable, it should by all means be carried out. But the celebration of such funeral services should

never be regarded as taking the place of the usual services at the grave. These should under no circumstances be omitted; and the chaplain should always accompany the remains to their last resting-place, and there consign them solemnly to the ground—"earth to earth, ashes to ashes, dust to dust." He should remember that the deceased soldier has left all for the service of his country, and has, perhaps, fought and bled in her defense, and is, therefore, entitled to all honor and respect. Let him then not only be with him in sickness and death, but let him see his remains laid solemnly to rest, in the place of repose provided for the lifeless body.

To those who prefer to use a regular form for the services at the grave, the author can suggest nothing more simple, and beautiful, and appropriate, than the "Burial Service" of the Protestant Episcopal Church. For the benefit of such, it is here given, with the omission of but one prayer:—

FUNERAL SERVICE.

(From the Prayer Book.)

On going before the Corpse.

I am the resurrection and the life, saith the Lord; he that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me, shall never die.

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

On coming to the Grave.

Man, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: Of whom may we seek for succor, but of Thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: Shut not Thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from Thee. ✓

On casting the Earth upon the Body.

Forasmuch as it hath pleased Almighty God, in His wise Providence, to take out of this world the Soul of our deceased *Brother*, we therefore commit *his* Body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last Day, and the life of the World to come, through our Lord Jesus Christ; at Whose second coming in glorious Majesty to judge the world, the Earth and the Sea shall give up their Dead; and the corruptible Bodies of those who sleep in him shall be changed, and made like unto His own glorious Body; according to the mighty working whereby He is able to subdue all things unto Himself.

I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord; even so saith the Spirit; for they rest from their labors.

Prayers.

Our Father, Who art in Heaven, Hallowed be Thy Name; Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil. *Amen.*

O merciful God, the Father of our Lord Jesus Christ, Who is the resurrection and the life; in Whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in Him, shall not die eternally; Who also hath taught us, by His holy Apostle St. Paul, not to be sorry, as men without hope, for those who sleep in Him; we humbly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in Him; and that at the general resurrection in the last day, we may be found acceptable in Thy sight; and receive that blessing, which Thy well-beloved Son shall then pronounce to all who love and fear Thee, saying, Come, ye blessed children of My Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O Merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

Benediction.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Part II.

The Chaplain's Private Pastoral Work.

In the performance of this branch of duty, the chaplain's work is altogether with individuals. He imparts to the members of his flock, one by one, the heavenly instruction which God has commissioned him to give; and calls on each one, by name, to forsake the service of sin, and enter that of the Saviour, who died to rescue him from eternal death. The first topic, therefore, to be considered in connection with this part of the subject, is—

I. PERSONAL INTERCOURSE.—More good is perhaps accomplished, by bringing the truths of the Gospel directly to individuals, than by the public preaching of the Word. For in personal intercourse, the chaplain is enabled to adapt his instructions to the particular case, circumstances, and disposition of the individual before him; whereas in his public preaching, at least as far as some of his hearers are concerned, he must deal to a certain degree in generalities.

It is true that this is a difficult part of the chaplain's work. The greater portion of the soldiers under his charge, he will always find averse to conversing on the subject of religion; and unless he has been able to secure the confidence of those whom he thus seeks to approach, he will find it absolutely impossible to draw from them any expression of their views and feelings. They may indeed listen, respectfully and attentively, to all that he has to say; but when he has concluded, he will be conscious that he has made no progress in his efforts to ascertain the bent of their minds, and the character of their thoughts.

It is therefore most important for the chaplain, by kindness and gentleness, and a deep interest manifested in the soldiers' welfare, so to secure their affection and confidence, that they will not hesitate to express their religious opinions freely before him, and converse unreservedly upon those momentous truths so intimately connected with the soul's salvation.

In view then of the importance of personal intercourse, the chaplain should devote much of his time to social conversation with those under his charge, and should endeavor, whenever practicable, to introduce, in an informal manner, the subject of religion. If he can succeed in this, the way is open to him to speak to every individual with whom he thus comes in contact, in reference to the condition of his immortal soul. And thus he will be enabled to declare the infinite love of God, the compassion of Jesus Christ for sinners, the heinousness of sin, the fatal consequences of continuing in transgression, and the way of salvation, which has been opened by means of the blood-stained cross.

The regimental chaplain should therefore be often found in the tents of the soldiers; and he should go from tent to tent, with the words of the everlasting Gospel upon his lips, even as the parish pastor makes his pastoral visits from house to house, and preaches "Christ crucified," to the individual members of his flock.

To the hospital chaplain, the work of individual intercourse is attended with fewer difficulties. The sick and the wounded are in a better frame of mind for receiving holy truths, than the well; and therefore the chaplain's visit to the bedside of such, is often most acceptable. Yet even in the hospital, he must exercise great care and judgment, in bringing the subject of religion before the minds of the patients. He should

approach it cautiously, avoiding everything like abruptness; for it is often the case that the sick and wounded soldiers become alarmed at a visit from the chaplain, regarding it as an indication that they are looked upon as dying men.

The plan adopted by the author has always been (except in cases of emergency) to get acquainted with the patient, before introducing the subject of religion. He therefore, at his first visit, converses upon general subjects, manifests an interest to learn any little particulars connected with his personal history, such as the place of his home, the members of his family, the battles in which he has been engaged; and before leaving, reads a portion of Scripture, and offers a short prayer. After repeating this course once or twice, as the nature of the case may demand, no difficulty, as a general rule, is experienced in bringing forward the subject of religion, and in inducing the patient to express his thoughts fully and unreservedly.

The hospital chaplain will have many opportunities of preaching the Gospel to the members of his charge individually. He should, therefore, be ready at all times to embrace them; and by going in and out continually among the convalescents, and by visiting the bedsides of the sick and wounded, should so endeavor to gain the love and confidence of all, that they may be always ready to receive the truths which he proclaims, and listen to the words of heavenly consolation, which bring home to their souls the blessed doctrine of "Christ crucified."

II. VISITING THE SICK.—This is a work involving the heaviest responsibility, for the opportunity is often afforded the chaplain of making a deeper impression upon the heart than in his pulpit ministrations. The

conscience is, at such times, more or less awakened ; the need of a divine refuge more deeply felt ; the prospect of eternity more vividly present to the mind. How glorious, then, the opportunity to set forth the blessed Saviour, in all His various offices and aspects, as the Consoler, the Instructor, and Redeemer of His people !

The importance, therefore, of faithfulness on the part of the chaplain cannot be too highly estimated. The sick-bed is no place for light and trifling conversation. The hollow cheek and sunken eye of the sufferer, in calling to mind the nearness of death, and the things of eternity, call also for faithfulness, and a full declaration of the truth from the chaplain. If these are wanting, through a false kindness, in not wishing to alarm the patient, an injury is done to the souls of each. To be silent on such occasions is cruel in the extreme. The chaplain must, therefore, bear in mind that the effect of the instructions, the warnings, the exhortations which he gives by the bedside of the sick will be felt throughout eternity ; and that, if through a mistaken tenderness, he keeps back any portion of the truth, the blood of an immortal soul may rest upon him forever.

His first duty, then, is to declare the heinousness of sin, and God's hatred of it ; as also the terrible fate which awaits the impenitent in the world to come. Then, having succeeded in convincing the sick man of his sinfulness, his next duty will be to bring before his mind the great remedy for sin and uncleanness, the mercy which is ever bestowed upon the penitent, and the perfect pardon and peace which flow to the contrite soul, through faith, in the blessed Saviour, who gave His life to redeem His people from the bitter curse of eternal death.

All this, however, must be done with judgment and

discretion, as also with tenderness and love ; and should always be combined with reading the Scriptures, and with prayer. The chaplain should also proceed so as not to alarm the patient ; and, therefore, should divest his visits, as much as possible, of an official character, and give them the appearance of the visits of a friend. But let him not be too urgent, or too pointed in his remarks, at the outset. He should first accustom the sick to see and hear him. Then, as his presence becomes more familiar, he may venture, with greater prospects of success, to apply his conversation directly to the case before him, and deliver plainly the message which God sends to sinners. He will have much, however, to dishearten him in the discharge of this duty. Often his words will seem to make no impression whatever, and he will utterly fail in getting the slightest expression of feeling from the patient, whereby he may attempt to form an opinion in regard to the state of his heart. But let him not despair. His duty, in such a case, is to hope and pray ; to let the sufferer see that there is a friend near him, who is deeply interested in his spiritual welfare ; to wrestle with God in prayer, so that the words of supplication, and the promises of Jesus Christ may resound in the ears of the sick, and be present even in his dreams. God may bless such efforts, and faith and repentance and peace and love be shed abroad in his heart, even at the last moment.

Let the chaplain, however, be careful, in all cases, to give no countenance to the idea that his ministrations will avail in carrying the soul to heaven, independently of the work of faith and repentance which God has made absolutely necessary for salvation. And let him also bear in mind the importance of not wearying the sick, by long discourses, or logical reasonings, but of always

addressing the conscience briefly, practically, and affectionately.

The greater portion of the hospital chaplain's work consists in visiting the sick. It is, therefore, particularly important that he should study this branch of his duty in all its various aspects and bearings. Often he will be required to spend hour after hour, in passing from one bedside to another, and in ministering to cases, every one of which requires a different and distinct mode of treatment. Under all circumstances, he should place great reliance upon prayer, not merely as a means of prevailing with God, but of exerting a beneficial effect upon the sick. For in prayer the chaplain can preach repentance and faith, and proclaim the love of God, and the infinite sacrifice for sin, offered by the precious Saviour; and thus, without addressing himself directly to the sick, may be the means of causing him to reflect seriously upon those truths which formed the subject of the offered supplications.

As a general rule, it is not advisable for the chaplain to announce formally to the sick that death is near at hand, unless he shall believe that so doing will be the only means of arousing him to a sense of his real condition as a sinner in God's sight. In not making this announcement, the danger of a repentance, which is the result of fear, is, in a great measure, diminished.

As the chaplain will be necessarily brought in contact with a great variety of cases, it may not be out of place for the author to enumerate several of the most common, as also to endeavor to throw out a few hints in regard to the manner of dealing with them.

He will meet with those who are *grossly ignorant of the first truths of Christianity*. His duty, therefore, will be to instruct them briefly and simply. He must

teach them that this world is only a place of probation, and this life is only a passage from a perishable to an eternal world; that God has given men laws for their government, and that he requires obedience to all His precepts; that after this life all must appear before the judgment-seat of Christ, and be rewarded or punished, according to their deeds; that all men are sinners in God's sight, and can only be saved by repentance of their sins, and faith in Jesus Christ, who died to save sinners.

He will also meet with some who are *vainly confident*. To these should be read the parable of the Pharisee and the publican, and the self-righteousness of the former strongly contrasted with the humility of the latter, who "would not so much as lift up his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner." They should also be reminded that our Lord's most gracious invitation was extended only to the "weary and heavy laden," and that His language to the self-righteous church of Laodicea was, "Thou sayest that thou art rich, and hast need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked," (Rev. iii. 17.)

Again, there are others *who are desponding, and in want of comfort*. To such, the blessed assurance that God is "gracious, and merciful, abundant in goodness and truth, forgiving iniquity, and transgression, and sin," (Micah, vii. 18,) will be a source of heavenly consolation. Indeed, the whole Scriptures are full of words of encouragement, well calculated to revive the heart of the desponding: "Jesus Christ came into the world to save sinners," and His own words assure the sinner of always finding grace and acceptance, "Him that cometh unto Me, I will in nowise cast out," (John, vi. 37.)

Again, it is written, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins," (1 John, ii. 1, 2.) And, as a crowning word of consolation, we have that life-giving declaration of the Saviour, "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," (John, iii. 16.) With these, and passages of Scripture of a similar character, the chaplain will always be ready to comfort the desponding soul, and fill it with that blessed hope which brings before the mind the glorious prospect of the eternal joys of heaven.

But there is another class, far more difficult to deal with than any of the foregoing, viz., *those who are hardened in their sins*. To such it may be necessary for the chaplain to proclaim "the terrors of the Lord." He must declare God's hatred of sin, and the eternal punishments which He has denounced against the sinner; that if he dies with his sins unrepented of, and unpardoned, his portion in the next world will be one of everlasting agony and despair. And yet, at the same time, he should not forget to dwell upon the great love of God for His people, and to endeavor to impress upon the mind of the impenitent, a consciousness of his base ingratitude, in rebelling against and resisting the entreaties of so kind and merciful a Father.

These are some of the cases which the chaplain will be called upon to deal with, in his ministrations to the sick and dying; and he will find that it will require the exercise of all his judgment and knowledge to be able to treat them successfully. He will, therefore, stand in constant need of the divine assistance, lest, with all his care and vigilance, he may fall into some error in dealing with the dying, and thus, perhaps, make shipwreck

of an immortal soul. With what fear and trembling, then, should he enter upon this portion of his work, and how earnestly, by daily and hourly supplication, should he implore that heavenly aid which alone can guide, strengthen, and encourage him to untiring zeal and perseverance !

Whether it is advisable to address direct questions to the sick, in regard to the state of his feelings, and the genuineness of his repentance, (if repentance is professed,) is a question for each chaplain to decide for himself. As there may be some, however, who prefer such a course, it will not be out of place for the author to give, with a few alterations, a list of such questions by the devout Bishop Wilson. The address to the sick person, if the plan of these questions is followed, will, of course, be given in the chaplain's own language.

“Dearly beloved, you are, it may be, in a very short time, to appear before God.

“I must, therefore, put you in mind that your salvation depends upon the truth of your repentance.

“Now, forasmuch as you became a sinner, by breaking the laws of God, you have no way of being restored to God's favor but by seeing the number and the greatness of your sins, that you may hate them heartily, lament them sorely, and cry mightily to God for pardon.

“I will, therefore, set before you the laws of God, by which God will judge you ; and I will ask you such questions as may be proper to call your sins to remembrance ; and you will do well, whenever you shall have reason, to say with the publican, ‘ God be merciful unto me,’ for I have offended in this or that thing.

“And be not too tender of yourself ; but remember that the more severe you are in accusing and condemning yourself, the more favor you may expect from God.

"Your duty to God is to fear Him, to love Him, to trust in Him, to honor and obey Him.

"Consider, therefore, seriously; Have you not lived as if there were no God to call you to account?

"Are you convinced that you have not loved God so much as His goodness and care of you deserved?

"Has the love of God made you desirous to please Him?

"Have you not been unthankful for God's mercies?

"Have you never been accustomed to swear, to curse, or to take God's name in vain?

"Have you not very often spent the Lord's day idly?

"Have you not been careless and irreverent in God's house? or, what is worse, have you not absented yourself habitually from His public worship?

"Have you been in the habit of offering Him your daily prayers and thanksgiving, and of reading daily some portion of His holy Word?

"Your duty to your neighbor is to love him as yourself.

"Have you so loved all men as to wish and pray sincerely for their welfare?

"Have you not hated your enemies?"

Have you endeavored to be obedient to the commands of your superior officers, and to perform your duty at all times as a good and faithful soldier?

"Have you not lived in malice or envy, or wished any man's death?

"Have you fallen into the sins of drunkenness or idleness?

"Have you kept yourself free from the sins of whoredom, impurity, or uncleanness?

"Have you none of the sins of injustice, extortion, or of any way wronging your neighbor, to answer for?

"Have you been unfaithful in any matter of trust committed to you ?

"Have you not been subject to the evil habits of lying, slandering, or tale-bearing ?

"Have you not been pleased with evil reports, and have you not been too forward to propagate them ?

"Have you not coveted your neighbor's goods, envied his prosperity, or been pleased with his misfortunes ?

"Is there anybody that has grievously wronged you, to whom you ought to be reconciled ?

"Remember, that if you forgive not, you will not be forgiven ; and that he will receive judgment without mercy who hath showed no mercy ?

"Are you, therefore, in charity with all the world ?"

Such questions, or others of a similar character, suggested by them, if used with care and discretion, may be the means of assisting the sick soldier in the work of repentance. They will show him in how many things he has offended against God and man ; and by bringing up before him all the events of his past life, reveal to him the blackness of his sins, and his great need of pardon, through the blood of Jesus Christ.

If it is not thought advisable by the chaplain to address such questions in person to the sick, the object sought to be obtained by them may, perhaps, be still more readily gained by leaving a copy of them in writing, with the patient, for his private perusal and meditation. He will, then, if not incapacitated therefor by his sickness, have an opportunity of examining privately into the condition of his heart, and of humbling himself before God in sincere repentance for his many transgressions. Thus will the work of self-examination and the acknowledgment of his guilt be carried on between him-

self and his God alone, and the sins of his past life be confessed to the Great Searcher of hearts.

If the Lord's Supper is desired by any of the sick and dying, it will be, of course, the chaplain's duty to comply with such request, for this is a privilege to which the profession of Christ's service entitles every Christian; and the chaplain who would dissuade from its reception, or refuse its administration, except he has good reason for believing that faith and repentance are wanting, would be assuming a heavy responsibility. He should, however, be particular to give all needful instruction in regard to the nature and benefit of this Sacrament, and to make it clear to the recipient, that of itself it will not assist in his salvation, but will only prove a blessing to his soul, as the means of bringing him into a closer communion with his Lord and Saviour, Jesus Christ.

The chaplain will find it convenient to make use of a memorandum book, for the purpose of keeping a list of the sick, who are to be daily visited, as also for noting such particulars in reference to each case as are important to be remembered.

