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HINTS
FOR
RELIGIOUS CONVERSATION

WITH
The Afflicted,

IN
MIND, BODY, OR ESTATE;
AND WITH SUCH OTHERS AS STAND IN NEED OF SPIRITUAL
ASSISTANCE.

BY THE REV. MR. RICHARDS,
Formerly of Trinity College, Oxon.

THE SIXTH EDITION,
WITH AN
APPENDIX:

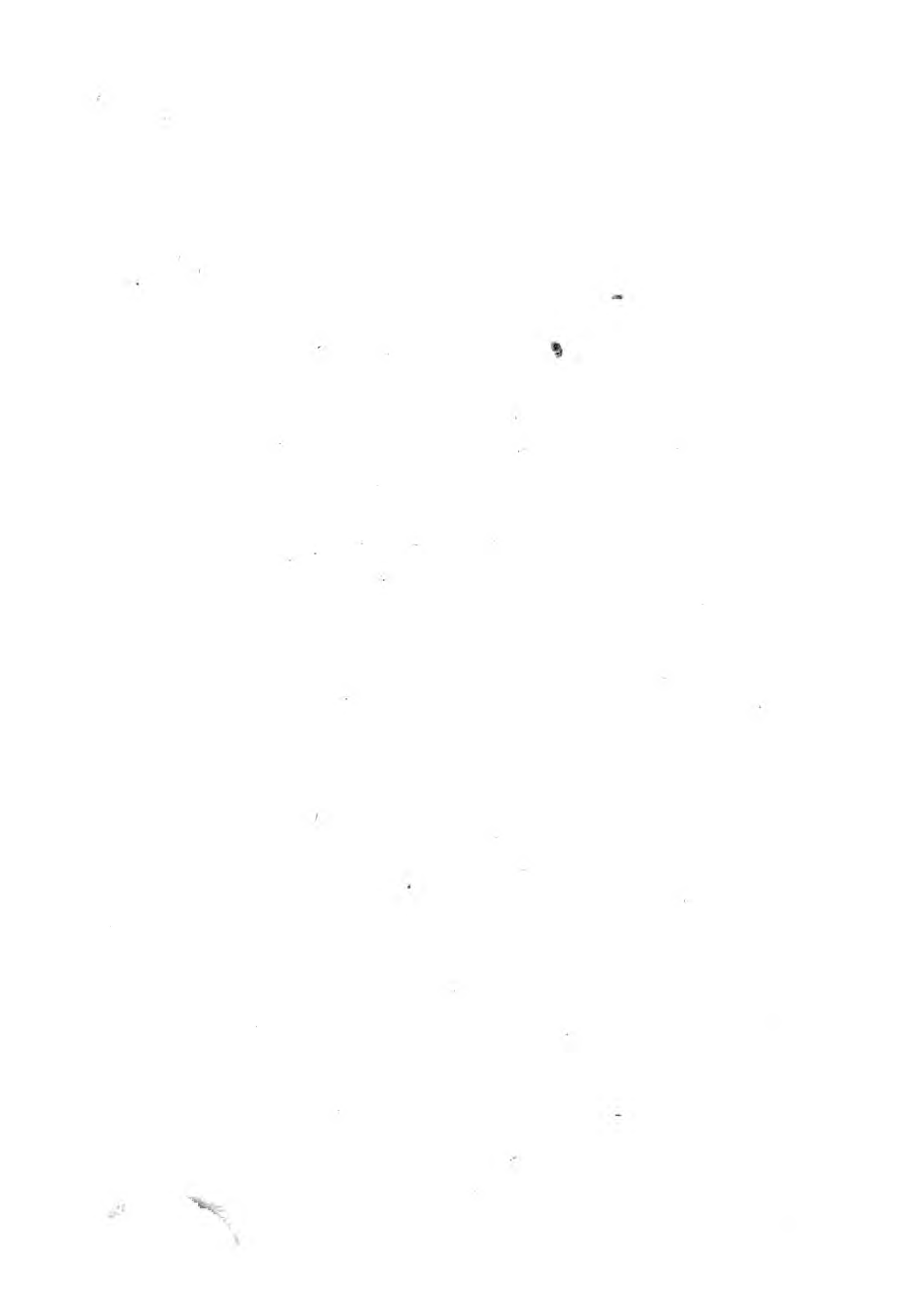


CONTAINING,

- I. Directions for *promoting* Religion in ourselves and others : by the same Author.
- II. Materials for TALKING familiarly with CHILDREN and Ignorant Persons ; from Bishop WILSON.
- III. Various Means of DOING GOOD, bodily and spiritually ; by the Rev. Sir JAMES STONHOUSE, Bart. M. D.
- IV. Means of facilitating the religious Instruction of the Poor ; from the Bishop of DURHAM.
- V. Prayers, &c. for the Visitation of the Sick.

LONDON :
Printed by W. Heney, 76, Fleet-Street,
FOR WILLIAMS AND SMITH, STATIONERS' COURT.
Price One Shilling.

1807.



ADVERTISEMENT.



When the Editor, sometime since, found a copy of the following HINTS, "he rejoiced as one that had found hidden treasure," and immediately had them printed with some enlargement. That edition being now sold off, he has made some other considerable additions, which he hopes will render the pamphlet still more valuable and useful, both to those who *visit the sick*, and *instruct the ignorant*; labours of love often performed by persons who have no great opportunity for reading, or for study.

As to the Author of the Hints, the editor has been able to learn nothing more of him than is expressed in the Title Page, except that he was an Evangelical clergyman at Northampton. The first paper in the Appendix, by the same author, was a great favourite with good Mr. Hervey, of whom the following anecdote is related by his biographer: "A day or two before his decease, he received 18s. as the balance of an account;

"He felt his ruling passion strong in death;"

and being resolved to devote his last receipts on earth to objects of benevolence, he ordered as many of this paper to be printed and distributed as that small sum would pay for."

The second paper in the Appendix is taken from that good Bishop of Sodor and Man, whom King George I. so eminently distinguished in a circle of prelates and other courtiers, in taking him by the hand, and saying, "My lord, I beg YOUR prayers!" To whom also at another time he pointed and said, "Here is a bishop who comes not to seek preferment."

The author of the third paper was a pious and eminent physician, at Northampton, the friend of Doddridge and of Hervey. The desire of being useful to the souls as well as bodies of men, led him into the church, in which he was highly distinguished as a preacher; and in the latter part of his life he succeeded to a Baronetage. He published many useful books and tracts, most of which are adopted by "The Society for promoting Christian Knowledge."

The fourth article is taken from a late excellent charge of the present Bishop of Durham.

Of the Prayers, it need only be said that they are taken partly from that most excellent "Office of the Visitation of the Sick," in the book of Common Prayer; and the rest from "Every Man's Assistant, and the Sick Man's Friend," by the above sir James Stonhouse, to which book I cheerfully refer those who wish for a greater variety of devotions, for the afflicted.

Under the heads of Conversation with different classes of persons, many little books and tracts, not in existence in the time of the original author, are recommended as proper to be given or lent to them; and as it was inconvenient to mark their price and

size where they are mentioned, the publishers have suggested the propriety of here giving a list of them, which may also be useful as affording materials for a benevolent Village Library; and perhaps some readers may be surprised to find at how small an expence a great variety of useful knowledge may be disseminated.

Religious Books und Tracts.

- Alleine's Alarm to the Unconverted, bound, 2s.
 Andrew Dunn, (the conversion of a Papist) 1s.
 Baxter's Consolation for the Sick and Aged, 1s. 6d.
 ——— Call to the Unconverted, bound, 1s. 6d.
 Blackader's Life and Diary, 4s.
 Buck's Guide to Young Christians, 3s.
 ——— Treatise on Experience, 4s.
 Case's Rod and Word: a Treatise on Affliction, 2s.
 Cecil's Advice to Servants, 6d.
 ——— Hints to a Soldier, 3d.
 ——— Visit to the Afflicted, 6d.
 Doddridge's Life of Col. Gardiner, 3s. 6d.
 Decoetlogon's Caution against Popery, 2d.
 ——— Rise and Progress of Religion, 3s. abridged, 1s. 6d.
 Edwards's Discourses on Justification, 3s.
 Fawcett's Grand Enquiry, 1s.
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 ——— Essay on Anger, 1s. 6d.
 Flavel's Navigation Spiritualized, bound, 2s.
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 ——— Great Question Answered, 6d.
 Hawker's Misericordia; (Compassion to the Sorrows of the Heart) 1s.
 ——— Prop against all Despair, 6d.
 ——— Three Leading Points, and other Tracts, 6d.
 Henry on Meekness, bound, 2s.
 Newton's Letters under the signature of Omicron, &c. bound, 4s.
 Protestants' Defence against Popery, 2d.
 Rawlins's Sermons on Christ's Righteousness, 3s. 6d.
 Reynolds's Compassionate Address, 9d. abridged, 3d.
 Romaine's Life of Faith, 3s.
 ——— Walk and Triumph, ditto, ea. 3s. 6d.
 Ryther's Seaman's Preacher, 1s. 6d.
 Scott's Essays, 4s.
 Watts's Prayers for Children, 1s. abridged, 1½d.
 Wood's Day of Adversity, 4d.
 The *Cottage Tracts* are all 1d. each, or 7s. per 100, sorted.
 The *Cheap Repository Tracts* referred to are from 1d. to 2d.
 The *Publications of the Religious Tract Society*, from ¼d. to 1½d.
 The *Friendly Hints* are printed on cards, at 2s. per 100, sorted.

THE PREFACE.