III. PREPARATION OF CANDIDATES FOR BAPTISM AND THE LORD'S SUPPER.—The author does not feel that it is necessary to say much upon this point. Nearly all our chaplains have had experience in the parish work, and have consequently often been engaged in the performance of this duty. Still, as this is an important part of the chaplain's work, (or at least should be,) a few words upon this subject may not be out of place.

With Christ the sacraments are means of grace to the faithful recipient; *without* Him they are mere empty forms and ceremonies. Received in a proper spirit, they are full of encouragement to faith, and conducive to a

growth in grace and holiness. For not only do they bring the Saviour vividly before the mind, but they serve as incentives to obedience, as reminders of the obligations to Christian charity, and as memorials of the benefits resulting from the death and sacrifice of Jesus Christ. They were ordained by Christ, and it is, therefore, His will that His people should receive them.

But before becoming a recipient of these sacred bonds of union between God and man, a degree of preparation is necessary for every soul. No one should dare to partake of them who has not repented of all his sins; who has not a lively faith in Jesus Christ; who has not firmly and deliberately resolved, by God's help, to forsake the service of sin, renounce "the pomp and vanities" of the world, and devote himself, heart and soul, to the service of his Creator and Redeemer.

To give all needful instruction in regard to the nature and design of the sacraments; to guard against all superstitious ideas concerning them; and to satisfy himself in regard to the reality of the faith, and repentance of the candidates, will constitute the chaplain's duty in reference to this portion of his work. Let him see to it then, and be accountable to God, that it is faithfully performed.

CHAPTER XI.

PRAYERS AND SCRIPTURE READINGS WHICH MAY BE USED WITH THE SICK.

THOSE chaplains who are in the habit of using forms of prayer in their ministrations to the sick, will find in the following pages, appropriate devotions for nearly every case which they may be called upon to deal with. Those who prefer to use extemporaneous prayer, can gather from them many useful suggestions, and valuable matter for their own supplications. The prayers here offered for the use and consideration of chaplains, are gathered mostly from the writings of the old English divines; men celebrated for their piety and learning. They are compiled from a number of devotional books in the possession of the author. A few of them are taken from the Prayer Book. Selections of appropriate portions of Scripture for reading to the sick are also provided, in order that the chaplain using these prayers, may have in the same book, all that is needed in his sick-bed ministrations. These latter will be contained in the second part of this chapter.

Part I.

PRAYERS WHICH MAY BE USED WITH THE SICK.

A Prayer to be used at the Beginning of Sickness.

O most gracious God, Who by Thy Son Jesus Christ, hast joined us all together in one body, that we might love and assist one another; we humbly implore Thy tender mercies toward this Thy servant, of whose afflicted state we desire to have a compassionate sense. Look graciously, O Lord, upon him, and visit him with Thy salvation; vouchsafe him such consolation, as we should desire for ourselves were we in his condition. Give him a true penitent heart for all the offenses he has at any time committed, with a lively faith in Thy Son Jesus Christ, Who came into the world to save sinners. Give him the comfort of a holy hope, that his repentance and true devotion are accepted. Support him by this hope under all his pain, and enable him patiently to submit to Thy fatherly correction. Send him help, in this time of need, both for his soul and body. Bless the means for his recovery, and if it be Thy good pleasure, restore him speedily to his former health, together with a firm resolution of serving Thee, O Lord, more zealously for the future. But if in Thy wise counsels, Thou hast otherwise resolved, save him from the fear of death; assist him in his last agony; give him an easy and cheerful passage out of this life, and let Thy holy angels conduct him into eternal peace, through the merits of Jesus Christ our Saviour. *Amen.*

A Prayer to be used at any Stage of Sickness.

O Almighty God and merciful Father, Whose never-failing providence ordereth all things, both in heaven and

earth; we desire to humble ourselves before Thee, acknowledging that Thou, even in Thy severest dispensations, hast kind intentions and gracious designs toward us; behold this Thy servant upon whom Thou hast been pleased to lay Thine afflicting hand; sanctify, we beseech Thee, this Thy fatherly correction to him, and grant that he may receive it with all the patience and submission of a dutiful child. Suffer him not, O Lord, to murmur or repine under any dispensations of Thy providence; but let all that is afflictive to him be a means to wean him from the world, to bring him nearer to Thyself, and to purge away all the corruptions which his soul has contracted in this sinful life. We know, O Lord, that Thy judgments are right, and that Thou of Thy goodness hast caused him to be troubled; O give him such a measure of grace and patience as may enable him cheerfully and willingly to submit his will to Thine.

We acknowledge, O Lord, that we have all justly deserved to be severely dealt with by Thee; for notwithstanding all the gentle methods which Thou hast used toward us, we have not loved Thee as we ought to do; but in the days of health and prosperity have forgotten Thee, our God, and turned aside after vanity and folly. But, O merciful Father, let not the sins of Thy servant provoke Thee to turn away Thy face from him; shut not up the bowels of Thy tender compassions from him, but, for the merits and intercession of Thy beloved Son, pardon all his sins; and vouchsafe, we beseech Thee for the Saviour's sake, to be reconciled to him. O suffer him not to sink under the heavy load and burden of his transgressions, but stretch forth Thy helping hand to save and deliver him, and say unto his soul, "I am thy salvation."

O Lord, support him under all his pains, weaknesses,

and infirmities; strengthen his faith, enlarge his hopes, increase his charity, and perfect his repentance. Make Thou his bed in his sickness, and lay no more upon him than Thou wilt enable him to bear; give a blessing to the means that shall be used for his recovery; and if it be Thy good pleasure, restore him to his former health, that he may lead the rest of his life in Thy fear, and to Thy glory; but if Thou hast determined that this sickness shall be unto death, grant, O Lord, that the more the outward man decayeth, so much the more the inner man may be strengthened and renewed by Thy grace and Holy Spirit. O give him grace so to take Thy visitation, that after this painful life is ended, he may dwell with Thee in life everlasting, through the merits and mediation of Jesus Christ our Lord. *Amen.*

A Prayer under the Continuance of Sickness.

O merciful and righteous God, the sovereign Lord of life and death, our only hope in time of trouble; we Thy poor creatures, beseech Thee for this Thy sick servant, upon whom Thou hast laid Thine afflicting hand. We desire, O Lord, that he may humbly accept this, Thy visitation, and we earnestly beseech Thee to enable him to bear it with such patience and submission as becomes a creature and a sinner: and, O merciful Father, Who desirest not the ruin but the amendment of those whom Thou scourgest, we beseech Thee to sanctify all his afflictions to him, and grant that this sickness of his body may be a means of health to his soul, and inspire him with resolution never more to depart from Thee.

To that end, O Lord, make him diligent in searching his heart; and O do Thou enable him to discover everything hateful in Thy sight; and on his true and sincere

repentance, we beseech Thee, remove Thine anger from him. Heal his soul, O Lord, which has greatly sinned against Thee; and then, if it be Thy blessed will, heal his body also. But if, in Thy great wisdom, Thou hast otherwise determined, and seest it best to take him out of this world, O fit and prepare him for that hour; and deliver him not, we beseech Thee, into the bitter pains of eternal death. Thou knowest the secrets of his heart; O shut not Thy merciful ears to his prayers, but hear him, O Lord most holy! O God most mighty! O holy and merciful Saviour, Thou most worthy Judge eternal, suffer him not, at his last hour, for any pains of death to fall from Thee. And O Thou tender and compassionate lover of souls, we most earnestly beseech Thee, that when the time appointed for his great change shall come, Thou wilt have mercy on him, and deliver him, and strengthen him in his conflict; that Thou wilt support him in his dying agonies, and defend him from the terror of the enemy, and show him the light of Thy countenance, that he may know and be assured that Thou art perfectly at peace with him, and that Thou wilt receive him into the blessed company of saints and angels in Thy heavenly habitation, through Jesus Christ our Lord. *Amen.*

A Prayer for one who is very ill.

We bow before Thee, O Lord of heaven and earth, acknowledging that we are but dust, and unworthy to speak to Thee, either for ourselves or others.

When we consider Thine infinite wisdom, power, and goodness, our own folly, weakness, and unworthiness, and our vast distance from Thee, we desire with great humility to confess, that we are as nothing in Thy sight. But Thy goodness and mercy encourage us to draw near

to Thee in prayer and supplication, both for ourselves, and for our fellow-creatures.

We would, therefore, especially implore Thy tender compassion upon this our sick brother. Gracious God, look down upon him with pity, and support him under Thine afflicting hand. Work in him true repentance for all the sins he has committed against Thee, in thought, word, and deed. Give him a lively and steadfast faith in Christ Jesus; fill him with a sure hope of that immortal life, which Christ has purchased and promised to all true believers; fill him with a powerful sense of Thy fatherly love and tender care over him in his most afflicted condition. Bestow on him Thy heavenly supports and comforts, and give him patience and submission to Thy holy will during this visitation of sickness.

We know, O Lord, that with Thee there is nothing impossible. If Thou wilt, Thou canst raise him up, and grant him a longer continuance in this world. May it be Thy gracious pleasure to restore him to health; May it please Thee to save and deliver him for Thy goodness' sake, O Lord. Direct and bless the means which may be used for his recovery, and make them effectual. Command the disease to leave him by Thine almighty word, that he may again be restored to health and usefulness. And in the mean time help him meekly to resign himself to Thy disposal, and quietly to wait for ease and comfort here, or for everlasting rest and happiness in a future state, through Jesus Christ, Who is the resurrection and the life. *Amen.*

Short Prayers, which may be used as one, or separately, in Great Weakness.

I.

Almighty God, Father of mercies, and God of peace and comfort, rest and pardon, we Thy unworthy servants, in duty to Thee, and charity to our afflicted brother, humbly beg that Thy mercy may descend upon his soul and body. We come to Thee in the name of Thy Son Jesus Christ, beseeching Thee to pardon his sins, for the merits of our Saviour, who died for us, that so they may never rise up in judgment against him, nor bring him at the great day to shame and confusion of face. *Amen.*

II.

Give Thy servant, O Lord, patience in his sorrows, and comfort him in this his sickness, and restore him to health, if according to Thy will. But, however Thou shalt determine concerning him in this sickness, yet make his repentance perfect, and his faith strong, his hope steadfast, and his passage safe; that when Thou shalt please to summon the soul from his body, it may enter into the rest of the children of God, and the mansions of the blessed, with Jesus Christ our Saviour. *Amen.*

III.

O Lord, let Thy Holy Spirit so operate on the conscience of our afflicted brother, that he may remember all his sins, and confess them before Thee in sincere repentance; and let the same holy influence remove from his soul all bitterness and wrath; and in union with Jesus Christ, and in charity with all the world, let his soul be presented to Thee blameless, and pardoned for the sake of Jesus Christ our Saviour. *Amen.*

IV.

O most gracious Lord and merciful Saviour, with Whom the souls of the faithful dwell in everlasting joy and felicity, have mercy upon the body and soul of this Thy servant; improve his condition with the gracious aids of Thy comfort, and supply all his wants and necessities, which are known only to Thee. Let him dwell in peace, being supported by Thy goodness, and by lively hopes of his pardon through Thy mercy; and whenever his soul shall depart from the body, let it be preserved from evil spirits, and received by ministering angels, in order to dwell with Thee in the glory of the Father. *Amen.*

A Prayer for one in Great Pain.

O God our refuge and strength, Who art a present help in time of trouble, look graciously upon Thy sick servant, we most humbly beseech Thee, and if it be Thy gracious will, send him ease and comfort in this his time of distress. We acknowledge, O Lord, the justice of Thy dealings toward him; O let him then never murmur or repine under any affliction Thou seest fit to lay upon him. Give him a meek and quiet submission to Thy will, that he may wait with patience till Thou seest fit to deliver him. Suffer not the greatness of his pains to transport him into any rash or unbecoming expressions, or cause him to cherish a hard thought of Thy providence; but whatever evils or sorrows he may feel, let him love Thee, and believe Thee to be a kind and merciful Father, even whilst Thou art visiting and correcting him.

And, O blessed Lord, that he may be enabled so to do, be pleased in Thy great mercy to strengthen and

support him with the consolation of Thy Holy Spirit, and lay not more upon him than Thou wilt enable him to bear. We know that Thou art able to deliver him, and therefore in Thee do we put our trust. Sanctify this affliction to him, that it may produce in him the fruits of a true and sincere repentance.

O Lord, hear us ; O Lord, help Thy servant, for Thy mercy's sake in Jesus Christ our Lord. *Amen.*

A Prayer for the Restoration of Health.

O Thou Father of mercies, and God of comfort, Who art the hope of all who put their trust in Thee, look down upon our sick brother with the eye of compassion ; be gracious to him, according to the multitude of Thy tender mercies in Christ Jesus.

We beseech Thee, O Lord, to abate his distemper ; to give him ease instead of pain, and relief under every complaint. Give skill to the surgeon, success to the means, and a happy restoration to his former ease, health, strength, and usefulness in life.

Whatever Thou deniest, O deny him not an interest in Thy favor and love. Be Thou his portion and inheritance, his Father, his eternal and unchangeable Friend, the support of his life, the relief of his soul under all the afflictions and troubles which he may meet in this world, and his everlasting rest and happiness in that which is to come.

From all the visitations of Thy providence, may we learn the instability of every worldly enjoyment and comfort. May we remember, that they will one day fail us ; that either they must be taken away from us, or we from them ; but that there is nevertheless a firm foundation for hope and comfort to every sincere follower of our Lord Jesus Christ. Thou hast promised,

that Thou wilt never leave nor forsake those who put their trust and confidence in Thee, and thankfully accept the gracious terms of Thy Gospel. We will, therefore, hope in Thy mercy, that "we shall yet praise Thee in the land of the living; for Thou art the health of our countenance, and our God."

Help us, O Lord, to sit loose to this world, and to the enjoyments of it, and to delight ourselves more in Thee, and in heavenly things. Let us not think ourselves unhappy whilst we can enjoy Thee; nor murmur or repine at any loss, or under any disease, as long as we are the objects of Thy love, and the care of Thy good providence.

And do Thou give us grace so to live, that we may comfortably look up to Thee at all times, especially in times of sickness, as our constant Friend, and most tender Father, as our life and health, our rest and joy, through Jesus Christ, our Lord and Saviour. *Amen.*

PRAYERS FOR ONE TROUBLED IN MIND ON ACCOUNT
OF SIN.

For the Peace of Jesus Christ.

O Lord Jesus Christ, Who didst command the winds and the waves, and they obeyed Thee; Speak peace to this our brother, now suffering under the terrors of Thy wrath, that all the clouds and darkness of his disordered mind, and the raging tumult of his troubled soul, may, by Thy mighty power, be scattered and dispelled, Who with the Father and the Holy Ghost reigneth one God, world without end. *Amen.*

For the Holy Spirit.

O Thou, Who art a God full of compassion, and Who seest how Thy servant's thoughts are distracted under the weight of Thy dread terrors, and his spirit quite broken within him; Pour into his mind Thy Holy Spirit, that, as when darkness was upon the face of the deep, He did move upon the troubled waters, and from that which was without form and void, bring out order and beauty, so now to the troubled deep of our brother's soul He may impart the calm of a holy and assured peacefulness; through Him Who is the source of all peace, our blessed Saviour Jesus Christ. *Amen.*

For Trust in Christ's Merits.

O Almighty Father, we entreat Thee so to dispose his mind and confirm his trust in Thee, that the remembrance of his sins may never incline him to despair of Thy loving-kindness; but may rather cause him to supplicate his Saviour for His intercession in his behalf, and so quicken him to an unwearied attendance upon his duty, as to enable him to entertain a sure confidence in His all-sufficient merits and mediation; through the same Thy Son Jesus Christ our Lord. *Amen.*

For Resignation.

O Lord Almighty, if it be Thy will still to lay Thy heavy hand upon our brother, and to press him sore, we beseech Thee to enable him to look beyond these passing clouds to that blessed place whither our Saviour is gone before, in which there is no darkness and no dread illusion; and in humble thought of the future peace and joy laid up for him in those blest abodes, to resign himself to Thy present afflictive dispensations. Let it not

be imputed as a sin to him to be tempted with these profane and terrifying thoughts; but make him sensible that in Thy sight he is not guilty of the same while he neither believes them, nor gives place to them. Grant this, O Lord, for Jesus Christ's sake. *Amen.*

A Prayer for Persons Troubled in Mind or Conscience.

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

PRAYERS FOR THE IMPENITENT.

For Removal of Impenitence.

O Lord God Almighty, Who at Thy will turnest the hearts of men, and Who hast mercy on whom Thou wilt have mercy, and whom Thou wilt Thou hardenest; Let

Thy merciful ears be open to the supplications now offered to Thy Divine Majesty, in behalf of this Thy servant, who stealeth his soul against Thee in a dangerous impenitence; that Thou, causing him to know and reverence Thy sacred Word, mayest remove from him all his ignorance and hardness of heart. Which great mercy we presume to ask in the name of Jesus Christ our Lord. *Amen.*

For God's Compassion.

O God, Who canst revive souls dead in trespasses and sins, and even make such as lie in the grave of corruption become glorious saints; Look with the eye of Thy mercy on our brother, now on the brink of destruction, and have pity on him, who will not have pity on himself, for Christ Jesus' sake. *Amen.*

For True Contrition.

O Almighty God, Who wouldest not the death of a sinner, and hast in our Lord Jesus Christ established the covenant of repentance, and promised pardon to all them that confess their sins and forsake them; Be Thou pleased to work in this Thy servant all things essential to the grace of repentance. Lord, let him be no longer as a dry tree, neither bringing forth fruit unto Thee and unto holiness, nor weeping hot tears of repentance. O Lord, give him, we beseech Thee, the grace of a deep and lasting sorrow, that his heart being as a land of rivers of water, and his head a fountain of tears, his repentance may so deepen as to secure Thy pardon, and restore him to the blessed hope of life eternal; through Christ our Lord. *Amen.*

O Lord, we beseech Thee to kindle in the breast of this, our erring brother, a godly sorrow for his past of-

fenses against Thee. Cause him to remember his sins and iniquities ; O let him be as great in his repentance-as ever he has been in his calamity and shame ; through Jesus Christ our Lord and Saviour. *Amen.*

PRAYERS FOR CARELESS SICK PERSONS.

For an Awakening Sense of Sin.

O gracious God, Who wouldst not that any should die without repentance, we beseech Thee mercifully to regard this, Thy unhappy servant, whose heart has wandered from Thee after earthly idols. Leave him not to himself, but so long as he is under Thy displeasure suffer him not to enjoy ease of mind or peace of conscience. Make him feel Thy terrors now that he may escape them hereafter. Rouse him alike by the threats of punishment and the promises of grace ; nor suffer this visitation from Thy chastening hand to pass away without awaking him to a lively sense of the greatness of his provocation, and of his need of Thine infinite mercy, through Jesus Christ our blessed Lord. *Amen.*

For Concernedness about Salvation.

Almighty God, Who hast taught us that the unprofitable servant, no less than the open sinner, was cast into utter darkness ; Cause us all to feel that it is extreme sin as well as extreme folly which keeps us unconcerned in the affairs of our salvation. Quicken, we beseech Thee, in the heart of this, Thy servant, with whom Thou hast now graciously pleaded by sickness, a lively desire for the means of grace and the hope of glory. Grant that he may be no longer insensible to the motions of Thy Holy Spirit, but now at length he may know the day of his visitation, and may

be earnest in a degree answerable to the greatness of Thy goodness, and of his own former shortcomings; through Jesus Christ. *Amen.*

For Profitable Use of Time.

O Lord Jesus Christ, Who hast taught us that Thy coming shall be as the thief in the night, and at an hour when we think not; Grant that the sense of the bodily infirmities of Thy servant may prevail with him without delay to provide for the salvation of his soul; and that, as he may now have but a short time to live, and to prepare for his everlasting state, he may not spend his time in vanity, or in that which doth not profit in the day of adversity; but that the uncertainty of his longer stay may make his thoughts and desires to be such in this world as may prepare him for Thy judgment in the world to come. Grant this, O blessed Lord, Who, with the Father and the Holy Ghost, art one God, world without end. *Amen.*

For Further Time and Gifts to Perfect Repentance.

O Lord God, abundant in long suffering, mercy, and goodness, have pity on this Thy servant, who, wrapped up in the cares and follies of this life, hath been regardless of his hopes of the next, and hath neglected the only source of strength and consolation in the time of his need. Grant him further time to repair his great and grievous neglect of Thee, and also the continuance of his understanding to enable him for this work, and the help of Thy grace to perform the same. And, O gracious Lord God, with all earnestness, we beseech Thee, bring him with full purpose of heart to give himself up wholly unto Thee, that he may be truly changed, and quite

another manner of person in all holy conversation and godliness. This we look for only from Thine infinite mercy, in Christ Jesus our only Mediator and Advocate. *Amen.*

For a Perfect Knowledge of Himself.

O Lord, from Whom cometh grace to perceive the things belonging to our peace, open Thou the eyes of this Thy servant, that he may see the wondrous things of Thy law. Reveal the true state of his soul to him, O Lord, and make him to know his iniquity and his sin. Give him also due sorrow and contrition for the same, and grace with firm and constant purpose to amend his life. Give him Thy salvation out of Zion, and deliver him from the captivity of dulled feelings, and careless habits, that, being fully reconciled to Thee, he may rejoice in Thy everlasting peace, through Jesus Christ our Lord. *Amen.*

PRAYERS FOR A SICK PENITENT.

For the Benefits of the Sacrifice of the Cross.

O most powerful Advocate, Who didst say unto the penitent in Thy Gospel, "Thy sins are forgiven;" Let it be unto this Thy servant, who putteth his cause into Thy hands, according to this Thy word; May Thy blood and Thy merits plead for his pardon; Who livest and reignest with the Father and Holy Spirit, one God, world without end. *Amen.*

For Present, not Future, Judgment.

O Almighty Judge, Who visitest Thy servants with temporal punishments, that their souls may be saved in Thy great day; Correct this Thy servant, who is willing to bear chastisement for his sins in this life, that

Thou mayest not punish him in the life to come. Grant that he may be so judged by Thee for his sins, and so judge himself for them here, that he may have nothing but mercy, without judgment, to receive at Thy hands hereafter; through Jesus Christ our Lord. *Amen.*

For Judgment with Mercy.

O merciful Father, Who dost not willingly afflict the children of men; Correct, we beseech Thee, this Thy servant with judgment, not in Thine anger, lest Thou bring him to nothing. Judge him, good Lord, not according as his sins have deserved, but as his weakness can bear, and according to Thy compassion, which, in the midst of judgment, remembereth mercy; through Jesus Christ our Lord. *Amen.*

That Chastisement may Secure Repentance.

O merciful God, Who chastisest those whom Thou dost love, and seekest to restore to Thy fold the straying sheep; Grant that the afflictions of this Thy servant may work in him a true repentance, not to be repented of; and may, without provoking more sin, reclaim him from all the evils he hath formerly committed against Thee. And so, we beseech Thee, Lord, let his sorrows and trials confer that rest upon his soul which is denied to his body; for our dear Lord and Saviour Jesus Christ's sake. *Amen.*

For Help in Self-Examination.

O Almighty and merciful God, Who seest that Thy servant is deeply sensible of the sins which have brought upon him all these sorrows, and that, unless he prevent the same by a timely repentance, he will bring upon him-

self yet more grievous afflictions; We beseech Thee, help him to search out all his wickedness, and to discover every accursed thing; that so, nothing being hid from himself, his sense of the enormity of his sins against Thee may daily more and more deepen; through Jesus Christ our blessed Lord and Saviour. *Amen.*

For Perfecting Repentance.

O Almighty Lord and Everlasting God, Who hast given this Thy servant grace to repent and to acknowledge his transgressions; Continue Thy mercy, that he may complete the work which Thou hast begun in him, and grant that he may live to perform all the acts of a true penitent; that so he may bring forth fruits meet for repentance, and may be fully restored to Thy favor and peace, through the merits of Thy dearly beloved Son, Jesus Christ. *Amen.*

O most merciful God, Who, according to the multitude of Thy mercies, dost so put away the sins of those who truly repent, that Thou rememberest them no more; open Thine eye of mercy upon this Thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; consider his contrition, accept his tears, assuage his pain, as shall seem to Thee most expedient for him. And, forasmuch as he putteth his full trust only in Thy mercy, impute not unto him his former sins, but strengthen him with Thy blessed Spirit; and when Thou art pleased to take him hence, take him unto Thy favor, through the merits of Thy most dearly beloved Son, Jesus Christ our Lord. *Amen.*

For Watchfulness and Perseverance.

O Lord God, of Whom alone cometh strength to endure temptation, and to persevere unto the end ; Make this Thy servant ever mindful of his infirmities and backslidings, that he may be more humble and more watchful over himself, and more dependent on Thy grace for the time to come. Give him vigilance in his care for his soul, constancy in his devotions, and resolution in the faithful discharge of his duty, that so he may be enabled to close with Thy grace, and persevere unto his life's end ; through Jesus Christ our Lord and Saviour. *Amen.*

PRAYERS FOR CASES OF PROLONGED SICKNESS.

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

For Patient Endurance.

O Lord, Who art the God of patience and consolation ; Strengthen, we beseech Thee, this Thy servant in the inner man, that he may, without murmur and repining, bear the yoke Thou layest upon him. Let not any pain or passion discompose the order and decency of his thoughts and duty ; let him never charge Thee foolishly ; nor offend Thee by impatience and uneasiness of spirit ; but let him, with a meek spirit, safely and peacefully pass through this vale of misery, and of the shadow of death. Grant this, O Father, for Jesus Christ Thy Son's sake. *Amen.*

For Faith in the Divine Care.

O Lord, we beseech Thee, give Thy servant such a strong sense of Thy fatherly love to him, and care over him under this his sore affliction, as may make him heartily love Thee, and entirely confide in Thee, and absolutely resign both soul and body to Thy wise disposal. Help him, in remembrance of Thy past loving-kindness, so to trust in Thy goodness, to submit to Thy wisdom, and meekly bear with what Thou seest fit to lay upon him, that he may be brought to say at the last, "It was good for me that I was in trouble." Grant this measure of grace unto this, Thy servant, for Thy Son Jesus Christ's sake. *Amen.*

That Confinement may be Profitable.

O Lord, Who art about our path, and about our bed, and spiest out all our ways; cause Thy servant to remember Thee, and meditate upon Thee in the night-watches. Make him to commune with his own heart. Let him make this advantage of his visitation, to search and try his ways; and so to judge himself that he may discover whatsoever he hath done amiss; and, making due use of the leisure now granted him, may so turn unto Thee, as fully to make his peace with Thee, and not be condemned of Thee, O Lord, in the world to come. Grant this, O Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

PRAYERS BEFORE AN OPERATION.

Almighty and Everlasting God, Who, of Thy tender love towards mankind, has sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer

death upon the cross, that all mankind should follow the example of His great humility ; Mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection ; through the same Jesus Christ our Lord. *Amen.*

We humbly beseech Thee, O Father, mercifully to look upon our infirmities ; and, for the glory of Thy name, turn from us all those evils which we have most justly deserved ; and grant that in all our troubles we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in pureness of living, to Thy honor and glory ; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

For a Blessing on the Surgeon's Skill.

O Lord, by Whose word man lives, and not by any human means alone ; Direct we pray Thee the hand of him who is about to operate on the body of this Thy servant, and prosper his skill to a merciful and blessed issue. Let not, O Lord, Thy servant's confidence in man's aid, in any wise lessen his dependence on Thee ; but make him sensible that every good gift is from Thee, and that it is Thy blessing only that maketh the means used effectual. Hear us, O merciful God, for Jesus Christ's sake. *Amen.*

For Comfort under his Suffering, and Strength to bear it.

O God, our Refuge and Strength, Who art a present help in times of trouble ; Look graciously, we most humbly beseech Thee, upon this Thy servant, and, if it be Thy blessed will, send him ease and comfort in this time of his great distress. Strengthen him, O Lord, with the consolations of Thy Holy Spirit, and lay not

more upon him than Thou wilt enable him to bear; through Jesus Christ our only Mediator and Advocate. *Amen.*

For Resignation and Submission.

O Almighty Father, Who dost control the wills and affections of man; Let not this Thy servant murmur or repine under any affliction which Thou seest fit to lay upon him; but give him, we beseech Thee, a meek and quiet submission to Thy will, that he may with patience wait till Thou seest fit to deliver him. Suffer not the extremity of his pains to transport him into any dark or unbecoming expressions, or cause him to entertain hard thoughts of Thy providence; but whatever evils or sorrows he may feel, let him love Thee, and believe Thee, even whilst Thou art smiting and correcting him, to be a kind and merciful Father; Who with the Son and the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

PRAYERS FOR ONE INSENSIBLE.

For Christ's Mercy.

O Lord Jesus Christ, Who didst come with healing in Thy wings; Give ear to our prayer; and as when certain in Thy Holy Gospel, because they could not for the press come near Thee, in faith let down their sick into Thy presence from a roof, and Thou didst restore the helpless man; even so now reject not, but with all mercy graciously receive our petitions for this our brother in his sorrowful estate: for that which Thou dost will, Thou art able to perform, Who with the Father and the Holy Ghost, art one God, world without end. *Amen.*

For Removal of Insensibility.

O God, Thou Preserver of men, Who seest our frailty, how soon our senses may fail us, and our understanding depart from us, so as even to reduce the most strong in mind to less than infant helplessness; Look down from heaven, we beseech Thee, upon thy poor servant here lying insensible under the weight of Thy chastening hand; and so dispel the clouds of darkness which, obscuring our brother's understanding, now render him a companion for the dead, that his soul may again bless and praise Thy Holy Name; through Jesus Christ our Lord. *Amen.*

For Pardon and Acceptance of the Sick Person.

O Lord God Almighty, Whose wisdom is infinite, and Whose ways are past finding out; if it be Thy will to remove Thy servant hence in a state of insensibility; pardon, we beseech Thee, all his offenses, and accept of whatever preparation and repentance may have been made before he was brought to his present condition. Receive him O Lord into the arms of Thy mercy; that so this short night may be quickly turned into everlasting day, and after these dark shadows are removed, he may find himself there, where in Thy light he may see light forever; through Jesus Christ our Lord. *Amen.*

. PRAYERS FOR THOSE NOT LIKELY TO LIVE.

O God, merciful Father, Who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful; Mercifully assist our prayers, that we make before Thee in all our troubles and adversities, whensoever they oppress us. And graciously hear us, that those evils which the craft and subtlety of the devil or man worketh

against us, may by Thy good providence be brought to naught; that we Thy servants being hurt by no persecutions, may evermore give thanks unto Thee, through Jesus Christ our Lord. *Amen.*

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

PRAYERS FOR THE DYING.

A Prayer for a Sick Person at the Point of Departure.

O holy and most gracious Jesus, we humbly recommend the soul of this Thy servant into Thy most merciful hands. Let Thy blessed angels stand in ministry about Thy servant, and defend him from the violence and

malice of all his spiritual enemies, and drive far from hence all the spirits of darkness. Receive his soul, O Lord, into Thy most holy presence; enter not into judgment with him; spare him whom Thou hast redeemed with Thy most precious blood, and deliver him for whose sake Thou didst suffer death, from all evil and mischief, from the crafts and assaults of the devil; and from everlasting death. O Lord, impute not to him the follies of his youth, nor any of the errors of his past life; but strengthen him in his agony and carry him safely through this last distress. Let not his faith waver, nor his hope fail, nor his charity be disordered; let him die in peace, rest in hope, and rise in glory. Lord, we know and believe, that whatsoever is under Thy keeping cannot be taken out of Thy hands, nor by all the violences of hell, robbed of Thy protection; preserve the work of Thy hand, rescue him from all evil; and let his portion be with the apostles and martyrs, and all Thy holy saints, in the arms of Christ, and the kingdom of God forever.

O Saviour of the world, Who by Thy cross and precious blood hast redeemed us; save and help this Thy departing servant O Lord. *Amen.*

Commendatory Prayers at the Time of Departure.

O Almighty God, with Whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this Thy servant, our dear brother, into Thy hands, as into the hands of a faithful Creator and merciful Saviour; most humbly beseeching Thee, that it may be precious in Thy sight. Wash it, we pray Thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may

have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, and the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee. And teach us, who survive in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ Thine only Son our Lord. *Amen.*

Into Thy merciful hands, O heavenly Father, we commend the soul of Thy servant now departing from the body. Acknowledge him, we humbly beseech Thee, as a sheep of Thine own fold, a lamb of Thine own flock, a sinner of Thine own redeeming. Receive him into the arms of Thy mercy, into the blessed rest of everlasting peace, into the glorious estate of Thy chosen saints in heaven. O most merciful Jesus, that thing cannot perish which is committed to Thy charge; receive, we beseech Thee, his spirit in peace. *Amen.*

Lord, now lettest Thou Thy servant depart in peace. Remember not, we beseech Thee, his past sins; but according to Thy mercy think Thou upon him, O Lord, for Thy goodness. Into Thy hands, O God, we commend his spirit; for Thou hast redeemed it, O Lord, Thou God of truth. Bring his soul out of prison, that it may praise Thee. O deliver him from the body of this death. Say unto his soul, I am thy salvation. Say unto him, To-day thou shalt be with Me in Paradise. Let him now feel the salvation of Jesus; let him now feel the anointing of Christ, even the oil of gladness wherewith Thou art anointed. Guide Thou him through

the valley of the shadow of death. Let him see the goodness of the Lord in the land of the living. O Lord, command his spirit to be received up to Thee in peace. O Lord, bid him come to Thee. Lord Jesus, receive his spirit, and open to him the gates of everlasting life. Let Thy loving Spirit lead him forth into the land of righteousness, into Thy holy hill, into Thy heavenly kingdom. Send Thine angel to meet him and carry him into Abraham's bosom. Place him in the habitations of light, and peace, and joy, and gladness. Receive him into the arms of Thy mercy, and give him an inheritance with Thy saints in light, there to reign with Thy elect Angels, Thy blessed saints departed, Thy holy Prophets and glorious Apostles, in all joy, glory, felicity, and blessedness, forever and ever. *Amen.*

Unto God's gracious mercy and protection we now commit him. O God the Father, bless him and keep him. O God the Son, make Thy face shine upon him, and be gracious unto him. O God the Holy Ghost, lift up Thy countenance upon him, and give him peace, both now and evermore. *Amen.*

THANKSGIVINGS FOR RECOVERY FROM SICKNESS.

For the Beginning of a Recovery.