THIS little piece was principally written for the use of such well-disposed persons as frequently attend on the sick, or visit the afflicted in mind, body, or estate, &c. and would be desirous of conversing with them religiously, if they knew in what manner to do it. By the assistance therefore of these Hints, (most of them confirmed by a text of Scripture) they may, in some measure, be enabled to follow the bent of their good inclinations, and exhort, admonish, or comfort, according to the disposition and circumstances of the persons they are with. The texts of Scripture, which I have subjoined to most of the Hints may be easily retained in the memory; and therefore, I hope, will not be disregarded. To enter into spiritual conversation may be deemed, in a more peculiar manner, the office of a clergyman; yet surely it is by no means foreign to the business of every Christian; and all worthy clergymen would be glad of a helping hand in so good work, it being all men's duty to exhort one another. But above all others, we ought to exhort such as are sick "TO SET THEIR HOUSES IN ORDER," as having, to all appearance, less time to spare; and their work must be done immediately, or left undone forever. Repentance is a heart-searching work, and not to be slightly performed. Self-examination is necessary to it, that they may know what particular sins they have been most addicted to. Where the mind is in a religious frame, and there is an inward peace between God and the soul, the sleep is more composed, the motions of the animal spirits more regular, and the body in a fitter state to receive benefit from medicines—the success of which depends upon the blessing of God, and without that, vain is the physician's skill. The sick

and diseased should therefore be reminded of the duty of prayer. King Asa is not condemned simply for applying to the physicians, but for not seeking help of the Lord at the same time ; and physicians, as Christians, it is to be presumed, lift up their hearts to God for his blessing on their prescriptions. What can be more helpful in the way of cure, or what greater supports can there be under pain and sickness, than that aid from above, which disposes the mind to patience, resignation, and hope? God Almighty often inflicts diseases on account of sin, and removes them on repentance and amendment. The person therefore, so distressed, should be exhorted not only by the minister, but by all that are about him, to repent, and get the cause removed, that so perhaps the effect may cease. See 2 Sam. xii. 14.

If this well-intended, though imperfect performance, should fall into the hands of persons of superior rank or understanding, it may not perhaps be wholly useless ; as they may improve upon it, and set down such other considerations as may occur to them, and be more beneficial to themselves, and those they converse with, than any that I have suggested.

It is highly probable that some such method, if well executed, would be more likely to benefit mankind (especially patients in the PUBLIC INFIRMARIES) than works of a larger bulk, or higher price ; as it will not burden the mind, or memory, too much, nor be too expensive for the meanest to purchase, or for the governors of INFIRMARIES or WORK-HOUSES, to bestow upon the sick and lame poor.

INTRODUCTION,
SHEWING THE
NECESSITY AND EFFICACY OF PRAYER,

Without which no Hints, nor Conversation, can avail.

“**L**ORD, TEACH US TO PRAY,” was the request of one of the disciples.—Lord, teach us to converse, judiciously and effectually, should be the petition of every one who takes up this little piece. Great is the force of prayer, as it makes its way into heaven, and brings down blessings upon our conversation from above. And we ought to recommend and practise it, as it is the best defence by which our own souls, and those we speak to, can be protected from the temptations of our grand adversary. A man will soon leave off sinning wilfully, or of praying fervently; because he cannot long continue to do both. The devil can have no power over us, while we are imploring the protection of our compassionate Redeemer. Christ himself prayed to God before he fed the multitude, and often in retirement; that, by his own example, he might recommend private as well as public prayer to us, as a duty highly beneficial. He assures us too, that God his Father is ready to hear us, and that he himself will intercede for us. By him we are encouraged to come unto the throne of grace, and call God by the tender and affectionate name of a parent, “Our Father,” &c. And prayer ought to be our greatest delight, as we may thereby converse with the Almighty, and keep up the most desirable intercourse between him and us.—But then, there should be a sensible ardour in our prayers. For is it reasonable to expect that God should hear and regard those prayers, which make no impression on our own hearts, nor are attended with any pious affections? The inward disposition of the soul is what he chiefly requires, and is pleased with; separate from which, the finest set of words are but empty, unavailing sounds. It is also necessary that we renounce our own worthiness, and offer them up in the name of

Christ.

Christ. No prayers are acceptable to him, but through his beloved Son, and in consideration of what he has merited for us. God promised to hear the prayers of the children of Israel, particularly when they turned their faces towards the temple of Jerusalem; which we may presume was intended to instruct us, that we must turn our hearts towards Christ, the temple in which the fulness of the Godhead dwells.—The oftener we use either mental ejaculations, or are upon our knees, the better it will be for us. In the morning, when God gives us the brightness of his light, how can we behold it without paying him the tribute of our praise for it, and rendering him, as his due, our most grateful thanks? How can we enjoy the blessings of our table, and be unmindful of that Being, who kindly furnishes us with the necessaries for preserving our lives? How can we lie down with any satisfaction amidst the darkness and dangers of the night, till we have by prayer set guards (as it were) about our beds; or how can we put our hands to any work, or engage in any undertaking, till we have asked (by ejaculatory prayer at least) his blessing, without which nothing can prosper. For, “except the Lord build the house, their labour is but vain that build it.” See Psalm cxxxii. 1.

Let also an humble confidence that we shall receive what we ask, attend our fervent prayers. Let us not in the least doubt either of the goodness or power of God; but be fully persuaded that what we ask, according to his will, he most certainly will bestow upon us according to his promise. “And do thou, the God of all grace, (who hast commanded us to pray unto thee, and art more ready to give than we are to ask) grant, that all our prayers may be according to thy will, as well as all our spiritual discourse and conversation; and may thy blessed Spirit work in us suitable dispositions: such as may raise us above this world, and sanctify to us all our afflictions and calamities in mind, body, or estate. May our communion with thee be frequent and comfortable; and may we be more and more sensible of our need of thy assistance, especially in our spiritual conferences. If we rely on our own endeavours or abilities, we are sure of disappointment; but if we rely on thee, we shall not only have comfort and success in our conversations here, but be removed hereafter to converse with angels themselves, in the blissful mansions above, which have been prepared by the Son for all them that love and trust in thee, and where neither sorrow, need, sickness, nor any other adversity shall be any more.”

§ I. ON THE BENEFIT OF AFFLICTIONS.

AFFLICTIONS are frequently the effects of the love of God to us, and his desire of our happiness and salvation. "Whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth." They are sent to wean us from too fond an attachment to the things of this present life, which is not only inconsistent with our eternal welfare, but destructive of it. They are wholesome, though bitter medicines, administered by a wise and merciful hand, and often productive of the happiest effects. They will not of themselves awaken and convert a sinner, nor be effectual, without the blessing of God. The royal Psalmist saith, "Before I was afflicted, I went astray: but now I have kept thy word." We have various instances in scripture of the great usefulness of afflictions when rightly improved. Many persons cannot bear the continual sunshine of prosperity; it would by no means be useful for them. Besides, many excellent virtues would be lost and unexercised, if we met with no crosses nor disappointments, no sorrow nor uneasiness; such as patience and resignation to the will of God, trust and dependance upon his faithfulness and truth, and comfortable acquiescence in the wisdom of his providence. The heaviest afflictions that befall us, are but light, compared with the bitter sufferings of our blessed Redeemer, and many of the servants of God in ancient and modern times; and are much lighter than our sins deserve.

I. *Hints for Conversation on the Benefit of Afflictions in general.*

1. They often proceed from fatherly love.
2. Are medicines absolutely necessary for the soul.
3. Inflicted with a design to awaken you to thought and reflection—to humble and lead you to repentance—to exercise and improve your patience and submission to God—to wean you from a transitory world, and dispose you to set your affections on things above.
4. To bring you to the faith, knowledge, and love of Christ.
5. Are light, compared with the bitter pains of eternal death.
6. Are short, compared with the endless ages of eternity.

II. *Hints for Conversation with the afflicted in mind.*

1. The case not singular. Job, David, Heman, and even Christ himself, were thus afflicted.
2. Perhaps it may be a mere bodily disorder, affecting the spirits. This to be enquired into.
3. Be deeply humbled for sin ; and renew the exercises of repentance and faith.
4. Pray to the Father of mercies, and God of all consolation, that this distress of mind may have the proper influence on your heart and life, and it will then be removed from you, or you supported under it.
5. Prayer gives ease to the mind—revives faith, and hope, and patience—promotes holiness—fetches down comfort, and puts the cure into the most skilful and tender hand. See 2 Cor. vii. 6.

III. *Hints for Conversation with the afflicted in body.*

1. Sin introduced afflictions.
2. Consider every affliction as a messenger commissioned by the Most High to alarm your fears, or exercise and improve your faith and patience. See Job v. 6.
3. The sufferings of this life short in their duration.
4. Christ made perfect through sufferings ; and the more we endure, with an humble, devout submission to the will of God, the greater will be our reward, and the brighter our crown in a future state. See Rom. v. 3.
5. Consider how many comforts are continued to us.
6. Murmuring and complaining only increase our sufferings.

Hints for Conversation with the afflicted in estate.

1. Murmur not at the hardness of your lot, nor think the Almighty cruel or severe, 1 Cor. x. 10.
2. Job from great wealth became poor. See Job i. 21.
3. Many good men, and even Christ himself, had not a place to lay their head. See Luke xi. 58. Heb. ix. 36—38.
4. If you are void of a sense of religion, this affliction is designed and adapted to awaken you, and lead to repentance : if pious, to wean you yet more from the world, and lead you to trust and rejoice in God as your portion, and heaven as your inheritance. Habak. iii. 17, 18. Heb. x. 34. Recollect past interpositions of Providence in behalf of yourselves or others, Psal. lxxiii. 7. James v. 11. and endeavour to improve them. Always keep in mind that none of the changes of this present life can affect your title to a future and better. Rom. viii. 38.

[On the subject of affliction, see *Case's* most excellent treatise, entitled "Correction, Instruction ; or the Rod and the Word," recommended by the great Dr. Manton, and which has lately been reprinted. Also, *Lavington's* experimental discourses on Deser- tion and Affliction : a work unhappily, at present, almost as scarce as it is valuable. Also *Baxter's* "Cousolation for the Sick and the Aged."