Great and mighty God, Who bringest down to the grave, and bringest up again; we bless Thy wonderful goodness, for having restored this our brother to some degree of his former health. Blessed be Thy name, that Thou didst not forsake him in his sickness; but didst visit him with comforts from above; didst support him in patience and resignation to Thy will; and, at last, didst send him seasonable relief. Perfect, we beseech Thee, this Thy mercy towards him; and prosper

the means which shall be made use of for his cure ; That being restored to health of body, vigor of mind, and cheerfulness of spirit, he may be able to go to Thy house, to offer Thee his prayers and praises, and to bless Thy holy name for all Thy goodness towards him, through Jesus Christ our Saviour ; to Whom with Thee, and the Holy Spirit, be all honor and glory, world without end. *Amen.*

A Thanksgiving after Recovery.

O most mighty God and merciful Father, we Thy unworthy servants, desire now in behalf of this Thy servant, whom Thou hast raised up from a dangerous sickness, to return Thee hearty thanks, acknowledging it to be owing to Thy goodness alone that he is now alive, and has an opportunity afforded him of offering up his prayers and praises at the throne of grace. O Lord, Thou hast chastened him, and corrected him, but hast not given him over unto death. Blessed be that tender compassion, which, in the midst of wrath, remembered mercy ; which inclined a willing ear to the supplications offered in his behalf. Blessed be that power and goodness, which, by sparing him when he had deserved to be cut off, has now given him an opportunity of correcting the errors of his past life, and reforming whatever is amiss in him.

Give him grace, O Lord, to humbly offer and present unto Thee his soul and body, which Thou hast so mercifully preserved, beseeching Thee to take them into Thy holy keeping. O let not the return of his health be accompanied with a return to his former sins and follies ; but let the experience he has had, so effectually convince him of the necessity of a good life, so powerfully persuade him to the practice of religion, that he

may make it the great study and endeavor, the constant business and employment of his whole life, to love, adore, and serve Thee, and in all things to become such as Thou wouldst have him to be.

But, O Lord, forasmuch as without Thee, he is not able to please Thee, mercifully grant unto him such a measure of Thy grace, as may enable him to amend whatever has been amiss in the temper and disposition of his mind, or in any of the actions of his life. Oh ! let him never more be led away by the deceitful promises of the world, the flesh, or the devil ; but grant, O Lord, that his hopes and affections may be ever fixed on that eternal happiness which Thou hast prepared for them that love Thee.

Grant these things, O merciful Father, through the merits and for the sake of Thy dear Son Jesus Christ our Lord ; to whom, with Thee and the ever-blessed Spirit, be ascribed, as are most due, all honor, glory, power, dominion, thanksgiving and praise, throughout all ages. *Amen.*

Part II.

SCRIPTURE READINGS FOR THE SICK.

THE SEVEN PENITENTIAL PSALMS.*

Domine ne in furore. Ps. vi.

O Lord, rebuke me not in Thine indignation : neither chasten me in Thy displeasure.

* This version of these Psalms is from the Bishops' Bible, a translation older than that of King James. It is generally considered superior to the latter version.

Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed.

My soul is also sore troubled : but, Lord, how long wilt Thou punish me ?

Turn Thee, O Lord, and deliver my soul : O save me for Thy mercies' sake.

For in death no man remembereth Thee : and who will give Thee thanks in the pit ?

I am weary of my groaning ; every night wash I my bed : and water my couch with tears.

My beauty is gone for very trouble : and worn away because of all mine enemies.

Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition : the Lord will receive my prayer.

All my enemies shall be confounded, and sore vexed : they shall be turned back, and put to shame suddenly.

Beati, quorum. Ps. xxxii.

Blessed is he whose unrighteousness is forgiven : and whose sin is covered.

Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

For while I held my tongue : my bones consumed away through my daily complaining.

For Thy hand is heavy upon me, day and night : and my moisture is like the drought in summer.

I will acknowledge my sin unto Thee : and so Thou forgavest the wickedness of my sin.

For this shall every one that is godly make his prayer unto Thee in a time when Thou mayest be found : but in the great water-flood they shall not come nigh him.

Thou art a place to hide me in, Thou shalt preserve

me from trouble : Thou shalt compass me about with songs of deliverance.

I will inform thee, and teach thee in the way wherein thou shalt go ; and I will guide thee with Mine eye.

Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

Domine, ne in furore. Ps. xxxviii.

Put me not to rebuke, O Lord, in Thine anger : neither chasten me in Thy heavy displeasure.

For Thine arrows stick fast in me : and Thy hand presseth me sore.

There is no health in my flesh, because of Thy displeasure : neither is there any rest in my bones, by reason of my sin.

For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

My wounds stink, and are corrupt : through my foolishness.

I am brought into so great trouble and misery : that I go mourning all the day long.

For my loins are filled with a sore disease : and there is no whole part in my body.

I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

Lord, Thou knowest all my desire : and my groaning is not hid from Thee.

My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

My lovers and my neighbors did stand looking upon my trouble : and my kinsman stood afar off.

They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

I became even as a man that heareth not : and in whose mouth are no reproofs.

For in Thee, O Lord, have I put my trust : 'Thou shalt answer for me, O Lord my God.

I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

And I truly am set in the plague : and my heaviness is ever in my sight.

For I will confess my wickedness : and be sorry for my sin.

But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

They also that reward evil for good are against me : because I follow the thing that good is.

Forsake me not, O Lord my God : be not Thou far from me.

Haste Thee to help me : O Lord God of my salvation.

Miserere mei, Deus. Ps. li.

Have mercy upon me, O God, after Thy great goodness : according to the multitude of Thy mercies do away mine offenses.

Wash me thoroughly from my wickedness : and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against Thee only have I sinned and done this evil in Thy sight: that Thou mightest be justified in Thy saying, and clear me when Thou art judged.

Behold I was shapen in wickedness: and in sin did my mother conceive me.

But lo, Thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which Thou hast broken may rejoice.

Turn Thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from Thy presence: and take not Thy Holy Spirit from me.

O give me the comfort of Thy help again: and stablish me with Thy free Spirit.

Then shall I teach Thy ways unto the wicked: and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou that art the God of my health: and my tongue shall sing of Thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall show Thy praise.

For Thou desirest no sacrifice, else would I give it Thee: but Thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirit: a broken and a contrite heart, O God, shalt Thou not despise.

O be favorable and gracious unto Sion: build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer young bullocks upon Thine altar.

Domine, exaudi. Ps. cii.

Hear my prayer, O Lord: and let my crying come unto Thee.

Hide not Thy face from me in the time of my trouble: incline Thine ear unto me when I call; O hear me, and that right soon.

For my days are consumed away like smoke: and my bones are burnt up as it were a firebrand.

My heart is smitten down, and withered like grass: so that I forget to eat my bread.

For the voice of my groaning: my bones will scarce cleave unto my flesh.

I am become like a pelican in the wilderness: and like an owl that is in the desert.

I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

Mine enemies revile me all the day long: and they that are mad upon me are sworn together against me.

For I have eaten ashes as it were bread: and mingled my drink with weeping;

And that because of Thine indignation and wrath: for Thou hast taken me up, and cast me down.

My days are gone like a shadow: and I am withered like grass.

But Thou, O Lord, shalt endure forever: and Thy remembrance throughout all generations.

Thou shalt arise and have mercy upon Sion: for it is

time that Thou have mercy upon her, yea, the time is come.

And why? Thy servants think upon her stones: and it pitieth them to see her in the dust.

The heathen shall fear Thy name, O Lord: and all the kings of the earth Thy majesty;

When the Lord shall build up Sion: and when His glory shall appear;

When He turneth Him unto the prayers of the poor destitute: and despiseth not their desire.

This shall be written for those that come after: and the people which shall be born shall praise the Lord.

For He hath looked down from His sanctuary: out of the heaven did the Lord behold the earth;

That He might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

That they may declare the name of the Lord in Sion: and His worship at Jerusalem;

When the people are gathered together: and the kingdoms also to serve the Lord.

He brought down my strength in my journey: and shortened my days.

But I said, O my God, take me not away in the midst of mine age: as for Thy years, they endure throughout all generations.

Thou, Lord, in the beginning has laid the foundation of the earth: and the heavens are the work of Thy hands.

They shall perish, but Thou shalt endure: they all shall wax old as doth a garment;

And as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall not fail.

The children of Thy servants shall continue : and their seed shall stand fast in Thy sight.

De profundis. Ps. cxxx.

Out of the deep have I called unto Thee, O Lord : Lord, hear my voice.

O let Thine ears consider well : the voice of my complaint.

If Thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

For there is mercy with Thee : therefore shalt Thou be feared.

I look for the Lord ; my soul doth wait for Him : in His Word is my trust.

My soul fleeth unto the Lord : before the morning watch, I say before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy : and with Him is plenteous redemption.

And he shall redeem Israel : from all his sins.

Domine, exaudi. Ps. cxliii.

Hear my prayer, O Lord, and consider my desire : hearken unto me for Thy truth and righteousness' sake.

And enter not into judgment with Thy servant : for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul ; he hath smitten my life down to the ground : he hath laid me in darkness, as the men that have been long dead.

Therefore is my spirit vexed within me : and my heart within me is desolate.

Yet do I remember the time past ; I muse upon all Thy works : yea, I exercise myself in the works of Thy hands.

I stretch forth my hands unto Thee : my soul gaspeth unto Thee as a thirsty land.

Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not Thy face from me, lest I be like unto them that go down into the pit.

O let me hear Thy loving-kindness betimes in the morning, for in Thee is my trust : show Thou me the way that I should walk in, for I lift up my soul unto Thee.

Deliver me, O Lord, from mine enemies : for I flee unto Thee to hide me.

Teach me to do the thing that pleaseth Thee, for Thou art my God : let Thy loving Spirit lead me forth into the land of righteousness.

Quicken me, O Lord, for Thy name's sake : and for Thy righteousness' sake bring my soul out of trouble.

And of Thy goodness slay mine enemies : and destroy them that vex my soul ; for I am Thy servant.

SCRIPTURE READINGS FOR SPECIAL CASES.

FOR THOSE TROUBLED IN MIND ON ACCOUNT OF SIN.

Salvum me fac. Ps. lxi.

Save me, O God : for the waters are come in, even unto my soul.

I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

I am weary of crying ; my throat is dry : my sight faileth me for waiting so long upon my God.

They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

Hear me, O God, in the multitude of Thy mercy : even in the truth of Thy salvation.

Take me out of the mire that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

Hear me, O God, for Thy loving-kindness is comfortable : turn Thee unto me according unto the multitude of Thy mercies.

And hide not Thy face from Thy servant, for I am in trouble : O haste Thee, and hear me.

Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

Thou hast known my reproof, my shame, and my dishonor : mine adversaries are all in Thy sight.

Thy rebuke hath broken my heart ; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

As for me, I am poor and in heaviness : Thy help, O God, shall lift me up.

I will praise the name of God with a song : and magnify it with thanksgiving.

This also shall please the Lord : better than a bullock that bath horns and hoofs.

The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

For the Lord heareth the poor : and despiseth not His prisoners.

Let heaven and earth praise Him : the sea, and all that moveth therein.

Usque quò, Domine? Ps. xiii.

How long wilt Thou forget me, O Lord, forever : how long wilt Thou hide Thy face from me ?

How long shall I seek 'counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me ?

Consider, and hear me, O Lord my God : lighten mine eyes, that I sleep not in death.

Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

But my trust is in Thy mercy : and my heart is joyful in Thy salvation.

I will sing of the Lord, because He hath dealt so lovingly with me : yea, I will praise the name of the Lord most Highest.

Judica, Domine, Ps. xxxv.

Plead Thou my cause, O Lord, with them that strive with me : and fight Thou against them that fight against me.

Lay hand upon shield and buckler : and stand up to help me.

Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

Lord, how long wilt Thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

So will I give Thee thanks in the great congregation :
I will praise Thee among much people.

Awake, and stand up to judge my quarrel : avenge
Thou my cause, my God, and my Lord.

Judge me, O Lord my God, according to Thy righteousness : and let them not triumph over me.

Let them not say in their hearts, There, there, so
would we have it : neither let them say, We have devoured him.

Let them be put to confusion and shame together,
that rejoice at my trouble : let them be clothed with rebuke and dishonor, that boast themselves against me.

Let them be glad and rejoice, that favor my righteous dealing : yea, let them say alway, Blessed be the Lord, Who hath pleasure in the prosperity of His servant.

And as for my tongue, it will be talking of Thy righteousness : and of Thy praise all the day long.

Quemadmodum. Ps. xlii

Like as the hart desireth the water-brooks : so longeth my soul after Thee, O God.

My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?

My tears have been my meat day and night : while they daily say unto me, Where is now thy God ?

Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God ;

In the voice of praise and thanksgiving : among such as keep holy-day.

Why art thou so full of heaviness, O my soul : and why art thou disquieted within me ?

Put thy trust in God : for I will yet give Him thanks for the help of His countenance.

My God, my soul is vexed within me : therefore will I remember Thee concerning the land of Jordan, and the little hill of Hermon.

One deep calleth another, because of the noise of the water-pipes : all Thy waves and storms are gone over me.

The Lord hath granted His loving-kindness in the day-time : and in the night-season did I sing of Him, and make my prayer unto the God of my life.

I will say unto the God of my strength, Why hast Thou forgotten me : why go I thus heavily while the enemy oppresseth me ?

My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth ;

Namely, while they daily say unto me : Where is now thy God ?

Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

O put thy trust in God : for I will yet thank Him, Which is the help of my countenance and my God.

Matt. xi. 25-30.

At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father : for so it seemed good in Thy sight. All things are delivered unto Me of My Father : and no man knoweth the Son, but the Father : neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy

laden, and I will give you rest. Take My yoke upon you, and learn of Me : for I am meek and lowly in heart : and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.

John, vi. 35-40.

And Jesus said unto them, I am the bread of life : he that cometh to Me shall never hunger ; and he that believeth on Me shall never thirst. But I have said unto you, That ye also have seen Me, and believe not. All that the Father giveth Me shall come to Me, and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will that 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.

FOR THE IMPENITENT.

Luke, xv. 11.

Jesus said, A certain man had two sons : and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land ; and he began to be in want. And he went and joined himself to a citizen of that country ; and he sent him into the fields to feed swine. And he would fain have filled his belly with the husks which the swine did eat : and no man gave unto

him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe and put it on him ; and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf, and kill it ; and let us eat, and be merry : for this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry. Now his eldest son was in the field ; and as he came and drew nigh to the house, he heard music and dancing ; and he called one of the servants and asked what these things meant. And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in : therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment : and yet thou never gavest me a kid, that I might make merry with my friends : but so soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found.

Luke, xiii. 1-9.

There were present at that season, some that told Him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, Think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone for this year also, till I shall dig about it, and dung it: And if it bear fruit, well; but if not, then after that thou shalt cut it down.

FOR THE CARELESS.

Audite hæc, omnes gentes. Ps. xlix.

O hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world;

High and low, rich and poor: one with another.

My mouth shall speak of wisdom: and my heart shall muse of understanding.

I will incline mine ear to the parable: and show my dark speech upon the harp.

Wherefore should I fear in the days of wickedness:

and when the wickedness of my heels compasseth me round about ?

There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

But no man may deliver his brother : nor make agreement unto God for him ;

For it cost more to redeem their souls : so that he must let that alone forever ;

Yea, though he live long : and see not the grave.

For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for others.

And yet they think that their houses shall continue forever : and that their dwelling-places shall endure from one generation to another ; and call the lands after their own names.

Nevertheless, man will not abide in honor : seeing he may be compared unto the beasts that perish ; this is the way of them.

This is their foolishness : and their posterity praise their saying.

They lie in hell like sheep, death gnaweth upon them, and the righteous shall have dominion over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

But God hath delivered my soul from the place of hell : for He shall receive me.

Be not thou afraid though one be made rich : or if the glory of his house be increased ;

For he shall carry nothing away with him when he dieth : neither shall his pomp follow him.

For while he lived he counted himself a happy man : and so long as thou doest well unto thyself, men will speak good of thee.

He shall follow the generation of his fathers : and shall never see light.

Man being in honor hath no understanding : but is compared unto the beasts that perish.

Dixit insipiens. Ps. liii.

The foolish body hath said in his heart : There is no God.

Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

God looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

Are they not without understanding that work wickedness : eating up my people as if they would eat bread ? they have not called upon God.

They were afraid where no fear was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because God hath despised them.

Oh, that the salvation were given unto Israel out of Sion : oh, that the Lord would deliver His people out of captivity !

Then should Jacob rejoice : and Israel should be right glad.

Luke, xvi. 19.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day : and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table ;

moreover, the dogs came out and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

FOR THE PENITENT.

Adhæsit pavimento. Ps. cxix. 25-32.

My soul cleaveth to the dust: O quicken Thou me according to Thy word.

I have acknowledged my ways, and Thou heardest me: O teach me Thy statutes.

Make me to understand the way of Thy commandments; and so shall I talk of Thy wondrous works.

My soul melteth away for very heaviness: comfort Thou me according unto Thy word.

Take from me the way of lying: and cause Thou me to make much of Thy law.

I have chosen the way of truth: and Thy judgments have I laid before me.

I have stuck unto Thy testimonies: O Lord, confound me not.

I will run in the way of Thy commandments: when Thou hast set my heart at liberty.

Luke, vii. 37.

Behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment. Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And He said unto him, Thou hast rightly judged. And He turned to the woman, and said unto Simon, Seest thou this

woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss: but this woman, since the time I came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment. Wherefore I say unto thee, Her sins which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He saith to the woman, Thy faith hath saved thee; go in peace.

FOR ONE ABOUT TO UNDERGO AN OPERATION.

Qui habitat. Ps. xci.

Whoso dwelleth under the defense of the Most High: shall abide under the shadow of the Almighty.

I will say unto the Lord, Thou art my hope and my stronghold: my God, in Him will I trust.