[But to the sick poor in general, *Cecil's* "Visit to the House of Mourning," or *B. Wood's* "Day of Adversity," may be more suitable ; or if something still smaller and cheaper be thought desirable for extensive distribution, see No. 51 of the tracts in the *Cottage Library* ("A visit to the Afflicted,") or No. 21 and 54 of the Publications of the Religious Tract Society.]

§ II. THE WEAK BELIEVER OR DOUBTING CHRISTIAN DESCRIBED.

THERE are various forms or classes in the school of Christ. Some are in a higher, and others in a lower. Some are strong in faith, giving glory to God : they have overcome the wicked one : they trample the world, and sin, and Satan, under their feet : they are delivered from all uneasy doubts, or tormenting fears, with respect to the favour of God, and their title to heavenly bliss : They rejoice evermore in God their Saviour, and triumph in his love. But others are weak in faith, exercised with doubts, and harrassed with fears, on account of the state of their souls : they dare not quit their claim in the Divine Redeemer ; but their knowledge of him is not clear and distinct, nor their love to him fervent and strong : they are tempted to fear that they have deceived themselves, and have not that interest in his merits, which they once supposed they had : they are also afraid lest they should not hold out to the end ; lest they should not turn back, and thereby their last state be worse than their first. Satan, their grand enemy, shoots his fiery darts of temptation, which they find much difficulty to repel. They have great struggles with sin, especially the sin that most easily besets them, their constitutional, their bosom sin. Their inward propensity to evil is so great, and their grace so small, that they are in continual terror of being overwhelmed by, and enslaved to, their spiritual enemies. Such are delivered from these, and the like anxieties, by looking earnestly to Christ for assistance, who *alone* can dispel their doubts, scatter their fears, and fill their hearts with abiding peace and joy.

Hints for Conversation.

1. Speak of the different degrees of faith. Observe that some are weak, and that others are strong believers; and instance this in scriptural examples, and shew what encouragement there is to sincere, though weak believers. Mat. xv. 26—28. Mat. xii. 20.

2. Observe, that a fear of not having a share in Christ's favour and merits, is a good sign; because it shews a desire of his approbation, and a due regard to his propitiation.

3. Speak of the difficulty of rooting out constitutional sins; that it is a work of time, and requires great circumspection, and continual prayer.

4. Exhort them to be cautious and watchful, especially to be frequent and fervent in prayer; and not to be discouraged and cast down, though they do not yet experience that comfort and peace which they hope and wish to obtain. Mat. xi. 28. Mark ix. 24.

5. Recommend a contemplation on the example and death of Christ as the most effectual method to be delivered from every unbelieving fear.

§ III. THE PRESUMPTUOUS SINNER.

THE presumptuous sinner is one who hopes for salvation upon false, unscriptural grounds. He imagines that he shall be saved by the mercy of God and the merits of Christ, though he can give no solid reason why he should be an object of the one, or interested in the other. Pardon of sins and reconciliation to God are promised only to those sinners who sincerely repent and forsake their sins; who renounce their own righteousness, as sadly defective and insufficient to justify them, and fly for refuge to the Son of God. They are enabled to trust in his dying love, and all-sufficient sacrifice. But the presumptuous sinner has no sense or conviction of his sin, mercy, or danger; but speaks *Peace, peace, where there is no peace*. He may have used the means of grace, and attended the ordinances of religion; but that will not avail, unless he has been humbled under a sense of his guilt, and seen himself lost without a Redeemer.

Hints for Conversation.

1. The self-accusing Publican justified, rather than the self-confident Pharisee. See Luke xviii. 14.

2. Adam in Paradise, David in his house, Solomon in the temple, Peter in the family of Christ, all fell grossly. Be not therefore high-minded, but fear. See Cor. x. 12.

3. Pride ruined the angels. God resisteth the proud, and giveth grace to the humble. See James iv. 6.

4. Not easy to distinguish between the virtues of nature, and those of grace—Oftentimes a man expects the praise of temperance, when it is against his inclination to be drunken:—and a man may be in the “gall of bitterness,” when he appears with the fairest outside to the world. See Jer. xvii. 9.

§ IV. THE SELF-RIGHTEOUS SINNER.

HE is one who hopes to be saved partly, if not entirely, by the merit of his own works. He has such an opinion of the worth and excellency of his own religious performances, as to imagine that they are sufficient to make atonement for his sins, and purchase for him the favour of God and everlasting happiness. But, alas! it is all delusion. To build upon such a foundation, is to build upon the sand; it is a mere bubble. Since the fall, no man ever was, or indeed can be, justified by the works of the law. To attain *that*, we must have kept it perfectly, and never have been guilty of transgressing the least of its precepts; for it declares, that “Cursed is every one that continueth not in all things that are written in the book of the law to do them.” But we have all sinned, and come short of the glory of God; consequently, all hope of salvation from that quarter must be renounced by us. If it were possible for any child of Adam to be saved by his own merit, why did the Lord of glory come down to this lower world, and submit to such a load of shame, sorrow, and misery, and at last suffer a most cruel tormenting death? Nothing but his great, inconceivable love to our immortal souls, and the extreme danger we were in of perishing for ever, could have engaged him to drink so bitter a cup. The weight of our sins, which he “bore in his own body on the tree,” and the wrath of God which he felt in his soul, must have filled him with unknown anguish, and the most amazing terrors—compelling him to cry out in bitter agony, “My God, my God! why hast thou forsaken me?”

Hints for Conversation.

1. Will you reject the efficacy of his meritorious sufferings, and trust to be saved by the merit of your own works? God forbid! See Rom. iii. 19. John iii. 16.
2. Consider! you must have paid perfect obedience to the holy law of God, before you can be justified thereby, as it admits of no abatement. See Gal. iii. 10.

3. Such an obedience was never performed by a mere man, (see Rom. iii. 10.) for all, except Christ, have sinned, and come short of the glory of God. See Rom. iii. 23.

4. Consider the purity and extent of the divine law, and examine yourself by it, and then you will see your defects. Rom. vii. 9.

5. Be thankful that Christ died for sinners, and expect mercy and salvation as the free unmerited gift of God, through the atonement of his beloved Son. See Rom. vi. 23.

[To persons of this character who are capable of reasoning, and pay respect to scripture authority, you may suitably recommend *Rawlins's* Sermons on "Christ the Righteousness of his People," or Pres. *Edwards's* Discourses on Justification. To the poorer classes give *Vivian's* Dialogues, or *Hawker's* Three leading Points.]

§ V. THE CARELESS, INSENSIBLE SINNER.

THE careless, insensible sinner, is one who is so swallowed up in the business, or the pleasures of this world, as to be utterly regardless about the welfare of his immortal soul. If he at any time feels awakenings of conscience, he endeavours, by amusements, and idle diversions, to banish all such unwelcome guests, and sink back into his former indolence and security. He remains insensible of his fall in Adam, a stranger to the wretched depravity and corruption of his nature, and the necessity of an inward change and conversion of soul by faith in Jesus Christ. It is high time for such to awake out of sleep, lest they awake in a miserable eternity. If they die in such a state, they have nothing to look for, but anguish and sorrow without end. It is extremely necessary that they should be informed of their danger, should have their drowsy consciences alarmed, and be stirred up to seek the blessed remedy provided in the Gospel for the relief and salvation of sinners.

Hints for Conversation.

1. You are asleep upon the brink of a precipice, or as it were on the top of a mast, and ready to fall into everlasting ruin. See 1 Thess. v. 3.

2. You should not think me your enemy for telling you the truth; as it is necessary (when your eternal welfare is at stake) to speak plain and home to you. See Gal. iv. 16. 2 Cor. iv. 2.

3. Do you walk under an habitual sense of God's presence? Do you pray to him, or regard him as your Master and Father? See Isaiah. vi. 9, 10.

4. Reflect often on what the mariners said to Jonah, while asleep in a much less dangerous storm than you are in, "Awake, what meanest thou, O thou sleeper? Arise, and call upon thy God." See Jonah i. 6. Will carelessness prevent your ruin, or make your misery less?

5. Could you have neglected any human creature, any kind parent, or generous friend, as you have neglected God?

6. Will the enjoyment of wealth and pleasure compensate for the loss of your soul? Mat. xvi. 26.

7. There is no time to be lost; delays are dangerous. 2 Cor. vi. 2.

[To persons of this, or the following class, recommend Mr. Fuller's "Great Question answered—Alleine's Alarm—Baxter's Call to the Unconverted," or "Reynolds's compassionate Address to the Christian World." Also Doddridge's "One Thing Needful."]

§ VI. OF THE GROSS NOTORIOUS SINNER.

HE is one who lives in open defiance of the gracious majesty of Heaven; who neither desires his favour, nor fears his displeasure. "He drinks up iniquity like water, and commits all uncleanness with greediness. He glories in his shame," and impiously affronts that adorable Being "in whose hands his breath is, and whose are all his ways." Perhaps, he makes use of the most horrid oaths and imprecations in his common discourse, and calls aloud for damnation on himself and others, as though he were in haste to go to that place of torment. Or, it may be, he is a drunkard, sinks himself beneath the beasts by that abominable vice; or a whoremonger, sabbath-breaker, or liar.

Hints for Conversation.

1. Sorry am I to tell you, that you proclaim yourself a rebel against God, a child of the devil, and, without repentance, an heir of perdition. See Mat. xxiii. 33.

2. I am far from speaking this to you as an uncharitable censure, but mean it as a kind warning; with tenderness and pity I address you. See Col. i. 28. Jude 22, 23. And my warning is founded upon the infallible word of God, by which we must all be tried. See John xii. 48.

3. Be deeply humbled before God, and break off your sins by a sincere repentance. See 2. Tim. ii. 26. Fly from the wrath to come: Heb. vi. 18.

§ VII. THE CONVINCED SINNER.

HE is one who has been roused from the sleep of sin, and made sensible of his guilt and danger. He has a lively conviction wrought in him of the corruption of his nature, and of the manifold provocations of his life. This begets in him sorrow and fear; sorrow, for having so grievously offended the Almighty; and fear, on account of the sad consequence he has reason to apprehend for so doing. Such persons have all possible reason to rely upon Christ for salvation. They are "the weary and heavy laden," whom he invites to "come unto him, and find rest." They are the sick, who want a physician; the lost, whom he came to seek and save." An unconvinced sinner has no apprehension of the value and excellency of a Redeemer, and of his great need of him; but he who is really made sensible of his guilt, prizes him above all things, and is chiefly solicitous to obtain an interest in his great atonement, and infinitely precious sacrifice.

Hints for Conversation.

1. It is right that you should confess, and bewail your manifold sins, looking unto CHRIST whom you have pierced, mourning for him with sincerity and tenderness. See Psalm xxxii. 5.

2. Vain are your hopes of pardon, if you do not now avow a constant war with every thing displeasing to God, and surrender yourself into your Saviour's hands by a lively faith, to be constantly employed in his service.

3. You cannot indeed believe on Christ, nor do any good thing of yourself; but ask of God, and he will assist you, and help your unbelief. See Eph. ii. 8.

4. He who hath wounded you with a sense of guilt, will certainly heal your wounded spirit, if you call upon him, and wait patiently for him, in the use of the means of grace. See Job. v. 18. Psalm lx. 1, 2.

[Mr. *Buck's* "Guide to young Christians" may here be properly recommended; also his "Treatise on Christian Experience;" both very useful works for young converts.]

 § VIII. THE DESPAIRING SINNER.

THE despairing sinner is one, who, from a sense of enormous, uncommon guilt, or the temptations of Satan, hath

given up all hopes of obtaining the favour of God and eternal happiness. The God of love appears to him as a being implacable and unforgiving, and the very reverse of what he really is. He views every object in the most uncomfortable light, and his melancholy apprehensions suggest every thing that is terrible. Such are great objects of our tenderest compassion. There have been sad instances of such persons putting an end to their lives. But is there no remedy for so grievous a malady? Undoubtedly there is. The gospel assures every sinner who comes unto Christ, of free and full forgiveness of all his crimes, however many or foul they may have been. Christ has answered, and atoned for all the sins of penitent believers; and they may in his name come boldly to the throne of grace. Lift up thy head then, thou poor despairing sinner; let a ray of hope enter thy dark disconsolate breast. I grant, that thy sins have been very many, and provoking; but the mercy of God and merits of Christ, are far greater. Do not so depreciate and detract from the virtue of his precious blood, as to think that it was not a sufficient propitiation for thy guilt, or that it will not thoroughly cleanse thy polluted soul. Look unto him extended upon the cross, (as the poor dying Israelites did to the brazen serpent) and thou shalt live, and be healed of the deadly bite of the fiery serpent.

Hints for Conversation.

1. Listen not to the suggestions of the infernal deceiver (who would persuade you that your sins are unpardonable), but to the oracle of eternal truth. See 2 Cor. ii. 11, and Rom. v. 20.
2. It is a temptation which many have been exercised with, and yet afterwards found comfort and relief. See John i. 4, and 1 Cor. x. 13.
3. The vilest sins have been atoned for, and divine justice satisfied by the propitiatory sacrifice of Jesus Christ; and whosoever cometh to him, and trusteth in him, he will in nowise cast out. See 1 John ii. 3.
4. He is a merciful high-priest, whose pity inclines, and whose power enables him to relieve the distress, and supply the wants of all who came unto him. Heb. iv. 15. The vilest of sinners have been pardoned. 1 Cor. vi. 11. Paul met with mercy, that none might despair. 1 Tim. 1. 16.

5. Go on steadily in the way of duty, as it is the way of safety. Be humble, and be penitent, and often renew a believing application to the blood of Christ.

[Recommend *Fawcett* on Religious Melancholy, and Dr. *Hawker's* Prop against all Despair.]

§ IX. THE FORMALIST.

A PERSON of this stamp has the outward badge, but not the spirit and power of religion. He is decent and regular in his conversation, abstains from scandalous, notorious sins; he uses the means of grace, and attends on divine ordinances; all which is very right: nevertheless he may be a stranger to the love of God, and the quickening, renewing influences of his Spirit. He places the whole of religion in the practice of a few moral duties, and a little external worship; but has no conception, nor sees the necessity of inward purity, or an entire change of nature. He is also a stranger to the happiness which flows from true religion; the peace of God, and that sense of his favour which fills the believer's heart with the most solid joy and unspeakable delight. His religion is a mere lip-labour, a drudgery to which he submits, that he may still the clamours and reproaches of conscience, or obtain the esteem and praise of men.

Hints for Conversation.

1. Is there not danger of your being deceived, and so ruined? See Gal. vi. 3, 4.

2. Are you not influenced by servile motives or temporal views? See Gal. iv. 12.

3. Can you say that you truly love God, or delight in his service? See John v. 42. Matt. xii. 37.

4. Do you see the necessity and beauty of holiness, with the many important blessings possessed by true Christians? See Eph. i. 18.

5. Will you hereafter earnestly labour after the attainment of them, and no longer be content with the shell and carcase of religion? See Rom. ii. 28, 29.

6. Will you examine daily whether you are sincere and fervent in secret duties, and take delight in spiritual exercises? Psalm cxxxix. 24.

[To persons of this character introduce Mr. *Fawcett's* "Grand Inquiry, *Am I in Christ or not?*"]

§ X. THE CONFIRMED BELIEVER.

HE is that "happy man whose iniquities are forgiven, and whose sins are covered. He is passed from death unto life," from a state of guilt and condemnation, terror and distress, into the joy and comfort of faith. He has "received the spirit of adoption, whereby he can cry, Abba, Father." He looks up unto him not as an angry judge, but a merciful reconciled God, who has pardoned and blotted out his sins. His soul is at peace, and replenished with divine consolations. Not that he is free from trouble and temptation : that is not to be expected on this side eternity ; but he is supported under them by the power of divine grace, and will finally be conducted to the kingdom of glory. His mind is no longer enslaved to unruly passions, or torn with violent outrageous affections. He possesses a calm in his own breast, a serene contented frame, under all the evils and calamities of human life. But he does not rest in past attainments, in any degrees of grace already received ; but "goes on to perfection, to the prize of his high calling in Christ Jesus." He longs to be transformed more and more into the divine likeness.

Hints for Conversation.

1. Happy are you in the experience of that peace and joy which flow from the knowledge of a reconciled pardoning God. See 2 Cor. viii. 5.

2. Your faith is not like that of the generality, who have only a speculative, barren assent to the history of the gospel. See Acts viii. 13.

3. Your faith (as it is genuine) has purified your soul, and operates daily by love to God and Christ, and hearty good-will to all mankind. See Gal. v. 6.

4. May you be truly thankful for so great a blessing, careful to grow in grace, and in the knowledge and love of God, watchful against declension, and solicitous to save others. 2 Pet. iii. 18. Luke xxii. 32.

[To such persons recommend Mr. *Romaine's* three excellent treatises—"The Life, Walk, and Triumph of Faith;" Mr. *Newton's* inimitable *Letters* under the signatures of Omicron and Vigil; and for increase of knowledge in Divinity and the Scriptures, Mr. *Scott's Essays*. As a cheap tract, that in the *Cottage Library*, No. 3, (which has been printed at least fifty times) is most invaluable.]

§ XI. THE BACKSLIDER.

HE is one who "has known the way of righteousness," been convinced of the excellency of religion, and tasted in some degree of its comfort and happiness, but has departed, at least for a season, "from the holy commandment delivered unto him. He has forgotten that he was washed from his former sins, and made shipwreck of faith and a good conscience." Such persons are guilty of the most inexcusable folly, and foulest ingratitude; of folly, in "forsaking the fountain of living water, and hewing to themselves cisterns, broken cisterns, that can hold no water;" of ingratitude, in sinning against infinite grace and love. The divine goodness, so clearly manifested in the gospel, should lay us under the strongest obligations to love and obey our Heavenly Father; but the backslider breaks through all those cords of love, and offers the greatest indignity to the God of his life.

Hints for Conversation.

1. You are, I hope, sensible of your folly, and bewail your miscarriages. See Hosea vi. 1.
2. You may then justly hope for a returning sense of the divine favour, since "there is hope in Israel concerning this thing also." See Hosea xiv. 4.
3. "Take with you words and turn unto the Lord, and say, Take away my iniquity, and receive me graciously." See Hosea xiv. 1. 2. Hosea ii. 7.
4. Write down a list of your prevailing sins, and the causes of your backsliding; often review them, by way of caution against a relapse; and particularly, watch and pray against the sin that easily besets you. Heb. xii. 1.
5. Having wandered from the fold, return to the great Shepherd and Bishop of Souls. 1 Peter ii. 25.
6. Walk for the future very humbly with thy God, and shew all humility and meekness in your converse with men. Ezek. xvi. 63.

[Recommend Mr. Fuller's Essay, entitled "The Backslider;" a tract remarkably pointed to the conscience.]

XII. REFLECTIONS ON THE DEATH OF THE WICKED.

WORDS cannot paint the extreme distress and anguish which will then overwhelm their guilty souls. "They fall into the hands of the living God," and will be consigned over by his inexorable justice to endless sorrow and pain. They have none to flee unto for succour and relief. "The God who made them, will have no mercy on them; and he who formed them, will show them no favour; because they hated to be reformed; and cast his words behind them." The Redeemer who died for sinners, and so earnestly invited them in his gospel to accept of mercy and salvation, will say unto them, "Depart from me; I know you not, ye workers of iniquity." The Holy Spirit (whom they so long and obstinately resisted) will no longer strive with them; but take his everlasting flight. "They must drink the wine of the wrath of God," and be plunged in a lake of fire and brimstone, where they must remain for ever and ever.