For He shall deliver thee from the snare of the hunter: and from the noisome pestilence.

He shall defend thee under His wings, and thou shalt be safe under His feathers: His faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid of any terror by night: nor for the arrow that flieth by day;

For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

For Thou, Lord, art my hope : Thou hast set Thine house of defense very high.

Then shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

For He shall give His Angels charge over thee : to keep thee in all thy ways.

They shall bear thee in their hands : that thou hurt not thy foot against a stone.

Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

Because he hath set his love upon Me, therefore will I deliver him up : I will set him up, because he hath known My name.

He shall call upon Me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honor.

With long life will I satisfy him : and show him My salvation.

Domínus regit me. Ps. xxiii.

The Lord is my Shepherd : therefore can I lack nothing.

He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He shall convert my soul : and bring me forth in the paths of righteousness, for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me : Thou hast anointed my head with oil, and my cup shall be full.

But Thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord forever.

Heb. xi. 36, and xii. 1-13.

Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment : they were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheepskins and goatskins ; being destitute, afflicted, tormented ; (of whom the world was not worthy ;) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise : God having provided some better thing for us, that they without us should not be made perfect.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith : Who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him ; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the father chasteneth not ? But if ye be without

chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees: and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

ON RECOVERY FROM SICKNESS.

Benedic, anima mea. Ps. ciii.

Praise the Lord, O my soul: and all that is within me, praise His holy name.

Praise the Lord, O my soul: and forget not all His benefits;

Who forgiveth all thy sin: and healeth all thine infirmities;

Who saveth thy life from destruction: and crowneth thee with mercy and loving-kindness;

Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

He showed His ways unto Moses: His works unto the children of Israel.

The Lord is full of compassion and mercy: long-suffering, and of great goodness.

He will not always be chiding : neither keepeth He His anger forever.

He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

For look how high the heaven is in comparison of the earth : so great is His mercy also toward them that fear Him.

Look how wide also the east is from the west : so far hath He set our sins from us.

Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear Him.

For He knoweth whereof we are made : He remembereth that we are but dust.

The days of man are but as grass : for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth forever upon them that fear Him : and His righteousness upon children's children ;

Even upon such as keep His covenant : and think upon His commandments to do them.

The Lord hath prepared His seat in heaven : and His kingdom ruleth over all.

O praise the Lord, ye Angels of His, ye that excel in strength : ye that fulfill His commandment, and hearken unto the voice of His word.

O praise the Lord, all ye His hosts : ye servants of His that do His pleasure.

O speak good of the Lord, all ye works of His, in all places of His dominion : praise thou the Lord, O my soul.

Luke, xvii. 11-19.

And it came to pass, as Jesus went to Jerusalem, that He passed through the midst of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off; and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when He saw them, He said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God; and fell down on his face at His feet, giving Him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way: thy faith hath made thee whole.

John, v. 1-14.

After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great number of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an Angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, Wilt thou be made whole? The impotent man answered Him, Sir,

I have no man, when the water is troubled, to put me into the pool : but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed and walked ; and on the same day was the Sabbath.

The Jews therefore said unto him that was cured, It is the Sabbath-day ; it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is he that said unto thee, Take up thy bed, and walk ? And he that was healed wist not who it was : for Jesus had conveyed Himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse thing come unto thee.

GENERAL READINGS FROM THE NEW TESTAMENT.

Matt. v. 1-16.

And seeing the multitudes, He went up into a mountain : and when He was set, His disciples came unto Him : and He opened His mouth, and taught them, saying, Blessed are the poor in spirit : for theirs is the kingdom of heaven. Blessed are they that mourn : for they shall be comforted. Blessed are the meek : for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness : for they shall be filled. Blessed are the merciful : for they shall obtain mercy. Blessed are the pure in heart : for they shall see God. Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and

persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceedingly glad : for great is your reward in heaven : for so persecuted they the prophets which were before you.

Ye are the salt of the earth : but if the salt have lost his savor, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick : and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matt. xviii. 21.

Then came Peter unto Him, and said, Lord, how oft shall my brother sin against me, and I forgive him ? till seven times ? Jesus saith unto him, I say not unto thee, Until seven times : but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence : and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his

fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Matt. xxv. 1-13.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other vir-

gins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Matt. xxv. 14-30.

For the kingdom of heaven is as a man traveling in a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And

I was afraid, and went and hid thy talent in the earth : lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed : Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received my own with usury. Take therefore the talent from him, and give it unto him which hath ten talents, for unto every one that hath, shall be given, and he shall have abundance : but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.

Matt. xxv. 31.

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory ; And before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats : And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world : For I was hungered, and ye gave Me meat : I was thirsty, and ye gave Me drink : I was a stranger, and ye took Me in : Naked, and ye clothed Me : I was sick, and ye visited Me : I was in prison, and ye came unto Me. Then shall the righteous answer Him saying, Lord, when saw we Thee an hungered, and fed Thee ? or thirsty, and gave Thee drink ? When saw we Thee a stranger, and took Thee in ? or naked, and clothed Thee ? Or when saw we Thee sick, or in prison, and came unto Thee ? And the King shall answer and say unto them, Verily I say unto you, Inas-

much as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand, Depart from Me ye cursed, into everlasting fire, prepared for the devil and his angels : For I was an hungred, and ye gave Me no meat : I was thirsty, and ye gave Me no drink : I was a stranger, and ye took Me not in : naked, and ye clothed Me not : sick and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee ? Then shall He answer them saying, Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment : but the righteous into life eternal.

Luke, xii. 1-9.

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, He began to say unto His disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed ; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light : and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you My friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn ye Whom ye shall fear : Fear Him which after He hath killed, hath power to cast into hell : yea, I say unto you, fear Him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God ? But even the very hairs of your head are all numbered. Fear not therefore : ye are of

more value than many sparrows. Also I say unto you, Whosoever shall confess Me before men, him shall the Son of man also confess before the Angels of God : But he that denieth Me before men, shall be denied before the Angels of God.

Luke, xii. 16-40.

And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully : And he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits ? And he said, This will I do : I will pull down my barns and build greater ; and there will I bestow all my fruits and my goods. And I will say unto my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee : then whose shall these things be which thou hast provided ? So is he that layeth up treasure for himself, and is not rich toward God.

And He said unto His disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat : neither for your body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens : for they neither sow nor reap ; which neither have storehouse nor barn : and God feedeth them : how much more are ye better than the fowls ? And which of you with taking thought can add to his stature one cubit ? If ye then be not able to do that which is least, why take ye thought for the rest ? Consider the lilies how they grow : they toil not, they spin not ; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which to-day is in the field, and to-

morrow is cast into the oven ; how much more will He clothe you, O ye of little faith ? And seek not ye what ye shall eat or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after ; and your Father knoweth that ye have need of these things.

But rather seek ye the Kingdom of God ; and all these things shall be added unto you. Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms ; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning ; And ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that when he cometh and knocketh they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching : verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also : for the Son of man cometh at an hour when ye think not.

John, iii. 1-21.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews : The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God : for no man can do these mira-

cles that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto Him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that We do know, and testify that We have seen; and ye receive not Our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man, Which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in Him should not perish, but have eternal life.

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. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprovèd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

John, xi. 1-46.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.) Therefore his sister sent unto Him, saying, Lord, behold, he whom Thou lovest is sick. When Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister and Lazarus. When He had heard therefore that he was sick, He abode two days still in the same place where He was. Then after that saith He to His disciples, Let us go into Judea again. His disciples say unto Him, Master, the Jews of late sought to stone Thee; and goest Thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his

death : but they thought He had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with Him. Then when Jesus came, He found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem about fifteen furlongs off : And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met Him : but Mary sat still in the house. Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life : he that believeth in Me, though he were dead, yet shall he live : And whosoever liveth and believeth in Me shall never die. Believest thou this ? She saith unto Him, Yea, Lord : I believe that Thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto Him. Now Jesus was not yet come into the town, but was in that place where Martha met Him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus

was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled. And He said, Where have ye laid him? They said unto Him, Lord, come and see. Jesus wept. Then said the Jews, Behold how He loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me. And when He had thus spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

John, xiv.

Let not your heart be troubled : ye believe in God, believe also in Me. 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. And whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest ; and how can we know the way ? Jesus saith unto him, I am the way, the truth, and the life : no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also : and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip ? he that hath seen Me hath seen the Father ; and how sayest thou then, Show us the Father ? Believest thou not that I am in the Father, and the Father in Me ? The words that I speak unto you, I speak not of Myself : but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me : or else believe Me for the very works' sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto My Father. 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 anything in My name, I will do it.

If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever ; Even the

Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him : but ye know Him, for He dwelleth with you, and shall be in you. I will not leave you comfortless : I will come to you. Yet a little while, and the world seeth Me no more ; but ye see Me : because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me, and I in you. 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 unto him. Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world ? Jesus answered and said unto him, 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. He that loveth Me not, keepeth not My sayings : and the word which ye hear is not Mine, but the Father's Which sent Me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father : for My Father is greater than I. And now I have told you before it came to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you : for the prince of this world cometh, and hath nothing in Me. But that the world may know that I love the Father, and as the Father gave Me commandment, even so I do.

John, xvi. 5-24.

But now I go My way to Him that sent Me ; and none of you asketh Me, Whither goest Thou ? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth ; it is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment : Of sin, because they believe not on Me ; Of righteousness, because I go to My Father, and ye see Me no more ; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth : for He shall not speak of Himself ; but whatsoever He shall hear, that shall He speak : and He will show you things to come. He shall glorify Me : for He shall receive of Mine, and shall show it unto you. All the things that the Father hath are Mine : therefore said I, that He shall take of Mine, and shall show it unto you. A little while, and ye shall not see Me : and again, a little while, and ye shall see Me, because I go to the Father. Then said some of His disciples, among themselves, What is this that He saith unto us, A little while, and ye shall not see Me : and again, a little while, and ye shall see Me : and Because I go to the Father ? They said therefore, What is this that He saith, A little while ? we cannot tell what He saith. Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see Me : and again, a little while, and ye shall see Me ? Verily, verily, I say

unto you, That ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto ye have asked nothing in My name : ask and ye shall receive, that your joy may be full.

Romans, v.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ : By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also : knowing that tribulation worketh patience ; And patience, experience ; and experience, hope : And hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then being now justified by His blood, we shall be saved from wrath through Him. For if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in

God through our Lord Jesus Christ, by Whom we have now received the atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men; for that all have sinned: (For until the law, sin was in the world: but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come. But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ.) Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One many shall be made righteous. Moreover, the law entered, that the offense might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Romans, viii. 26.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Itself maketh intercession for us with groan-

ings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What shall we say then to these things? If God be for us, who can be against us? He That spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God That justifieth. Who is he that condemneth? It is Christ That died, yea rather, That is risen again, Who is even now at the right hand of God, Who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him That loved us. For I am persuaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

1 Corinthians, xv. 20-28.

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by Man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, Which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.

1 Corinthians, xv. 35.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one

glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second Man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, Which giveth us the victory through our Lord Jesus Christ. Therefore my beloved brethren, be ye

steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

2 Corinthians, iv.

Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 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; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that He which raised up the Lord

Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For this 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; 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 Corinthians, v.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He That hath wrought us for the selfsame thing is God, Who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight :) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that whether present or absent, we may be accepted of Him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore

the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead: And that He died for all, that they which live should not henceforth live unto themselves, but unto Him Which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us, the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him.

2 Corinthians, vi. 1-10.

We then as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: be-

hold, now is the accepted time ; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed : But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings ; By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, By honor and dishonor, by evil report and good report : as deceivers, and yet true ; As unknown, and yet well known ; as dying, and, behold, we live ; as chastened, and not killed ; As sorrowful, yet alway rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things.

2 Corinthians, xii. 1-10.

It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell ; or whether out of the body, I cannot tell : God knoweth ;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell : God knoweth ;) How he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory ; yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool ; for I will say the truth : but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to

buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Philippians, iii. 7.

But what things were gain unto me, those I counted loss for Christ. Yea, doubtless, 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: That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the

same rule, let us mind the same things. Brethren, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

1 Thessalonians, iv. 13.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

1 Thessalonians, v.

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in

the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that whether we wake or sleep, we should live together with Him. Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He That calleth you,

Who also will perform it. Brethren, pray for us. Greet all the brethren with an holy kiss. I charge you by the Lord that this epistle be read unto all the holy brethren. The grace of our Lord Jesus Christ be with you. Amen.

Hebrews, xii. 1-14.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are

exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but rather let it be healed. Follow peace with all men, and holiness, without which no man shall see the Lord.

James, i. 12.

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. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning. Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this

man shall be blessed in his deed. . If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

James, iv. 6.

But He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one Lawgiver, who is able to save and to destroy: who art thou that judgest another? Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

James, v. 8.

Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. 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. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea: and your nay, nay; lest ye fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

1 Peter, iv.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind : for he that hath suffered in the flesh hath ceased from sin ; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries : Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you : Who shall give account to Him that is ready to judge the quick and the dead. For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit. But the end of all things is at hand : be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves ; for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God ; if any man minister, let him do it as of the ability which God giveth : that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion forever and ever. Amen. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you : But rejoice, inasmuch as ye are partakers of Christ's sufferings ; that when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye ; for

the spirit of glory and of God resteth upon you : on their part He is evil spoken of, but on your part He is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed ; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God : and if it first begin at us, what shall the end be of them that obey not the Gospel of God ? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ? Wherefore let them that suffer according to the will of God, commit the keeping of their souls to Him in well-doing, as unto a faithful Creator.

1 John, i.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life ; (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us ;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you that your joy may be full. This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth : But if we walk in the light, as He is in the light, we have fellowship one with another, and 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. If we say that we have not sinned, we make Him a liar, and His word is not in us.

1 John, iii.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is. And every man that hath this hope in Him, purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law : for sin is the transgression of the law. And ye know that He was manifested to take away our sins ; and in Him is no sin. Whosoever abideth in Him sinneth not : whosoever sinneth hath not seen Him, neither knoweth Him. Little children ; let no man deceive you : he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil : for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God doth not commit sin ; for His seed remaineth in him : and he cannot sin because he is born of God. In this the children of God are manifest, and the children of the devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him ? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have

passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, That we should believe in the name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us.

, 1 John, v. 1-12.

Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth Him That begat, loveth Him also That is begotten of Him. By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the vic-

tory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit That beareth witness, because the Spirit is truth. For there are Three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made Him a liar, because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son, hath life; and he that hath not the Son of God hath not life.

Revelation, vii. 9.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God Which sitteth upon the throne, and unto the Lamb. And all the Angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these

which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 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.

Revelation, xxi. 1-11.

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

and he shall be My son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven Angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.

Revelation, xxii.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: And they shall see His face; and His name shall be in their foreheads. And 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 forever and ever. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent His Angel to show unto His servants the things which must be shortly done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things and heard them. And when

I had heard and seen, I fell down to worship at the feet of the Angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent Mine Angel to testify unto you these things in the Churches. I am the root and offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.

If the chaplain, in reading from the foregoing portions of Scripture to the sick, will add a few words of explanation and exhortation, he will render his labors more effective. He will meet with many who are by no means familiar with the Word of God, and who, if the question addressed by Philip to the eunuch, "Understandest thou what thou readest?" were put to them, would be forced to return the eunuch's answer, "How can I except some man should guide me?" Let the chaplain then be the guide to all such, and let him not only be diligent in reading the Word of God, but let him strive, by simple explanations, and earnest words of counsel and instruction, to bring home the holy truths which he proclaims to the hearts and consciences of those to whom he ministers

CHAPTER XII.

PRIVATE DEVOTIONS FOR CHAPLAINS.

SURROUNDED, as the army chaplain necessarily is, by difficulties and hinderances, it is plain that he stands especially in need of the divine assistance. He should be therefore literally a man of prayer. For prayer is the appointed means, in God's mercy, by which the blessings of heaven are brought down to earth, and the natural weakness and insufficiency of human nature strengthened by the powerful influences of the divine grace.

In view, then, of the great importance to the chaplain, of holding frequent communion with his heavenly Father, of examining his heart, confessing his sins, and obtaining the heavenly strength which he needs, and the guidance of the Holy Spirit, the author has not deemed it amiss to present to his brethren the following helps to self-examination and devotion, which may be used in addition to the spontaneous outpourings of their hearts before God. The fervency and humility which characterize them, and the spirit of ardent piety which they breathe forth, will commend them to the favorable consideration of every devoted minister of Christ. And even though they may not be used, in all their fullness, as prayers, still the careful study of them, cannot fail to benefit the soul, and deepen the devotional feelings of the heart.

QUESTIONS TO AID SELF-EXAMINATION.

To be used daily.

Blessed Lord ; Assist me in the trial and impartial examination of my heart, and enable me to see myself in the mirror of Thy Holy Word, through Jesus Christ. *Amen.*

Then ask Yourself.

Has my life been such as becomes one consecrated to the Lord ?

Have I cultivated, by the best means in my power, the great virtues of faith, humility, patience, gentleness, purity, and charity ?

Have I taken pains to avoid the least sins ?

Have I striven to go from strength to strength in the paths of perfection ?

Have I been regular, and frequent, and collected in my private devotions ?

Have I been mindful of the dignity and weight of my sacred office ?

Has the thought of God's glory been at all times before my mind ?

Have I been diligent in supplication and intercession for those committed to my care, and for the universal Church of Christ ?

Have I indulged in self-love, or pride, this day ?

Have I been vain of my influence, of my powers of preaching, etc. ?

Have I allowed my private occupations in any way to interfere with my ministerial duties ?

Have I been watchful over my temper this day, and restrained my appetite ?

Has my conversation with the soldiers been edifying and profitable to them?

Have I devoted a sufficient portion of time to study and self-improvement?

Have I been diligent in the care of the flock committed to my charge?

After adding any other questions which you may deem necessary, confess your sins to Almighty God and humbly implore His forgiveness.

Almighty God, the Father of our Lord Jesus Christ, Maker of all things, Judge of all men, I acknowledge and bewail my manifold sins and wickedness, which I, from time to time, most grievously have committed, by thought, word, and deed, against Thy divine Majesty: provoking most justly Thy wrath and indignation against me. I do earnestly repent, and am heartily sorry for these my misdoings; the remembrance of them is grievous unto me; the burden of them is intolerable. Have mercy upon me, have mercy upon me, most merciful Father: for Thy Son our Lord Jesus Christ's sake, forgive me all that is past: and grant that I may ever hereafter serve and please Thee in newness of life, to the honor and glory of Thy name, through Jesus Christ our Lord. *Amen.*

O Lord God, I am ashamed, and blush to lift up my face unto Thee; for my iniquities are increased over my head, and my trespasses are grown up unto the heavens. O, that with Mary Magdalene I could weep much, and love much, having so much to be forgiven! O gracious Lord, look on me as Thou didst on Peter; and let Thy compassionate looks so pierce my heart, that I may weep bitterly for my sins. Lord, sanctify me wholly, that my

whole spirit, soul, and body may be a fit temple for Thee to dwell in. Forgive me what is past, and secure me, by Thy most efficacious grace, against all my wonted failings, for the time to come. Break all my passions, rule my affections, direct my desires, strengthen my good endeavors, and give ear unto Thy unworthy servant. Enable me to withstand those temptations with which I am most infected, and to avoid all occasions of offending Thee for the future. Perfect the work which Thou hast begun in me, that, at the last, I may be translated to Thy kingdom of glory. Amen, Lord Jesus. *Amen.*

O most mighty God, and merciful Father, Who hast compassion on all men, and hatest nothing that Thou hast made; Who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; Mercifully forgive me my trespasses; receive and comfort me who am grieved and wearied with the burden of my sins. Thy property is always to have mercy; to Thee only it appertaineth to forgive sins. Spare me therefore, good Lord, spare me whom Thou hast redeemed; enter not into judgment with Thy servant who is vile earth, and a miserable sinner; but so turn Thine anger from me, who meekly acknowledges my vileness, and truly repent me of my faults, and so make haste to help me in this world, that I may ever live with Thee in the world to come, through Jesus Christ our Lord. *Amen.*

DEVOTIONS FOR EVERY DAY IN THE WEEK.

Sunday.

O God, without Whom, nothing is strong, nothing is holy; Who hast put it into the heart of Thine unworthy servant to become Thy minister; mercifully regard my

earnest supplication for wisdom rightly to understand, and for strength faithfully to discharge, the duties of my sacred trust. Guard me from every snare without, and from every delusion within. Shield me against whatever may betray my understanding into error, or my heart into sin. Destroy in me all pride, and keep me back from all presumption. Save me from the guilt and misery of a spirit of self-indulgence; and endue me with "the spirit of wisdom, of love, and of a sound mind," through Jesus Christ our Lord. *Amen.*

Blessed Lord, Who didst give unto Thy servant, St. Peter, many excellent gifts, and didst command him earnestly to feed Thy flock, leave me not destitute of Thy heavenly grace; but pour into my heart such fervent love toward Thee, and zeal for Thy service, that, forsaking all worldly and carnal affections, I may be evermore ready to devote myself, soul and body, to Thee, and the salvation of men. Possess my mind with such an awful apprehension of Thy divine majesty, and such a grateful sense of Thy infinite goodness, that all the wishes and desires of my will, may centre in what Thou hast commanded.

O Thou Who didst fill the hearts of Thine ancient servants with overwhelming thoughts of their high commission; suffer me not to be insensible to my holy trust; but, in mercy, quicken my soul with an earnestness and concern, answerable to the work I have undertaken, and the account I am to give. Thou, Who didst inspire Thy blessed Apostles and Martyrs with courage and strength to fight a good fight, and finish their course in faith; fortify, I beseech Thee, my mind against every fear from without, and every weakness from within, that after their example, I may constantly speak the truth,

boldly rebuke vice, and patiently suffer, if necessary, for the truth's sake. O, Thou refuge and strength of Thy people, Who seest that we have no power of ourselves to help ourselves; enable me to renounce self, and rely wholly upon Thee, that I may evermore be enlightened by Thy heavenly grace, and upheld and defended by Thy mighty power; and finally, when my earthly labors are accomplished, grant, that I may be found, purified in the blood of Thy Son, animated by His Spirit, and prostrate in deep humility at His cross; waiting for His coming, and rejoicing in His kingdom; through the same, Jesus Christ our only Mediator and Advocate. *Amen.*

Almighty God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid; cleanse the thoughts of my heart by the inspiration of Thy Holy Spirit, that I may perfectly love Thee, and worthily magnify Thy holy name, through Christ our Lord. *Amen.*

Our Father Who art in heaven, etc.

Monday.

O Christ, Thou compassionate High Priest of our profession, hear me, and have mercy upon me.

O Lord, Thou gracious Bishop and Shepherd of our souls; arise, help me, and deliver me, for Thy name's sake.

O Lord, Thou messenger of light and life from the Father; Who hast sent Thine unworthy servant to minister in Thy name; arise, help me, and deliver me, for Thine honor. *Amen.*

Almighty God and heavenly Father, Who of Thine infinite love and goodness toward us, hast given Thine

only and dearly beloved Son Jesus Christ, to be our Redeemer and the author of everlasting life ; Who, after He had made perfect our redemption by His death, and was ascended into heaven, poured down His gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, to the edifying and making perfect His Church ; for these so great benefits of Thy eternal goodness, and for that Thou hast vouchsafed to call me, Thy most unworthy servant, to the same office and ministry appointed for the salvation of mankind, I render unto Thee most hearty thanks ; I praise and worship Thee ; and I humbly beseech Thee, by the same Thy blessed Son, to grant unto me, and to all Thy ministers, that we may continue to show ourselves thankful for these and all Thy other benefits ; and that we may daily increase in knowledge and faith of Thee and Thy Son, by Thy Holy Spirit ; so that as well by us Thy ministers, as by those to whom Thou hast appointed us to minister, Thy holy name may be forever glorified, and Thy blessed kingdom enlarged, through the same, Thy Son Jesus Christ our Lord. *Amen.*

To this end, gracious Lord, grant, I beseech Thee, that I may be ever mindful of the true dignity of my office ; that I am sent of Thee, my God, to speak for, and concerning, Thee ; and remembering Whose I am, may I have grace to follow Thine example, and bring honor to Thy great name ; “making full proof of my ministry,” not by acts of imperiousness and assumption, but by humility and meekness and anxious concern for the salvation of men ; that thus, using the authority given me, not to destruction, but to salvation, not to hurt, but to help, I may at last be received into ever-

lasting joy, through Jesus Christ our Lord, Who with Thee and the Holy Ghost, liveth and reigneth, one God world without end. *Amen.*

Lord of all power and might, Who art the author of all good things, graft in my heart the love of Thy name, increase in me true religion, nourish me with all goodness, and of Thy great mercy, keep me in the same, through Jesus Christ our Lord. *Amen.*

Our Father Who art in heaven, etc.

Tuesday.

O God, Who didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit, give me, I beseech Thee, the same Spirit to dwell forever in my heart; and grant me by His blessed influence to have a right judgment in all things; that I may both perceive and know what things I ought to do, and also have grace and power faithfully to perform the same, through Jesus Christ our Lord. *Amen.*

Almighty God, Whom truly to know is everlasting life, grant me, Thine unworthy servant, so perfectly to know Thy Son Jesus Christ, to be the Way, and the Truth, and the Life, that being established in the belief of His Gospel, and constrained by the power of His love, I may neither waver in my confidence, nor relax in my fidelity; but may in simplicity and godly sincerity, instruct the soldiers committed to my trust, in truth and righteousness, according to Thy most holy Word, through Jesus Christ our Lord. *Amen.*

Blessed Lord, Who hast caused all Holy Scriptures to be written for our learning; grant that I may in such

wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, I may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in Thy Son our Saviour, Jesus Christ. *Amen.*

Almighty God, the fountain of all wisdom, and the author of all godliness, be gracious unto Thy servant, led to the throne of Thy mercy by the light of Thy revealed love, and so increase in me a sense of the folly of human wisdom, that my heart being filled with thankfulness for Thy glorious Word, I may adore and praise Thee with joyful lips. O Thou, Who didst at first pity our ignorance and misery, still have compassion upon the blindness and dullness of Thy servant; touch my heart with a spark of Thine own love for the truth; enlighten my understanding with a ray of Thine own brightness; chase from my mind every cloud of error and sin; purify my soul from all pride and self-conceit; shield me against every carnal bias, and worldly distraction; inspire me with holy thoughts and clean imaginations; with ardent desires for a deeper knowledge of Thy Word, and a nearer contemplation and enjoyment of Thyself, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

O Thou, Brightness of the Father's glory, Who didst come Thyself from heaven to dispense to the perishing the gifts of grace and truth; and hast sent me, Thine unworthy servant, to minister the same; grant me an awful sense of my trust, and an unwearied patience and zeal in studying to show myself approved unto Thee, "a workman that needeth not to be ashamed, rightly dividing the word of truth;" through the same Jesus Christ our Lord. *Amen.*

O Thou eternal Spirit of the Father and the Son, Who hast come unto us to enlighten our darkness, help our infirmities, and comfort our distresses, open my eyes that I may see the wonders of Thy revelations; increase in my heart the spirit of humility, of faith, and supplication: and grant, O blessed Spirit, that learning from Thee what I am to speak concerning Thee, I may go forth in Thy light and strength, to instruct the ignorant, awaken the guilty, comfort the sorrowful, and increase the graces of all such as love and fear Thee; that thus fulfilling my course, and keeping the faith, I may in the end be acceptable in Thy sight, Who art with the Father and the Son, one God, world without end. *Amen.*

Direct me, O Lord, in all my doings, with Thy most gracious favor, and further me with Thy continual help, that in all my works, begun, continued, and ended, in Thee, I may glorify Thy holy name; and finally, by Thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Our Father Who art in heaven, etc.

Wednesday.

Almighty and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; grant, I beseech Thee, that I may so faithfully serve Thee in this life, that I fail not finally to attain Thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

O Thou Sovereign Pastor, Who gavest Thy life for the sheep, grant that I may never sacrifice Thy flock to my own ease, convenience, profit, or pleasure; but may employ my time, my cares, my labors, my prayers, for

their welfare continually. O Thou good Shepherd, I beseech Thee for myself, and for those Thou hast committed to my care; defend and preserve us unto eternal life. Grant me grace to attend the flock of Christ as a servant; to look on Him as my pattern, and to spend and be spent, in His service. In flame my heart with an ardent love for Thy Word, an ardent zeal for Thy glory, and an earnest desire of establishing Thy kingdom in the world. Assist me by Thy good Spirit to minister to all the various wants of my flock; to awaken the secure, to arouse the desponding, to support the feeble-minded, and strengthen all sincere believers in the faith and virtues of the Gospel. Enable me to reprove with patience and mildness, and like Thee, my blessed Master, "bind up the broken-hearted, and comfort those that mourn." May I never cease my efforts to bring all who are committed to my spiritual care, to a knowledge of the truth, and to a firm and abiding faith in Thee. Grant these things, O heavenly Father, for Jesus Christ's sake. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, I beseech Thee, to direct, sanctify, and govern, both my heart and body in the ways of Thy laws, and in the works of Thy commandments; that, through Thy most mighty protection, both here and ever, I may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

Almighty God, the fountain of all wisdom, Who knowest my necessities before I ask, and my ignorance in asking; I beseech Thee to have compassion on my infirmities; and those things which for my unworthiness I dare not, and for my blindness I cannot ask, vouchsafe to give

me, for the worthiness of Thy Son Jesus Christ our Lord.
Amen.

Our Father Who art in heaven, etc.

Thursday.

O Almighty God, Who hast made me a guide to others, suffer me not to go astray myself. Give me grace that I may never follow the inclinations of corrupted nature, nor govern myself according to the maxims of an evil world; but give me the *spirit* as well as the *character* of a minister of Jesus Christ. *Amen.*

O Holy Spirit of grace, sanctify my heart, that no base or impure thought, no mean and covetous affections may lodge there. Govern my *tongue* that no corrupt communication may proceed out of my mouth; guard my *eyes*; purify my *hands*; guide my *feet*; order my whole life; that by the influence of a good example, as well as by my teaching, I may lead the soldiers committed to my care in the ways of truth and eternal life. Grant this for Jesus Christ's sake. *Amen.*

Most merciful Father, I beseech Thee to send down upon me, Thine unworthy servant, Thy heavenly blessing; and so endue me with Thy Holy Spirit, that I, preaching Thy Word, may not only be earnest to reprove, beseech, and rebuke, with all patience and doctrine; but also may be to such as believe, a wholesome example in word, in conversation, in love, in faith, in purity; that faithfully fulfilling my course, I may receive, at the latter day, the crown of righteousness, laid up for all who shall be faithful unto death in the service of Him, Who with the Father and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Almighty God, the giver of every good gift, grant to me, I humbly beseech Thee, all those gifts and graces of the Holy Spirit, which may enable me faithfully to discharge aright the great trust committed to my care. Give me, O Lord, the spirit of knowledge and understanding, of wisdom and discretion. Make me diligent in all parts of my sacred function ; that I may give attendance to reading, to exhortation, to doctrine ; that I may meditate on these things, and give myself wholly to them. Possess my mind with a just and tender regard for the precious souls committed to my charge ; that I may watch over them with a faithful and true heart, as one that must give account ; that I may do it with joy, and not with grief. Neither pray I for myself alone, but for those also over whom Thou hast been pleased to appoint me Thy minister. Sanctify them, Holy Father, with Thy truth, and preserve them in it ; that not one of them may be lost in the day of the Lord Jesus. May they seek before all other things, Thy kingdom and the righteousness thereof. Grant them true repentance of all their sins, and put into their hearts good resolutions. Give them a ready apprehension, and a retentive memory, that they may receive and keep all profitable instruction ; and a diligent and tractable disposition, that they may observe and practice it. O Lord, bless and prosper our joint endeavors ; and grant, that after an honest and faithful discharge of our respective duties in this life, we may together receive the end of our faith, even the salvation of our immortal souls, through the merits and mediation of Thy blessed Son, Jesus Christ our Lord. *Amen.*

Our Father Who art in heaven, etc.

Friday.

Almighty and everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; mercifully grant that I may both follow the example of His patience, and also be made a partaker of His resurrection, through the same Jesus Christ our Lord. *Amen.*

Almighty and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in me a new and contrite heart, that I, worthily lamenting my sins, and acknowledging my wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

O God, the fountain of all wisdom, enlighten my mind, that I myself may see, and be able to teach others the wonders of Thy law; that I may learn from Thee what I ought to think and speak concerning Thee; and that whatever in Thy holy word I shall profitably learn, I may indeed fulfill the same. Direct and bless all my labors. Give me a discerning spirit, a sound judgment, and an honest and religious heart, that in all my studies, my first aim may be, to set forth Thy glory, by setting forward the salvation of men. And if by my ministry, Thy kingdom shall be enlarged, let me, in all humility, ascribe the success, not unto myself, but unto Thy good Spirit, which enables us both to will and to do what is acceptable to Thee, through Jesus Christ our Lord. *Amen.*

Almighty God, Who knowest the hearts of men, govern my mind, that I may faithfully discharge the great trust committed to me. Bless all those who have given themselves up to this great work; be with them, and guide them, and help them; make them every day mindful of their charge, and every day more able to perform their duties faithfully, remembering the account they must give at the last day. Grant this for the sake of Thine infinite love in Jesus Christ. *Amen.*

Our Father Who art in heaven, etc. .

Saturday.

O God, the protector of all who trust in Thee, without Whom nothing is strong, nothing is holy; increase and multiply upon me Thy mercy; that Thou being my ruler and guide, I may so pass through things temporal, that I finally lose not the things eternal: grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

Almighty and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve, pour down upon me the abundance of Thy mercy, forgiving me those things whereof my conscience is afraid, and giving me those good things, which I am not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son our Lord. *Amen.*

Regard, O Lord, the supplications of Thy servant, and endow me with Thy heavenly grace, that I may be a faithful steward of Thy mysteries, keeping nothing back, but dispensing to all their portion of meat in due season. Give me, O Lord, a discerning mind, an upright

heart, and a sanctified spirit ; that in all my thoughts, words, and actions, my first aim may be to show forth Thy glory, by setting forward the salvation of my fellow-creatures, that I, and those whom Thou hast committed to my care, may be saved together in the day in which Thou shalt judge the living and the dead. These my supplications and prayers, I most humbly beseech Thee to accept, for the sake of Thy dear Son, our Saviour Jesus Christ. *Amen.*

A Prayer before Composing Sermons.