Hints for Conversation.

1. To speak cautiously and tenderly of their case, guarding against uncharitable judging. Rom. xiv. 4.
2. We should take warning in time, by the wretched departure of the wicked, and bless God, if he hath kept us from their vices. 2 Cor. vi. 2.
3. God himself has expressly declared, that those who die in their sins will be doomed to that place of torment, where they must spend a sad eternity in the pangs of horror and despair. See Psalm x. 17.
4. The souls of the wicked after death find no objects to gratify their appetites: pride, malice, rage, and envy, preying on them, make them a hell unto themselves.
5. Excluded for ever (Oh! who can bear everlasting wretchedness!) from the presence of God, and the spirits of just men made perfect;—and all through their own neglect and folly.

 XIII. REFLECTIONS ON THE DEATH OF THE RIGHTEOUS.

THEY are blessed, inexpressibly blessed, who die in the Lord, and leave this world in a state of grace and reconciliation to God. They are then removed out of the reach of sin and sorrow, into the mansions of consummate and everlasting joy. They rest from all the sorrows and sufferings of this frail

imperfect state, and join the triumphant assembly of angels and glorified spirits, whose delightful employment it is to celebrate the perfections of God, through everlasting ages. When they put off these earthly tabernacles, they are translated to a better world, and infinitely nobler and happier life; a state of perfect purity, of unmixed and most ravishing pleasures. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love him." May it be our great concern to secure that amazing bliss, and that our souls may be prepared for the enjoyment of it!

Hints for Conversation.

1. Bless God for their pious characters, the honour they have done to religion, and their usefulness in life.
2. Recollect and talk over what was excellent and praiseworthy in them. Heb. xiii. 7.
3. Strive and earnestly pray to attain such dispositions of mind as may prepare you for the happy state of the righteous; and that your last end may be like his. See Col. i. 12. Heb. vi. 12.
4. Consider yourself as a stranger and pilgrim in this world, and long for "that inheritance which is incorruptible, and undefiled, and fadeth not away, eternal in the heavens." See Heb. xi. 13.
5. To fall short of heaven will be the most dreadful and irreparable loss. See Matth. xvi. 26. And to obtain possession of it will be the highest gain. See Rev. xxii. 5.
6. The righteous at their death feel the exceeding rich and precious promises of the gospel, as cordials, warming their hearts at that chilling hour. Promises of support in death—and of glory beyond it: See Isaiah xli. 10. 2 Peter i. 4. and Psalm xxiii. 4.
7. Reflect how excellent and glorious that gospel is, which can enable a weak sinful mortal to triumph over death. See Romans viii. 38. 2 Timothy i. 10.

APPENDIX.

No. I.

DIRECTIONS

FOR PROMOTING RELIGION IN OURSELVES AND OTHERS,

EXTRACTED FROM THE SAME AUTHOR,

BY THE LATE REV. JAMES HERVEY,

WITH ADDITIONS, &c.

To do good and to communicate forget not, for with such sacrifices God is well-pleased. Heb. xiii. 16.

I. **BE** always chearful, as well as serious, that you may win men to Christianity. And in every conversation introduce some religious hints, if it can be done with propriety.

II. Avoid all useless controversies; no good can come from wrangling; but contend earnestly for the essentials of Christianity.

III. Heal all divisions among sects and parties to the utmost of your power.

IV. Talk familiarly to children about religion, as a delightful employment. Put easy questions to them—encouraging them occasionally by some little presents—and teaching them an amiable, chearful, generous piety.

V. Make it a constant rule to pray for all who affront or injure you. Christ enjoins us to pray for all who despitefully use us. See Matt. v. 44. Disregard all opprobrious names. Christ himself (as will every one who strives against the corrupt prejudices and vices of mankind) was abused as a winebibber, and even a blasphemer, &c.

VI. Be accustomed to a regular, daily, but moderate course

of devout retirement : and recommend intercession for others, both in the family and in private.—Likewise, to those who are suitable, frequent attendance at the sacrament.

VII. Frequent public worship as often as your situation may permit.

VIII. Secret ejaculations too may be used as you are walking or riding, or in whatever company you may happen to be ; and on some particular hour, remember (as for instance, at morning, noon, afternoon, or evening, when your Town-clock strikes, which will be a loud and never-failing memorandum) to set yourselves as in the presence of God for a few minutes.

[This method is thus recommended by the late Bishop of Durham (Dr. Butler) in his charge to the clergy. “ Secret prayer, as expressly as it is commanded by our Saviour, and as evidently as it is implied in the notion of piety, will yet, I fear, be grievously forgotten by the generality, till they can be brought to fix for themselves certain times of the day for it. Secret prayer comprehends not only devotions before men begin, and after they have ended the business of the day ; but such also as may be performed while they are employed in it, or even in company.

“ And truly if, besides our more set devotions, morning and evening, all of us would fix upon certain times of the day, so that the return of the hour should remind us to say short prayers, or exercise our thoughts in a way equivalent to this, perhaps there are few persons in so high and habitual a state of piety, as not to find the benefit of it. If it took up no more than a minute or two, or even less time than that, it would serve the end I am proposing : It would be a recollection THAT WE ARE IN THE DIVINE PRESENCE, and contribute to our being in the fear of the Lord all the day long.

“ A duty of the like kind, and serving to the same purpose, is the particular acknowledgment of God, when we are partaking of his bounty at our meals. The neglect of this is said to have been scandalous to a proverb in the heathen world ; but it is frequently, and without shame, laid aside at the tables of the highest and lowest ranks among us.”]

“ Many in the present age,” says the great and good Bp. Wilson, “ go to their meals, as beasts to their fodder, without any thought of God ; and others say Grace after a slight and negligent manner, which makes it as sinful as the omission.”

IX. Use frequent meditation, than which nothing can be more profitable : nor can any thing so much awaken and dis-

pose us for that, and for all that is good, as a strong faith in Providence, and a constant cheerfulness of spirit.

X. Entertain the highest regard for the word of God, and furnish yourself with a few of the best evangelical writers; study them thoroughly, and endeavour to make their sentiments your own.

XI. Disperse good books occasionally, if your circumstances will permit—and be very careful in the choice of them, and in adapting them to the circumstances of the person to whom they are given.

[See the Books and Tracts recommended below.]

XII. Whenever you reprove, let it be tenderly, privately, and with all due humility.

XIII. For the reformation of swearing, lying, slandering, sabbath-breaking, passionate, or unchaste persons, you may give some small, cheap Tracts against either of these vices, and place them in the way of such persons, either by putting them into their books, windows, or other places, provided you do not care to give them to the person yourself—or they may be sent (post paid) from or to the metropolis.

Hints for Conversation with a profane Person.

1. None so ignorant as not to know swearing is a breach of the third commandment. Exodus. xx. 2. He who lives in the fear of God is so far from being capable of it, that it shocks him to hear others offending this way. 3. We are taught by Christ daily to pray “Hallowed be thy name.” Angels praise it, and devils tremble at it. 4. Christ enjoins us to swear not at all. See Matt. v. 34, and also James v. 12.

To such you may properly give either No. 30 or 76, in the *Religious Tracts*; or No. 38, in the *Cottage Library*, which is partly extracted from the works of the excellent Judge Rush, of America: Or the following *Card*, which is No. 1, of *Friendly Hints*, (a new series of Tracts on Cards, price 2s. per 100).

Holy and rev'rend is thy Maker's name;
With holy rev'rence then pronounce the same,
While angels bear it, trembling, on their tongues;
(His love and grace the theme of all their songs:)
That Name which angels, high in bliss, adore---
That sacred name---do thou prophane no more!

Hints for Conversation with a Liar.

Contrary to the ninth Command, and to many parts of the New Testament. Destroys a man's credit and reputation; exposes him to ridicule and contempt from men, and to the curse of

God. Ananias and Saphira struck dead with a lie upon their tongues. Acts v. 1—11. All liars shall have their part in fire and brimstone, which is the second death. Rev. xxi. 8. To such give No. 43, in Religious Tracts, or Friendly Hints, No. 2.

And dost thou bear the Christian name,
And yet incur the liar's shame?
Wilt thou the God of truth defy,
Who hates the semblance of a lie?
And dooms th' incorrigible liar,
To dwell in everlasting fire?

Slanderers are of course liars. Besides the above text, it is said, "Thou shalt not bear false witness." Exod. xx. 16. See also Lev. xix. 16. James iii. 5—12, iv. 7. To such give Friendly Hint, No. 9.

Dame Gossip has many sad tales to relate
Of one neighbour's sad fault, and another's sad fate;
But the thing is a secret she'd not have you mention,
Lest the tale should be found to be all her invention.
But truth should restrain, if not kindness and love,
But little to say where we cannot approve:
For the tongue that will murder a neighbour's good name,
From hell is enkindled---the world will enflame.

Hints for the Reformation of a Sabbath-breaker.

Contrary to the 4th command; contrary to our own best interests—the sabbath being "made for man"—for his best and eternal interests. To such give No. 14, of Religious Tracts, or No. 42 in the Cottage Library, which is extracted from those two great men, Sir M. Hale and Judge Rush: or the following card, No. 4, of Friendly Hints.

Within your house, or when abroad you walk,
God eyes your conduct, and he hears your talk;
This is the *Sabbath!* In his holy place
His ministers proclaim his love and grace.
If him you cannot serve one day in seven,
How will you spend eternity in heav'n?

To those who sleep in the house of God, give the following Hint, No. 8.

The King of Saints to-day
Gives audience in this place;
His servant now proclaims
His purposes of grace:
Dost thou receive the message with a nod?
Awake, thou *Sleeper*, call upon thy God.

Hints for the Reformation of a passionate Man.