O Almighty God, who hast called me, Thy unworthy servant, to the glorious ministry of Thy everlasting Gospel ; enlighten me by Thy heavenly grace, that I may discern the wonderful truths of Thy Word, may understand the things belonging to Thy kingdom, and may proclaim them with clearness, faithfulness, tenderness, and zeal. O Thou great Shepherd, and Bishop of souls, without Whose grace I can do nothing, enable me to speak to the capacities, and to the hearts of Thy flock. Let me learn and be able, from the sense of my own corruption and frailties, to pity such as are ignorant or insensible of their guilt and danger ; to warn such as are careless ; and to comfort and direct such as are weary with the burden of their sins, and lead them to Thee, their Redeemer. Grant this for Thine own merits' sake, O blessed Saviour. *Amen.*

CHAPTER XIII.

DEVOTIONAL HYMNS.

THE following hymns have been carefully selected by the author, on account of the fervent spirit of prayer and supplication which characterizes them. They will be found appropriate both for prayer-meetings and public services, and will be made available for these, by being published separately as a new Hymn Book for soldiers. It is sincerely hoped that they will prove a valuable aid to the devotions of *chaplains' prayer-meetings*, which meetings should, by all means, be regularly held where several chaplains are stationed in the same immediate neighborhood, as is the case in a brigade of troops, or in a town containing several hospitals.

The hymns which are contained in the Hymn Books already published for soldiers, are, many of them, wanting in that deep tone of devotion which should always accompany the worship of God. The author has felt the need of an appropriate selection of hymns from the first moment of entering upon his duties as an army chaplain; and many of his brother chaplains have expressed to him the same feeling. In the hope, therefore, of supplying, to some extent, this want, the following hymns are offered.

Hymn 1.—C. M.

- 1 APPROACH, my soul, the mercy-seat,
Where Jesus answers prayer ;
There humbly fall before His feet,
For none can perish there.
- 2 Thy promise is my only plea,
With this I venture nigh ;
Thou callest burdened souls to Thee,
And such, O Lord, am I.
- 3 Bow'd down beneath a load of sin,
By Satan sorely pressed,
By war without, and fear within,
I come to Thee for rest.
- 4 Be Thou my shield and hiding-place,
That, sheltered near Thy side,
I may my fierce accuser face,
And tell him, "Thou hast died."
- 5 Oh, wondrous love, to bleed and die,
To bear the cross and shame ;
That guilty sinners, such as I,
Might plead Thy gracious name.

Hymn 2.—L. M.

- 1 SHOW pity, Lord ; O Lord, forgive ;
Let a repenting rebel live.
Are not Thy mercies large and free ?
May not a sinner trust in Thee ?
- 2 O wash my soul from every sin,
And make my guilty conscience clean ;
Here on my heart the burden lies,
And past offenses pain mine eyes.

- 3 My lips with shame my sins confess,
Against Thy law, against Thy grace;
And should Thy judgment grow severe,
I am condemned, but Thou art clear.
- 4 Yet save the trembling sinner, Lord,
Whose hope, still hov'ring round Thy Word,
Would light on some sweet promise there,
Some sure support against despair.

Hymn 3.—L. M.

- 1 STAY, Thou insulted Spirit, stay,
Though I have done Thee such despite;
Nor cast the sinner quite away,
Nor take Thine everlasting flight.
- 2 Though I have most unfaithful been,
And long in vain Thy grace received;
Ten thousand times Thy goodness seen,
Ten thousand times Thy goodness grieved;
- 3 Yet, oh, the mourning sinner spare,
In honor of my great High Priest;
Nor in Thy righteous anger swear,
T' exclude me from Thy people's rest.
- 4 My weary soul, O God, release;
Uphold me with Thy gracious hand;
Guide me into Thy perfect peace,
And bring me to the promised land.

Hymn 4.—L. M.

- 1 OH, that my load of sin were gone,
Oh, that I could at last submit,
At Jesus' feet to lay it down,
To lay my soul at Jesus' feet.

- 2 Rest for my soul I long to find ;
Saviour of all, if mine Thou art,
Give me Thy meek and lowly mind,
And stamp Thine image on my heart.
- 3 Fain would I learn of Thee, my God ;
Thy light and easy burden prove,
The cross, all stained with hallow'd blood,
The labor of Thy dying love.
- 4 I would, but Thou must give the power,
My heart from every sin release ;
Bring near, bring near the joyful hour,
And fill me with Thy perfect peace.

Hymn 5.—C. M.

- 1 FOREVER here my rest shall be,
Close to Thy bleeding side ;
This all my hope, and all my plea,
“For me the Saviour died.”
- 2 My dying Saviour and my God,
Fountain for guilt and sin,
Sprinkle me ever with Thy blood,
And cleanse, and keep me clean.
- 3 Wash me, and make me thus Thine own ;
Wash me, and mine Thou art ;
Wash me, but not my feet alone,
My hands, my head, my heart.
- 4 Th' atonement of Thy blood apply,
Till faith to sight improve ;
Till hope in full fruition die,
And all my soul be love.

Hymn 6.—7s.

- 1 ROCK OF AGES, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy side a healing flood,
Be of sin the double cure,
Save from wrath and make me pure.
- 2 Should my tears forever flow,
Should my zeal no languor know,
This for sin could not atone,
Thou must save, and Thou alone;
In my hand no price I bring,
Simply to Thy cross I cling.
- 3 While I draw this fleeting breath,
When mine eyelids close in death,
When I rise to worlds unknown,
And behold Thee on Thy throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.

Hymn 7.—S. M.

- 1 Now to Thine altar, Lord,
A broken heart I bring,
And wilt Thou graciously accept
Of such a worthless thing?
- 2 To Christ the bleeding Lamb,
My faith directs her eyes;
All other offerings are vain,
But not His sacrifice.

- 3 That moment He expired,
The law was satisfied,
And now to its severest curse
I answer, "Jesus died."

Hymn 8.—L. M.

- 1 Just as I am—without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come.
- 2 Just as I am—and waiting not
To rid my soul of one dark blot—
To Thee, Whose blood can cleanse each spot,
O Lamb of God, I come.
- 3 Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe—
O Lamb of God, I come.
- 4 Just as I am—Thy love unknown
Has broken every barrier down ;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come.

Hymn 9.—7s.

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

- 2 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 stayed,
All my hope from Thee I bring ;
Cover my defenseless head
With the shadow of Thy wing.

Hymn 10.—C. M.

- 1 JESUS ! the very thought of Thee
With sweetness fills my breast ;
But sweeter far Thy face to see,
And in Thy presence rest.
- 2 No voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than Thy blest name,
O Saviour of mankind.
- 3 O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind Thou art !
How good to those who seek !
- 4 Jesus ! our only joy be Thou,
As Thou our prize shalt be ;
Jesus ! be Thou our glory now,
And through eternity.

Hymn 11.—C. M.

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

- 2 It makes the wounded spirit whole,
And calms the troubled breast ;
'Tis manna to the hungry soul,
And for the weary, rest.
- 3 By Thee my prayers acceptance gain,
Although with sin defil'd ;
Satan accuses me in vain,
While I am own'd Thy child.
- 4 Jesus ! my Shepherd, Guardian, Friend,
My Prophet, Priest, and King ;
My Lord, my Life, my Way, my End,
Accept the praise I bring.

Hymn 12.—8s and 7s.

- 1 LORD, with glowing heart I'd praise Thee
For the bliss Thy love bestows ;
For the pardoning grace that saves me,
And the peace that from it flows :
Help, O God, my weak endeavor ;
This dull soul to rapture raise :
Thou must light the flame, or never
Can my love be warmed to praise.
- 2 Praise, my soul, the God that sought thee,
Wretched wanderer, far astray ;
Found thee lost, and kindly brought thee
From the paths of death away ;
Praise, with love's devoutest feeling,
Him Who saw thy guilt-born fear,
And, the light of hope revealing,
Bade the blood-stained cross appear.
- 3 Lord, this bosom's ardent feeling
Vainly would my lips express :
Low before Thy footstool kneeling,
Deign Thy suppliant's prayer to bless :

Let Thy grace, my soul's chief treasure,
Love's pure flame within me raise ;
And, since words can never measure,
Let my life show forth Thy praise.

Hymn 13.—C. M.

- 1 THERE is a fountain filled with blood,
Drawn from Immanuel's veins ;
And sinners plunged beneath the flood
Lose all their guilty pains.
- 2 The dying thief rejoiced to see
That fountain in his day ;
And there may I, as vile as he,
Wash all my sins away.
- 3 Dear dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransom'd church of God
Be saved, to sin no more.
- 4 E'er since by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.
- 5 Then in a nobler, sweeter song,
I'll sing Thy power to save ;
When this poor lisping, stamm'ring tongue
Lies silent in the grave.

Hymn 14.—8s and 7s.

- 1 SAVIOUR, source of every blessing,
Tune my heart to grateful lays ;
Streams of mercy, never ceasing,
Call for ceaseless songs of praise.

- 2 Teach me some melodious measure,
Sung by raptured saints above;
Fill my soul with sacred pleasure,
While I sing redeeming love.
- 3 Thou didst seek me when a stranger,
Wandering from the fold of God;
Thou, to save my soul from danger,
Didst redeem me with Thy blood.
- 4 By Thy hand restored, defended,
Safe through life thus far I've come;
Safe, O Lord, when life is ended,
Bring me to my heavenly home.

Hymn 15.—C. M.

- 1 To our Redeemer's glorious Name,
Awake the sacred song:
O may His love (immortal flame)
Tune every heart and tongue.
- 2 He left His radiant throne on high,
Left the bright realms of bliss,
And came to earth to bleed and die,
Was ever love like this?
- 3 Dear Lord, while we adoring pay
Our humble thanks to Thee,
May every heart with rapture say,
"The Saviour died for me."
- 4 O may the sweet and blissful theme
Fill every heart and tongue;
Till strangers love Thy charming Name,
And join the sacred throng.

Hymn 16.—C. M.

- 1 O FOR a thousand tongues to sing
My great Redeemer's praise ;
The glories of my God and King,
The triumphs of His grace.
- 2 My gracious Master, and my God,
Assist me to proclaim,
And spread, through all the earth abroad,
The honors of Thy Name.
- 3 Jesus ! the Name that charms our fears,
That bids our sorrows cease ;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.
- 4 He breaks the power of reigning sin,
He sets the prisoner free ;
His blood can make the foulest clean ;
That blood was shed for me.

Hymn 17.—7s.

- 1 SING, my soul, His wondrous love,
Who, from yon bright throne above,
Ever watchful o'er our race,
Still to man extends His grace.
- 2 Heaven and earth by Him were made,
All is by His sceptre swayed ;
What are we, that He should show
So much love to us below !
- 3 God, the merciful and good,
Bought us with the Saviour's blood ;
And, to make our safety sure,
Guides us by His Spirit pure.

- 4 Sing, my soul, adore His name,
Let His glory be thy theme :
Praise Him till He calls thee home,
Trust His love for all to come.

Hymn 18.—L. M.

- 1 My God, permit me not to be
A stranger to myself and Thee ;
Amidst a thousand thoughts I rove,
Forgetful of my highest love.
- 2 Why should my passions mix with earth,
And thus debase my heavenly birth ?
Why should I cleave to things below,
And all my purest joys forego ?
- 3 Call me away from flesh and sense,
Thy grace, O Lord, can draw me thence :
I would obey the voice divine,
And all inferior joys resign.

Hymn 19.—8s and 7s.

- 1 LORD, Whose love in power excelling,
Wash'd the leper's stains away ;
Jesus, from Thy heavenly dwelling,
Hear us, help us when we pray.
- 2 From the filth of vice and folly,
From infuriate passion's rage,
Evil thoughts and hopes unholy,
Heedless youth and selfish age ;
- 3 From the lusts whose deep pollutions
Adam's ancient taint disclose ;
From the tempter's dark intrusions,
Restless doubt and blind repose ;

- 4 From the miser's cursed treasure,
From the drunkard's mirth obscene ;
From the world, its pomp and pleasure,
Jesus, Master, make us clean.

Hymn 20.—C. M.

- 1 How oft, alas ! this wretched heart
Has wandered from the Lord ;
How oft my roving thoughts depart,
Forgetful of His word.
- 2 Yet sovereign mercy calls "Return ;"
Dear Lord, and may I come ?
My vile ingratitude I mourn ;
O, take the wanderer home.
- 3 And canst Thou, wilt Thou yet forgive,
And bid my crimes remove ?
And shall a pardon'd rebel live
To speak Thy wondrous love ?
- 4 Almighty grace, thy healing power,
How glorious, how divine ;
That can to life and bliss restore
So vile a heart as mine.
- 5 Thy pardoning love, so free, so sweet,
Dear Saviour, I adore :
O keep me at Thy sacred feet,
And let me rove no more.

Hymn 21.—L. M.

- 1 O Thou, to Whose all-searching sight
The darkness shineth as the light ;
Search, prove my heart, it looks to Thee,
O burst its bonds, and set it free.

- 2 Wash out its stains, remove its dross,
Bind my affections to the cross ;
Hallow each thought, let all within
Be clean, as Thou, my Lord, art clean.
- 3 If in this darksome wild I stray,
Be Thou my light, be Thou my way ;
No foes, no violence I fear,
No harm, while Thou, my God, art near.
- 4 Saviour, where'er Thy steps I see,
Dauntless, untired, I follow Thee :
O let Thy hand support me still,
And lead me to Thy holy hill.

Hymn 22.—C. M.

- 1 ALAS ! and did my Saviour bleed ?
And did my Sovereign die ?
Did He devote that sacred head
For such a worm as I ?
- 2 Was it for crimes that I have done
He groaned upon the tree ?
Amazing pity ! grace unknown !
And love beyond degree !
- 3 Well might the sun in darkness hide,
And shut his glories in,
When Christ, the mighty Maker, died,
For man, the creature's, sin.
- 4 Thus might I hide in shame my face,
While His dear cross appears,
Dissolve my heart in thankfulness,
And melt mine eyes to tears.

- 5 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.

Hymn 23.—8s and 7s.

- 1 SWEET the moments, rich in blessing,
Which before the cross I spend;
Life, and health, and peace possessing,
From the sinner's dying Friend.
- 2 Here I'll sit forever viewing
Mercy streaming in His blood;
Precious drops my soul bedewing,
Plead and claim my peace with God.
- 3 Here it is I find my heaven,
While upon the Lamb I gaze;
Here I see my sins forgiven,
Lost in wonder, love, and praise.
- 4 Lord, in ceaseless contemplation,
Fix my heart and eyes on Thee,
Till I taste Thy whole salvation,
And unveil'd Thy glories see.

Hymn 24.—L. M.

- 1 WHEN I survey the wond'rous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.
- 2 Forbid it, Lord, that I should boast,
Save in the cross of Christ my God:
All the vain things that charm me most,
I sacrifice them to Thy blood.

- 3 See ! from His head, His hands, His feet,
Sorrow and love flow mingled down :
Did e'er such love and sorrow meet ?
Or thorns compose a Saviour's crown ?
- 4 Were the whole realm of nature mine,
That were a tribute far to small ;
Love so amazing, so divine,
Demands my life, my soul, my all.

Hymn 25.—C. M.

- 1 COME, Holy Spirit, Heavenly Dove,
With all Thy quickening powers ;
Kindle a flame of sacred love
In these cold hearts of ours.
- 2 See how we grovel here below,
Fond of these earthly toys ;
Our souls, how heavily they go,
To reach eternal joys.
- 3 In vain we tune our lifeless songs,
In vain we strive to rise ;
Hosannas languish on our tongues,
And our devotion dies.
- 4 Come, Holy Spirit, Heavenly Dove,
With all Thy quickening powers ;
Come, shed abroad a Saviour's love,
And that shall kindle ours.

Hymn 26.—L. M.

- 1 COME, Holy Ghost, our souls inspire,
And lighten with celestial fire :
Thou the anointing Spirit art,
Who dost Thy sevenfold gifts impart.

- 2 Thy blessed unction from above
Is comfort, life, and fire of love ;
Enable with perpetual light,
The dullness of our blinded sight.
- 3 Keep far our foes, give peace at home ;
Where Thou art guide no ill can come ;
Teach us to know the Father, Son,
And Thee of both to be but one ;
- 4 That through the ages all along
This e'er may be our endless song ;
All praise to Thy eternal merit,
To Father, Son, and Holy Spirit.

Hymn 27.—L. M.

- 1 CREATOR SPIRIT ! by Whose aid
The world's foundations first were laid,
Come, visit every waiting mind ;
Come, pour Thy joys on human kind.
- 2 O Source of uncreated light,
The Father's promised Paraclete !
From sin and sorrow set us free,
And make us temples worthy Thee.
- 3 Chase from our minds the infernal foe,
And peace, the fruit of love, bestow ;
And lest our feet should go astray,
Protect and guide us in the way.
- 4 Make us eternal truths receive,
And practice all that we believe ;
Give us Thyself, that we may see
The Father and the Son by Thee.

Hymn 28.—S. M.

- 1 COME, Holy Spirit, come ;
Let Thy bright beams arise ;
Dispel the sorrow from our minds,
The darkness from our eyes.
- 2 Convince us of our sin ;
Then lead to Jesus' blood,
And to our wondering view reveal
The mercies of our God.
- 3 Revive our drooping faith,
Our doubts and fears remove,
And kindle in our hearts the flame
Of never-dying love.
- 4 Come, Holy Spirit, come ;
Our minds from bondage free ;
Then shall we know, and praise, and love,
The Father, Son, and Thee.

Hymn 29.—7s.