1. Causeless and immoderate anger proceeds from a proud and haughty temper, and is contrary to gospel meekness—that meek-

ness and quietness of spirit which, as St. Peter assures us, 1 Peter iii. 4, "is of great price in the sight of God." 2. Christ bids us learn of him, who was lowly and meek, Matt. xi. 9. 3. Every passionate tongue is set on fire by hell. See James iii. 6. 4. He who says the Lord's prayer with an unforgiving temper, curses himself. 5. No one has offended us so often as we have offended God, therefore our anger should be against our own sins. 6. "Let all bitterness," says the apostle, "and wrath and anger, be done away—In patience possess ye your souls," Luke xxi. 19.—No passion in heaven, therefore no passion in a heavenly mind. Give to a passionate man *Fawcett* on Anger, or *Jenks* on Meekness.

To those who vent their anger on the brute creation, give No. 7, of *Friendly Hints*, founded on Prov. xii. 10.

A man of kindness to his beast is kind,
But brutal actions shew a brutal mind.
Remember, he who made thee made the brute ;
Who gave *thee* speech and reason, form'd *him* mute ;
He can't complain ; but God's omniscient eye
Beholds thy cruelty---he hears his cry.
He was design'd thy servant and thy drudge,
But know--that *his* Creator is *thy* Judge.

Hints for the Reformation of an Unchaste Person.

1. Contrary to the seventh commandment of the great God.
2. A sin which defiles the soul, and brings it under the dominion of the fleshly appetites. No spiritual life in such a one. See Rom. viii. 5. 3. A partaker of other people's sins—making them partakers of yours—thus doubly guilty. All adulterers, fornicators, and unclean persons, are declared to have no inheritance in the kingdom of God. See 1 Cor. vi. 9. 5. You are a servant of sin and in bondage to the deepest corruption. 6. If you sin in any of these ways, you sin against your own body, and pollute the temple of the Holy Ghost. Being joined to an harlot, the Holy Spirit dwells not there. 7. We must glorify God both in body and spirit, presenting ourselves a living sacrifice, holy and acceptable unto God. See Rom. xii. 1. 8. Purity and chastity are required in the gospel—even impure and lustful desires are there condemned. See Matthew v. 28.

To reprove *loose* conversation, "filthy talking and jesting," Eph. v. 4, give No. 3, of *Friendly Hints*.

Art thou a Christian? Be thy language pure :
Thy Saviour's ear will no foul jest endure.
No double meaning let thy lips impart,
Tho' veil'd with all the guilty Harlot's art.
The pure alone with God in glory dwell,
While lustful sinners make their bed in hell.

To those "Unfortunate Females" who have forfeited their characters, give No. 9 and 42, of the *Religious Tracts, Cottage Tracts*, No. 60, or the following Hint, No. 10.

Unhappy Fair! seduc'd to stray
From Virtue's path, from Wisdom's way;
No joy, no peace, no hope attend
Thy present course, thy future end.
Oh stop—thy sins forsake and mourn,
And to thy injur'd God return.
His grace is sov'reign, rich, and free,
For David, Magdalene, or *thee*.

Hints for the Reformation of Intemperate Persons.

Drunkenness and gluttony are beastly vices—undermines the constitution—debases the manners—destroys religion. (See Luke xxi. 34. Eph. v. 18. To such give the *Cottage Tract*, No 44, on Temperance, or *Dodd's Sermon on Malt*, No. 45 or No. 23, No. 24, of *Religious Tracts*.

The following Tracts are adapted to certain classes of the community in particular circumstances of life.

To *Children*. Cottage Library, No. 5, 6, 13, 17; Religious Tracts, No. 33, 52—Sunday School and Hester Wilmot—Good Mother's Legacy—Beggary Boy, in *Cheap Repository*.

To *Youth*—Religious Tracts, No. 8, 18, 64, 73. Cottage Library, No. 14, 24, 25, 31, 34, 43, 49, 53..

To *Apprentices*—No. 13, 31.

To *Young Men*—Religious Tracts, No. 37.

To *Servants*—Religious Tracts, No. 12. Mr. Cecil's Advice to Servants.

To *Sailors*—Religious Tracts, No. 46. Cottage Tracts, No. 20, 51, 59. Lend also the "Seaman's Preacher," recommended by Mr. Newton; Flavel's Navigation Spiritualized; Hawker's Sailor's Pilgrim.

To *Soldiers*. Religious Tracts, No. 17, 47; Hawker's Zion's Warrior; Cecil's Hints to a Soldier. Lend also the Life of Col. Gardiner, and of Col. Blackadder.

To *Cottagers, Husbandmen, &c.* Cottage Tracts, No. 29, 36, 43. Cottage Library.

For Persons ignorant of *Religious Truth*; Hawker's Three Leading Points; Vivian's Dialogues. Cottage Tracts, No. 22.

To the *Sick and Afflicted*. Cottage Tracts, No. 37, 50; Religious Tracts, No. 21, 54.

To those in *distressed* circumstances. Cottage Tracts, No. 10, 18. Troubles of Life, and All for the Best, in *Cheap Repository*.

To Persons tempted to *Infidelity*, give Cottage Tracts, No. 13, 47. Religious Tracts, No. 28, 55. Turn the Carpet, and History of Mr. Fantom, in *Cheap Repository*.

To *Jews*. Cottage Tracts, No. 4, 11, 15, 28.

To *Papists*. Deoetlogon's Caution against Popery ; the Protestant's Defence against Popery ; or Andrew Dunn ; a very interesting and instructive narrative.

To *Africans*. Cottage Tracts, No. 16, 35, 41.

To *Hostlers*. Cottage Tract, No. 30.

To *Travellers*. Cottage Tract, No. 12, 21. Religious Tracts, No. 35. Friendly Hints, No. 11.

Fellow-Traveller thou art, in more senses than one,
 And the Journey of Life has long since been begun ;
 If we set out aright Christ's the way and the door,
 And the track we must follow the Saints went before :
 Our sins must renounce, and ourselves must deny,
 And to Christ for Salvation and Righteousness fly.
 True, the road's rough and thorny, and narrow the way,
 But it leads to the realms of perpetual day.

For *Christmas*. Cottage Tracts. Good News, No. 54. Christmas Tract, in Cheap Repository.

For *New Year*. Cottage Tracts, No. 55. Relig. Tracts, 90.

On *Death and Funeral* occasions. Cottage Tracts, No. 19. 56. Religious Tracts, No. 48.

XIV. Make it a rule to have at least one religious sentence in the letters you write to your relations or friends, when it can be conveniently introduced ; as such a sentence, properly interwoven, often strikes a person, and is productive of more real good, perhaps, than a laboured discourse from the pulpit, or formal advice at home.

XV. Guard people, as much as in you lies, against enthusiasm, melancholy, and excessive rigours, either as to abstinence, retirement, or conversation ; and advise them to take all the comfort that the situation which God has placed them in, will conveniently admit of ; reminding them, at the same time, to acknowledge him in all their ways, and to be discreetly zealous for the honour of Christ : reposing an entire confidence in the wisdom, power, and goodness of God, and assuring themselves of the extent of his providence (of which we know not either the value or power) to all his creatures, and to all their actions.

XVI. But, above all, write down the reasons which at any time make you afraid to die, and then endeavour by faith, by prayer, and by conversation with experienced Christians, to remove the causes, and thus be properly preparing for death : and, if your time and capacity will admit, keep a diary : particularly note your sins of omission ; and by this method you will see your progress or declension in religion.

MATERIALS
**FOR TALKING FAMILIARLY WITH
CHILDREN AND IGNORANT PERSONS ON THE
SUBJECT OF RELIGION.**

Selected from Bishop WILSON, by the late Rev. SIR JAMES
STONHOUSE, Bart. M. D.

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"Bring up your children in the nurture and admonition of the Lord." Eph. vi. 4.  
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I. TELL THEM WHAT GOD IS.

He is good, almighty, and eternal.

He made heaven and earth, the sea and all that in them is.

He is a spirit: he is every where present, and sees you,
though you cannot see him.

He knows all things you do.

He hates sin, and naughty children.

He is full of mercy, and loves good children.

You cannot love him if you do not pray to him.

Do you desire to be more acquainted with him, and to be
his child?

II. TELL THEM WHO AND WHAT THEY ARE.

You had no life at all a few years ago.

Endeavour to be acquainted with that God, on whom your
life depends.

He, who made you, can destroy you.

You are a weak sinful creature, and subject to pain and
death.

You have deserved his anger, are proud and self-willed.

Might he not take away all your comforts?

Confess your sins, and entreat him to lay aside his anger,
and to love you, notwithstanding all your offences.

III. TELL THEM WHAT THEIR WANTS ARE.

1. You have bodily wants.

You stand in daily want of food, and raiment.

How sad to indure hunger and cold!

You want health.

How grievous is sickness or pain!

You cannot keep yourself alive.

It is God alone, who can do this.

Seek these things then by prayer.

Can you suppose God will watch over you, and preserve you from evil, if you never ask, nor desire his favour?

2. You have spiritual as well as bodily wants, for you have a never-dying soul.

You are guilty, and want pardon.

You deserve punishment here and hereafter.

Are you not desirous of being delivered from it?

Pray then to God for pardon through Christ Jesus, the great Mediator.

He is the peace-maker between God and men.

Through him you may be reconciled to your offended God.

Do you never tell a lie to hide your faults, or to be praised for what you have not done?

Are you not sometimes obstinate? refusing to do as you are bid?

Do you not find yourself too ready to commit new sins?

You want grace therefore, and should pray to God daily to keep you from sin.

He has promised his holy Spirit to help you.

Without his help you cannot do your duty to God, or to your fellow-creatures.

Your body must die, but your soul cannot. You will be judged by our Lord Jesus Christ, who will receive you into heaven, or condemn you to hell.

Endeavour then to obtain a good hope, that God loves you, and is reconciled to you.

God will not give you these blessings and save you, if you do not pray for them.

IV. TELL THEM WHAT THEIR MERCIES ARE.

God has given you parents, food, raiment, house, bed, and many other conveniences.

How many poor children are there, whose parents take no care of them, exposed to great hardships, and all manner of evil.

You are taught to read and write, and to learn many things for your good here and hereafter.

How many children know nothing of God, or his word!

But God has made this happy difference between you and them.

Praise him for his goodness.

Some children are blind, lame, crooked, foolish; but God has given you your eyes, limbs, senses, and a degree of health.

Brutes eat, sleep, and take no notice of God—Would you live like them?

You are born in a land where you have the Bible.

No other book can tell you of God, Christ, and heavenly things.

Thank God for his mercies, who has done all these things for you.

May you learn by your own experience how comfortable and profitable a thing it is to call upon the name of the Lord.

Thus you may become the crown and joy of your parents.

V. TELL THEM IN WHAT RELATION THEY STAND TO OTHERS.

You have parents, and are therefore bound to love them.

They know the great value of your souls.

They breed you up in the fear of God and in prayer to him.

They teach you the Catechism.

They send you to school.

They pray for you, and you should pray for them.

You should always remember to do to others as you would they should do to you.

This is the golden rule which Christ gives. Matthew vii. 12.

VI. RULES FOR THE INSTRUCTION OF CHILDREN IN THE DUTY OF PRAYER.

(See Watts's Prayers for Children.)

I.—Every word of the prayer you use should be understood.

II.—The prayers you use should be learned by heart.

III.—You should not be afraid to pray in the dark. You are going to meet God.

IV.—You should think before you pray, that God sees you.

V.—Take heed, that you speak not any thing to God in prayer, which is not the sincere thought and desire of your own souls.

VI.—Either pray silently, or use a low yet distinct voice, as you find by experience will best keep up your attention.

VII.—Never be ashamed should any one take notice of your retirement daily to pray.

VIII.—Your behaviour towards God, your superiors, and equals should be such, as becomes those, who pray to God, morning and evening.

IX.—You must daily endeavour to avoid those sins which you have confessed, else your heart cannot be sincere in prayer to God.

X.—You should take notice every day of what good or evil befalls you.

PRINCIPAL POINTS

Of Christian Doctrine, briefly stated, and easily remembered.

God made all things, and knows all things.

He sees you every where ; for where is he not ?

He is able and willing to help you.

If sick he can restore you to health.

He is gracious, and merciful.

You want his protection night and day.

He can keep you from evil.

He can make you always safe and happy.

You are a sinful creature, and want forgiveness.

You stand in need of his grace to do your duty.

You must seek of God these blessings by prayer.

You must therefore pray to him daily.

All you receive are his mercies.

For these he ought to be praised ; and therefore you will praise him daily.

You should acknowledge, that all your hopes of acceptance are through Jesus Christ, the Mediator.

You should therefore humbly and daily beseech him to assist and accept you.

Christ, heaven, and salvation, are no trivial concerns.

SCRIPTURAL TRUTHS

To be inculcated on the Minds of Children and others.

Consider the great corruption of human nature.

The misery of man and his danger through sin.

The utter impossibility of saving yourself.

The necessity and blessing of a Redeemer.

The great love of God for his creatures in sending his Son to redeem them.

All your hopes of pardon and happiness are from God's mercy, through Christ your Saviour.

If ever you hope for happiness, you must live according to his doctrine and example.

Yet you must not ascribe any thing to yourself, but all to the glory of God.

His grace is sufficient to enable you to overcome all the difficulties, which you may encounter.

Consider frequently the certainty of a future life, and a future judgment, that you may be prepared for them.

Consider the rewards and punishments in another world, that you may obtain the one, and have no just cause to fear the other.

These and the like CONSIDERATIONS ought to be seriously and frequently impressed on the minds of children: they may likewise, through the grace of God, awaken even the most careless and ignorant of men, and induce them to ask, "What must I do to be saved?"

They may then be directed to some minister, or experienced christian, to instruct them in the way of salvation, and to shew them the necessity, importance, and comfort of prayer.

A prayerless heart may be considered as a defenceless citadel, lying open, and exposed to the incursion of every foe: whereas the heart of one, who is truly devout, is like a castle, in which the Lord dwells, and which is garrisoned with the divine presence. May the merciful God have compassion on them, pardon their sins, enlighten them with the saving knowledge of himself, and his son Jesus Christ!

THE FALL OF MAN VISIBLE IN CHILDREN.

Pride seen in their desire after finery, or haughtiness in behaviour to others, especially to servants.

Envy seen in their discontent, when others are finer and better than themselves, and fretting and grieving when more noticed.

Anger or *Sullenness* seen when any thing displeases them. They will call names, and sometimes proceed to blows.

Disobedience shewn to parents and others.

Obstinacy more or less, and stubbornness shewn in some to a most provoking degree.

Passions naturally strong and ungoverned.

Lying to conceal their faults, or to gain their ends.

Ill-will; wishing or doing mischief to some, and being cross or spiteful to others.

Idleness; shewn in a general reluctance to be instructed, and an over fondness for play.

Peevishness, shewn in temper and behaviour.

Disposition to learn bad words and bad habits.

These and many other instances in children shew the corruption of human nature; the goodness of God in the restoration of man by Jesus Christ; and the importance of the promised aid of his Holy Spirit: and may, by the blessing of God, be very beneficial if properly inculcated on children by their parents; on young parishioners by their ministers; and on scholars by their masters.

No. III.

VARIOUS MEANS OF DOING GOOD BODILY AND SPIRITUALLY.

By the Rev. Sir JAMES STONHOUSE, M. D.

I. *Means of doing good bodily.*

“ 1. By giving to the poor bread, coals, shoes, stockings, linen, coats, or gowns, which may be bought much cheaper than they can buy them.

2. By paying their house-rent, or part of it.

3. By sending them wine, herb-teas, or spoon-meats, when sick, and sometimes proper food on their recovery, suitable to their weak state.

4. By paying their apothecary's bill, or part of it.

5. By giving rakes, prongs, or spades, to day labourers, or some implements of their trade to poor industrious workmen.

6. By seldom giving money, unless to those who live at a distance; and then we should be well assured that their case is truly stated, and that we cannot relieve them by any other method.

7. By subscribing to an infirmary, where we may procure that relief for some real objects of compassion, which they cannot obtain elsewhere; and without which, perhaps, they must perish, or remain hopeless of any cure, and burdens to society.

8. By discouraging idleness in man, woman, or child; and by contriving work for those who are unemployed.

9. By defending the poor against oppression; especially such of them as are too often most grievously oppressed by hard-hearted parish officers, who have the power over them.

II. *Means of doing good spiritually.*

1. By giving away good books, especially Bibles and Testaments; and enquiring, whether those to whom we give them come constantly to public worship.

2. By lending, or recommending suitable books; and afterwards, by examining what use has been made of them.

3. By putting children to school, and seeing occasionally what improvement they have made.

4. By learning some, who are intended for apprenticeships, to write, and to cast accounts.

5. By promoting religious societies, Sunday schools, and houses of industry; and by superintending them.

6. By talking seriously and affably with children and servants, at every proper opportunity.

7. By visiting the sick, and comforting or admonishing them: and more especially by pointing out the fall of man, and redemption by Christ, as the solid and only foundation of present peace, and final salvation. (1 Cor. iii. 10.)

8. By inculcating (as the Soul, like the Body, requires daily nourishment and support) the important duties of secret and family prayer, as the root of all moral and religious principles."

No. IV.

MEANS OF FACILITATING THE RELIGIOUS INSTRUCTION OF THE POOR.

From the Lord Bishop of Durham.

Besides the three great ordinary means of spiritual improvements, public prayer, preaching, and catechizing, there are many others which may be made very instrumental in promoting religious knowledge among the poor.

1. The tried advantages of Sunday schools are too striking to need recommendation. In times of public difficulty, such as the dearth of provisions, we have too often and too recently discovered a tendency to discontent and disorder, not to be anxious for the application of some effectual remedy, for so alarming an evil. For my own part, I am persuaded, that no remedy but the radical one, of religious education and instruction, can be effectual. Sunday schools may be made most useful instruments in this desirable work; and if, with

the institution of Sunday schools, a proportionate number of chapels were to be erected, in some of the largest and most destitute parishes of the northern counties, we might not despair of seeing the happiest changes introduced into the disposition and conduct of those numerous men, who, on the occasions alluded to, shewed themselves most averse to sobriety and order. To cultivate the moral and religious improvement of this very useful part of our labouring poor, is an object of such consequence to the opulent proprietors of estates and mines, (indeed to the whole community) as well as to the spiritual welfare of the poor themselves, that I cannot but foster a hope that an evil, so deeply felt, and so much lamented, as their present unhappy and pitiable ignorance, may at length find a cure, in the wisdom and benevolence of the parties most nearly concerned.

2. The benefits arising from Sunday education may be very greatly assisted, by the dispersion of small cheap tracts, on religious and moral duties. We know and feel what mighty changes in political sentiment and conduct have been, by such means, effected. Why should the friends of religion suffer themselves to be surpassed, in activity and zeal, by the authors of sedition and anarchy?

3. By these aids the young, and all who have learned to read, may be infinitely benefited; but, in most country parishes, there is a considerable proportion of the poor, who, from want of early education, cannot partake of the advantages to be derived from reading. An old man, who, from age and incapacity for labour, finds himself disengaged from this world, and approaching every day nearer to the next, and yet is shut out, in a great degree, from the light and consolations of the Gospel, by his inability to read the word of God, and good books, is an object of real pity; and, to relieve such necessity as this, is, indeed, one of the highest acts of Christian Charity. The parish church, it is true, is accessible to him; and, if he be well disposed, he will be more diligent in frequenting it; but we all know, how difficult it often is to confine the mind to the proper object of prayer, even with the assistance of the written form. How much more difficult must it be for him, whose vacant mind is open to the intrusion of every vain and idle thought! And, with all the advantages of public worship, he will still have many unoccupied, tedious, and melancholy hours, which it would be happy for him, if he could convert to the service of eternity. Much, I conceive,

might be done by occasional conference with him at his own dwelling, concerning the state of his faith, his hopes, and his views of futurity. And, if this conference were accompanied with the reading to him some portion of Scripture, or of some easy tract on the truth and promises of the Gospel, his minister would do him an act of inestimable kindness. If you could advance one step beyond this, and induce the aged poor to assist one another, and form little societies in a large, or one society in a small parish, at which those who are readers might read to those who are not, it would be bringing your poor to a most desirable and edifying state of spiritual communion, such as would contribute very greatly to their comfort during the short period of remaining life, as well as at the awful hour of death.