- 1 HOLY GHOST ! with light divine,
Shine upon this heart of mine ;
Chase the shades of night away,
Turn my darkness into day.
- 2 Holy Ghost ! with power divine,
Cleanse this guilty heart of mine ;
Long hath sin, without control,
Held dominion o'er my soul.
- 3 Holy Ghost ! with joy divine
Cheer this saddened heart of mine,
Bid my many woes depart,
Heal my wounded, bleeding heart.

- 4 Holy Ghost ! Thou Lord divine,
Dwell within this heart of mine ;
Cast down every idol throne,
Reign supreme, and reign alone.

Hymn 30.—7s.

- 1 SINNERS, turn, why will ye die ?
God, your Maker, asks you why :
God, who did your being give,
Made you with Himself to live :
He the fatal cause demands,
Asks the works of His own hands :
Why, ye thankless creatures, why
Will ye cross His love and die ?
- 2 Sinners, turn, why will ye die ?
God, your Saviour, asks you why :
He, Who did your souls retrieve,
Died Himself that ye might live.
Will you let Him die in vain ?
Crucify your Lord again ?
Why, ye ransom'd sinners, why
Will ye slight His grace, and die ?

Hymn 31.—7s.

- 1 HASTEN, sinner, to be wise ;
Stay not for the morrow's sun :
Wisdom, if you still despise,
Harder is it to be won.
- 2 Hasten, mercy to implore ;
Stay not for the morrow's sun ;
Lest thy season should be o'er,
Ere this evening's stage be run.

- 3 Hasten, sinner, to return ;
 Stay not for the morrow's sun ;
 Lest thy lamp should cease to burn,
 Ere salvation's work is done.
- 4 Hasten, sinner to be blest ;
 Stay not for the morrow's sun ;
 Lest perdition thee arrest,
 Ere the morrow is begun.

Hymn 32.—S. M.

- 1 THE Spirit, in our hearts,
 Is whispering, sinner, Come ;
 The Bride, the Church of Christ, proclaims
 To all His children, Come.
- 2 Let him that heareth say
 To all about him, Come :
 Let him that thirsts for righteousness
 To Christ, the fountain, come.
- 3 Yes, whosoever will,
 O let him freely come,
 And freely drink the stream of life :
 'Tis Jesus bids him come.
- 4 Lo, Jesus Who invites,
 Declares, I quickly come.
 Lord ! even so ; I wait Thy hour :
 Jesus, my Saviour, come.

Hymn 33.—8s, 7s, and 4s.

- 1 COME, ye souls by sin afflicted,
Bow'd with fruitless sorrow down ;
By the perfect law convicted,
Through the cross behold the crown !
Look to Jesus,
Mercy flows from Him alone.
- 2 Take His easy yoke, and wear it,
Love will make obedience sweet ;
Christ will give you strength to bear it,
While His wisdom guides your feet
Safe to glory,
Where His ransom'd captives meet.
- 3 Sweet as home to pilgrims weary,
Light to newly opened eyes,
Or full springs in deserts dreary,
Is the rest the cross supplies :
All who taste it
Shall to joys immortal rise.

Hymn 34.—L. M.

- 1 JESUS, and shall it ever be,
A mortal man ashamed of Thee :
Ashamed of Thee, Whom Angels praise,
Whose glories shine through endless days ?
- 2 Ashamed of Jesus ! O, as soon
Let morning blush to own the sun ;
He sheds the beams of light divine
O'er this benighted soul of mine.

- 3 Ashamed of Jesus ! that dear Friend
On Whom my hopes of heaven depend :
No ; when I blush, be this my shame,
That I no more revere His Name.
- 4 Ashamed of Jesus ! empty pride ;
I'll boast a Saviour crucified ;
And, O, may this my portion be,
My Saviour not ashamed of me.

Hymn 35.—8s and 7s.

- 1 GUIDE me, O Thou great Jehovah,
Pilgrim through this barren land ;
I am weak, but Thou art mighty ;
Hold me with Thy powerful hand.
- 2 Open now the crystal fountains
Whence the living waters flow ;
Let the fiery, cloudy pillar,
Lead me all my journey through.
- 3 Feed me with the heavenly manna
In this barren wilderness ;
Be my sword, and shield, and banner ;
Be the Lord my righteousness.
- 4 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.

Hymn 36.—S. M.

- 1 A CHARGE to keep I have,
A God to glorify ;
A never-dying soul to save,
And fit it for the sky :

- 2 From youth to hoary age,
My calling to fulfill ;
O may it all my powers engage
To do my Master's will.
- 3 Arm me with jealous care,
As in Thy sight to live,
And, oh ! Thy servant, Lord, prepare
A strict account to give.
- 4 Help me to watch and pray,
And on Thyself rely ;
Assured if I my trust betray,
I shall forever die.

Hymn 37.—C. M.

- 1 AWAKE, my soul, stretch every nerve,
And press with vigor on ;
A heavenly race demands thy zeal,
And an immortal crown.
- 2 A cloud of witnesses around
Hold thee in full survey ;
Forget the steps already trod,
And onward urge thy way.
- 3 'Tis God's all-animating voice
That calls thee from on high,
'Tis His own hand presents the prize
To thine uplifted eye.
- 4 Then wake, my soul, stretch every nerve,
And press with vigor on ;
A heavenly race demands thy zeal,
And an immortal crown.

Hymn 38.—C. M.

- 1 O FOR a closer walk with God,
A calm and heavenly frame ;
A light to shine upon the road
That leads me to the Lamb.
- 2 Return, O holy Dove, return,
Sweet messenger of rest ;
I hate the sins that made Thee mourn
And drove Thee from my breast.
- 3 The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.
- 4 So shall my walk be close with God,
Calm and serene my frame ;
So purer light shall mark the road
That leads me to the Lamb.

Hymn 39.—L. M.

- 1 As when the weary traveler gains
The height of some commanding hill,
His heart revives, if o'er the plains
He sees his home, though distant still ;
- 2 So, 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.
- 3 The hope of heaven his spirit cheers ;
No more he grieves for sorrows past ;
Nor any future conflict fears,
So he may safe arrive at last.

- 4 O Lord, on Thee our hopes we stay,
To lead us on to Thine abode ;
Assured Thy love will far o'erpay
The hardest labors of the road.

Hymn 40.—S. M.

- 1 THE mighty flood that rolls
Its torrents to the main,
Can ne'er recall its waters lost
From that abyss again :
- 2 So days, and years, and time,
Descending down to night,
Can thenceforth never more return
Back to the sphere of light :
- And man, when in the grave,
Can never quit its gloom,
Until th' eternal morn shall wake
The slumber of the tomb.
- 4 O may I find in death
A hiding-place with God,
Secure from woe and sin ; till call'd
To share His blest abode.
- 5 Cheer'd by this hope, I wait,
Through toil, and care, and grief,
Till my appointed course is run,
And death shall bring relief.

Hymn 41.—7s.

- 1 SEEK, my soul, the narrow gate,
Enter ere it be too late ;
Many ask to enter there
When too late to offer prayer.

- 2 God from mercy's seat shall rise,
And forever bar the skies ;
Then, though sinners cry without,
He will say, " I know you not."
- 3 Mournfully will they exclaim ;
" Lord, we have professed Thy Name ;
We have ate with Thee, and heard
Heavenly teaching in Thy Word."
- 4 Vain, alas, will be their plea,
Workers of iniquity ;
Sad their everlasting lot ;
Christ will say, " I know you not."

Hymn 42.—S. M.

- 1 O WHERE shall rest be found,
Rest for the weary soul ;
'Twere vain the ocean's depths to sound,
Or pierce to either pole.
- 2 The world can never give
The bliss for which we sigh :
'Tis not the whole of life to live,
Nor all of death to die.
- 3 Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years ;
And all that life is love.
- 4 There is a death whose pang
Outlasts the fleeting breath :
O, what eternal horrors hang
Around the second death.

- 5 Lord God of truth and grace,
Teach us that death to shun,
Lest we be driven from Thy face,
For evermore undone.

Hymn 43.—C. M.

- 1 God of our fathers, by Whose hand
Thy people still are blest,
Be with us through our pilgrimage;
Conduct us to our rest.
- 2 Through each perplexing path of life
Our wandering footsteps guide;
Give us each day our daily bread,
And raiment fit provide.
- 3 O spread Thy sheltering wings around,
Till all our wanderings cease,
And, at our Father's loved abode,
Our souls arrive in peace.
- 4 Such blessings from Thy gracious hand
Our humble prayers implore;
And Thou, the Lord, shalt be our God,
And portion evermore.

Hymn 44.—C. M.

- 1 THOU art the Way, to Thee alone
From sin and death we flee;
And he who would the Father seek,
Must seek Him, Lord, by Thee.
- 2 Thou art the Truth, Thy Word alone
True wisdom can impart;
Thou only canst inform the mind
And purify the heart.

- 3 Thou art the Life, the rending tomb
Proclaims Thy conquering arm,
And those who put their trust in Thee
Nor death nor hell shall harm.
- 4 Thou art the Way, the Truth, the Life
Grant us that way to know,
That truth to keep, that life to win,
Whose joys eternal flow.

Hymn 45.—S. M.

- 1 HEIRS of unending life,
While yet we sojourn here,
O let us our salvation work
With trembling and with fear.
- 2 God will support our hearts
With might before unknown ;
The work to be performed is ours,
The strength is all His own.
- 3 'Tis He that works to will,
'Tis He that works to do ;
His is the power by which we act,
His be the glory too.

Hymn 46.—7s.

- 1 SINNER, rouse thee from thy sleep,
Wake, and o'er thy folly weep ;
Raise thy spirit dark and dead,
Jesus waits His light to shed.
- 2 Wake from sleep, arise from death,
See the bright and living path ;
Watchful tread that path ; be wise,
Leave thy folly, seek the skies.

- 3 Leave thy folly, cease from crime,
From this hour redeem thy time ;
Life secure without delay,
Evil is the mortal day.
- 4 Be not blind and foolish still ;
Called of Jesus, learn His will ;
Jesus calls from death and night,
Jesus waits to shed His light.

Hymn 47.—C. M.

- 1 WHEN I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes.
- 2 Should earth against my soul engage,
And fiery darts be hurl'd,
Then I can smile at Satan's rage,
And face a frowning world.
- 3 Let cares like a wild deluge come,
Let storms of sorrow fall ;
So I but safely reach my home,
My God, my heaven, my all.
- 4 There, anchor'd safe, my weary soul
Shall find eternal rest ;
Nor storms shall beat, nor billows roll
Across my peaceful breast.

Hymn 48.—C. M.

- 1 FATHER, whate'er of earthly bliss
Thy sovereign will denies,
Accepted at Thy throne, let this,
My humble prayer, arise.

- 2 Give me a calm and thankful heart
From every murmur free ;
The blessings of Thy grace impart,
And make me live to Thee :
- 3 Let the sweet hope that Thou art mine
My life and death attend ;
Thy presence through my journey shine,
And crown my journey's end.

Hymn 49.—L. M.

EVENING HYMN.

- 1 GLORY to Thee, my God, this night,
For all the blessings of the light ;
Keep me, O keep me, King of Kings,
Under Thine own Almighty wings.
- 2 Forgive me, Lord, for Thy dear Son,
The ills that I this day have done ;
That with the world, myself, and Thee,
I, ere I sleep, at peace may be.
- 3 Teach me to live, that I may dread
The grave as little as my bed ;
Teach me to die, that so I may
Triumphing rise at the last day.
- 4 Praise God, from Whom all blessings flow,
Praise Him, all creatures here below ;
Praise Him above, angelic host ;
Praise Father, Son, and Holy Ghost.

Hymn 50.—C. M.

FOR A FUNERAL.

- 1 LET this vain world allure no more,
Behold the opening tomb ;
It bids us use the present hour,
To-morrow death may come.
- 2 The voice of this instructive scene
May every heart obey ;
Nor be the faithful warning vain
Which calls to watch and pray.
- 3 O let us to that Saviour fly,
Whose arm alone can save :
Then shall our hopes ascend on high,
And triumph o'er the grave.

Hymn 51.—L. M.

FOR A NATIONAL FAST DAY.

- 1 Now may the God of grace and power
Attend His people's humble cry ;
Defend them in the needful hour,
And send deliverance from on high.
- 2 In His salvation is our hope ;
And in the name of Israel's God,
Our troops shall lift their banners up,
Our navies spread their flags abroad.
- 3 Some trust in horses trained for war,
And some in chariots make their boasts ;
Our surest expectations are
From Thee, the Lord of heavenly hosts.

- 4 Then save us, Lord, from slavish fear,
And let our trust be firm and strong,
Till Thy salvation shall appear,
And hymns of peace conclude our song.

Hymn 52.—8s, 7s, and 4s.

DISMISSAL HYMN.

- 1 LORD, dismiss us with Thy blessing,
Fill our hearts with joy and peace ;
Let us each, Thy love possessing,
Triumph in redeeming grace :
O refresh us,
Traveling through this wilderness.
- 2 Thanks we give, and adoration,
For the Gospel's joyful sound ;
May the fruit of Thy salvation
In our hearts and lives abound :
May Thy presence
With us evermore be found.

DOXOLOGIES.

C. M.

To Father, Son, and Holy Ghost,
The God Whom we adore,
Be glory, as it was, is now,
And shall be evermore.

L. M.

To Father, Son, and Holy Ghost,
The God Whom earth and heaven adore,
Be glory, as it was of old,
Is now, and shall be evermore.

S. M.

To God the Father, Son,
And Spirit, glory be,
As 'twas and is, and shall be so,
To all eternity.

7s.

HOLY Father, Holy Son,
Holy Spirit, Three in One !
Glory, as of old, to Thee,
Now and evermore shall be.

8s and 7s.

PRAISE the Father, earth and heaven,
Praise the Son, the Spirit praise,
As it was, and is, be given
Glory through eternal days.

8s, 7s, and 4s.

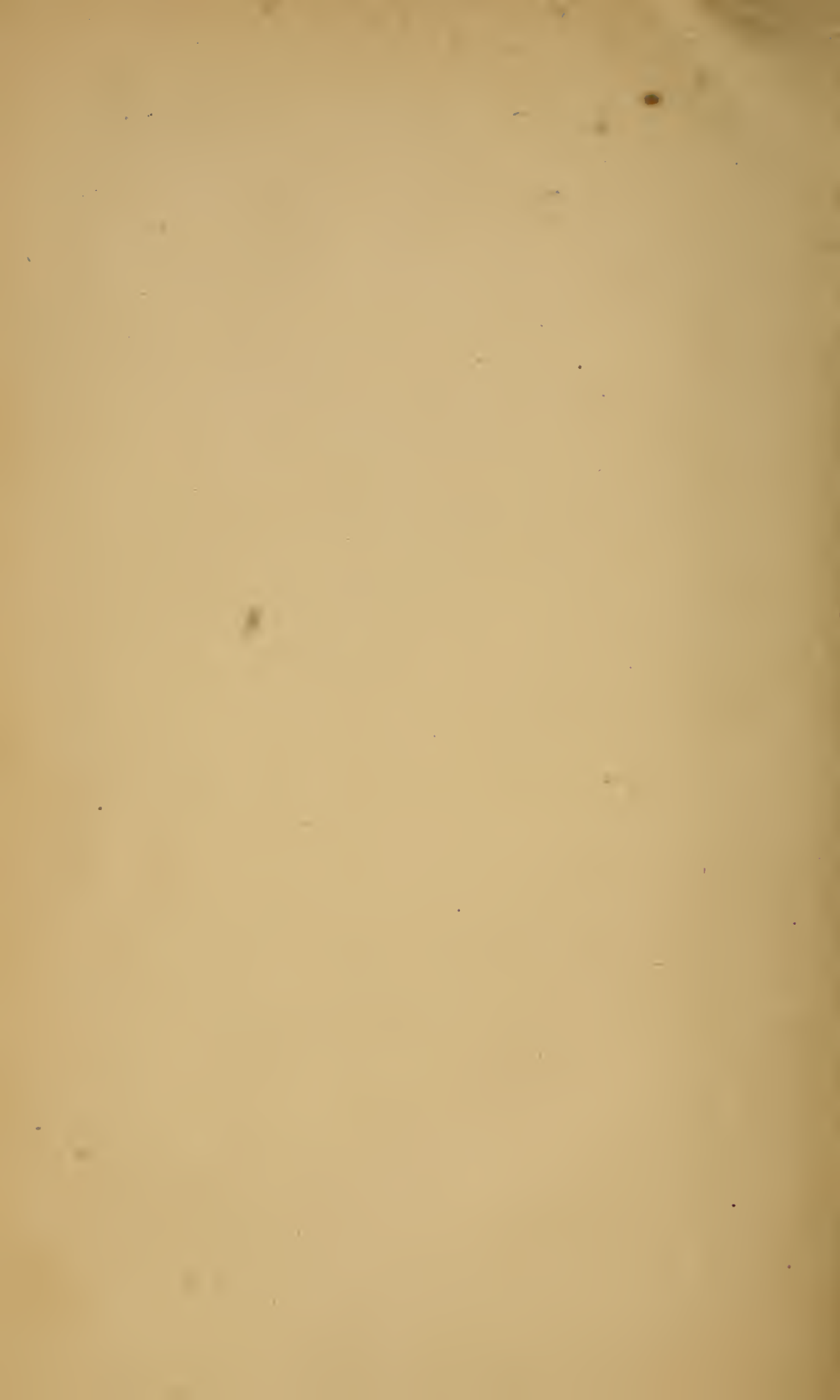
GREAT Jehovah! we adore Thee,
God the Father, God the Son,
God the Spirit, joined in glory,
On the same eternal throne,
Endless praises
To Jehovah, Three in One.

THE END.









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