Next to the old, I would earnestly recommend to your care and assistance the infirm. Times of sickness are peculiarly favourable for religious impressions. These are golden opportunities, which, if properly employed, might redound to the everlasting happiness of the sick. But to produce the desired effect, the mind of the sick person should be in sufficient vigour. But the sick, and their friends, are generally accustomed to wait too long before they send for the minister. In many such cases, the funeral service might be used with almost as much propriety as the office for the sick. This religious duty is, probably, often delayed, partly from tenderness (a false tenderness) to the sick; partly, from an unwillingness to give what they might fear would be unnecessary trouble to the minister. It tends, therefore, greatly to improve this season of affliction, where the minister anticipates the call. Such visits of neighbourly enquiry might, I presume, easily be converted into occasions of religious instruction.

PRAYERS.

As those pious persons, who cheerfully devote their time to visit the sick poor, are sometimes backward to engage in extemporary prayer, especially where there may be other strangers present, a few forms of devotion are subjoined for their assistance, which may be varied as occasion may require, changing the pronouns *he* for *she*, and *his* or *him* for *her*, as may be necessary.

EXTRACTS FROM THE "ORDER OF THE VISITATION OF THE SICK," IN THE BOOK OF COMMON PRAYER.

EXHORTATION.

Dearly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining; as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your patience may be found, in the day of the Lord, laudable, glorious, and honourable, to the increase of glory, and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake; and render unto him humble thanks for his Fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

Take, therefore, in good part the chastisement of the Lord: For (as St. Paul saith in the twelfth chapter to the Hebrews) 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. These words, good *brother*, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, take your sickness, which is thus profitable for you, patiently; I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine yourself and your estate, both toward God and man; so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment.

I. PRAYER.

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

2. PRAYER.

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; preserve and

continue this sick member in the unity of the church; 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 favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

3 For a Person troubled in Mind.

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 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 any where 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.*

4. Near the Point of Death.

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 most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us, who survive in this, and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that

holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ, thine only Son our Lord. *Amen.*

5. *For a Sick Child.*

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

PRAYERS FROM DR. STONHOUSE'S "SICK MAN'S FRIEND."

6. *Prayer in a lingering Sickness.*

Almighty, and most righteous Lord God, in whose hand are the appointments of life and death, we humbly beseech thee, to give this our sick *brother* grace to consider, that his sickness is of thy sending, and to acknowledge the justice, as well as the mercy of thy visitation, and his sufferings. May he look up to thee for strength to bear, and grace to profit by it. It comes, O Lord, as a fatherly punishment for his sins; is to make him see, feel, and avoid them; as thy medicine to cure his spiritual diseases; and as his fiery trial, which is to prove him, and purge away his dross. Let it not fail, O Lord, in answering these gracious purposes. Bring to his mind all such consolations, as may revive, succour, and raise him above all discouragements and fear. Let his thoughts under this visitation be only those of love and thankfulness, of resignation and obedience, of humility and hope in thy mercy. Give him, we beseech thee, a full trust in thy most gracious promises, nor let him shew any unbecoming behaviour under his afflictions, which would add to his guilt, if he dies, or to his remorse and disgrace, if he lives.

Father of Mercies, pity this our sick *brother*, and out of compassion to his weakness, lessen his sorrows, and support

him under them by thy comforts. Keep him always submissive and devout towards thee, and neither impatient or ungrateful to those around him. May thy blessing accompany all their endeavours for his good, and all the medicines prescribed for him. Put an end in due time to his disease, and either restore him to his strength, health, and ease, granting him the mercies of a long life, or else prepare him more immediately for an happy and comfortable death: All this we humbly ask in the name and for the sake of our Lord Jesus Christ, who died for our sins, and rose again for our justification. *Amen.*—Our Father, &c.

7. *A Prayer with a careless Sinner in his Sickness.*

O thou Creator, Preserver, and Redeemer of the World by thy Son Jesus Christ, what returns of duty and gratitude mayest thou not most justly expect from all thy reasonable creatures! With what reverence, admiration, and love, should our hearts be filled towards thee! Under what a lively sense of thy presence should we walk before thee! And how fit is it, that a care to please thee should swallow up every other care.

But how hast thou, our greatly injured Benefactor, been neglected, forgotten, and offended by this our sick *brother*! He has lived "as without thee in the world," though he knew that the world, and all that it contains, are supported and upheld by thee; and that he is nothing, has nothing, and can hope for nothing but of thee, and from thee. Yet, alas! instead of seeking after thee, and contemplating on thee, as he ought, how little hast thou been in all his thoughts! How seldom has he, with a becoming awe, reflected on thy presence with him, and inspection over him! How unmindful has he been of thy mercies, how unthankful for them, and how unfruitful under them! "The ox knoweth his owner, and the ass his master's crib; but he has not known thee," the great proprietor and Lord, as he ought; nor has he duly considered the vast and mighty obligations, which thou hast laid on him.

Make him more and more sensible, O Lord, that he cannot slight thy mercies without incurring thy judgments; that he cannot live in the neglect of his duty, and trifle with God and his conscience with impunity; for destruction and misery are in the ways of those, who wander from their God. Oh let

him not vainly expect either present peace, or future safety, while he continues a stranger to thee; nor suffer him to indulge an indolence of temper, or heedlessly to pursue any such evil courses, as will without faith and repentance, involve him in everlasting ruin. Graciously look upon his afflictions, and finally receive him to thyself, through the merits and mediation of Jesus Christ our Lord. *Amen.*

[*If the sick person be too weak to attend to the whole of this Prayer, it may be divided here.*]

Great and merciful God, convince this our sick *brother*, that if he were to remain far from thee, he must perish everlastingly. Pluck him, we beseech thee, "as a brand out of the fire." Bring him, before it be too late, to an effectual sense of his sin and folly; and set the danger of a careless state before him in the strongest light, and point out to him the only way to escape it, even thy Son Jesus Christ, "who is the way, the truth, and the life." Help him "to seek thee whilst thou mayest be found, and call upon thee whilst thou art near." And may he at length be persuaded "to attend to the things that belong to his peace and welfare, before they are for ever hidden from his eyes." Break, gracious God, that fatal enchantment, which has bound his soul to earthly and sensual objects. Let not his "heart be any longer hardened through the deceitfulness of sin," but melt and subdue it by thy heavenly grace.

Pardon and forgive, we humbly beseech thee, the numberless sins and transgressions of his past careless life; raise him from the bed of sickness, and enable him to act a wiser and better part in all respects for the time to come, and graciously accept him, and all his attempts to serve thee for thy mercy's sake, in and through Jesus Christ our Lord. *Amen.*

8. *A Prayer with an awakened and convinced Sinner.*

O God! how awful art thou in thy holiness and justice! Yet thou art gracious and ready to receive every penitent and believing sinner. We now kneel down before thee in behalf of this our sick *brother*, who has grievously offended thee, and entreat thy pardoning and saving mercy. He has heard of Jesus Christ, and of his merits, mediation, and intercession. He has been taught the necessity of repentance, and of being converted; and that "without holiness none shall see thy face." He is convinced, Lord, of thy right to him, and to all the love and obedience of his heart and life; because thou

art his Creator and Benefactor. He is convinced that thy laws are holy, just, and good. He is convinced of the sinfulness of sin, the vileness of his heart, the abominations of his life, the vanity of this world; and that thou only art able to be the portion and happiness of his soul. He sees there is no hope for him, but in a sincere return to thee by repentance and faith in the Lord Jesus Christ.

Have compassion, O Lord, on this our sick *brother*, according to the multitude of thy tender mercies. He has sinned like a frail and foolish man; but do thou have mercy on him, as a gracious God. His sin hath abounded, let thy grace much more abound. Create in him a clean heart, O God! and renew a right spirit within him. Let thy grace be sufficient for his spiritual and eternal life. Let him live the life of grace here, that he may live the life of glory for ever, and may he look from his guilt and misery to the merits, mediation, and intercession of his living Redeemer: To whom with thyself and Blessed Spirit, be equal and everlasting praise.

9. *A Prayer for one in a lingering Sickness, for Patience under it.*

O thou infinitely great and glorious God, thou killest, and makest alive; Thou woundest, and thy hands make whole; Thou bringest down to the grave, and bringest back again; Thou dost according to thy will in the armies of heaven, and among the inhabitants of the earth; and none can stay thine hand, or say unto thee, what dost thou?

Yet righteous art thou in all thy ways, and holy in all thy works. Even when thou afflictest and causest trouble and heaviness to fall upon us, it is, that we may learn righteousness from thy judgment, and receive profit from thy correction. Wherefore, though thou hast now visited this our *brother* with sickness, and art calling him to humiliation for his sins, may he still speak good of thy name, love, and bless thee.

We pray, that at this season he may remember all the past mercies with which thou hast been pleased to bless him. God forbid that his present illness should make him unmindful of the constant benefits he has enjoyed. How long has he laid down and risen up, come in, and gone out in health, strength, and peace? For these multiplied favours, O Lord, blessed be thy good and holy name; since the smallest of thy benefits is more than any of us deserve, and the sharpest affliction less;

for to us on account of our transgressions, is most justly due indignation and wrath, tribulation and anguish.

Wherefore then should LIVING men complain, men and transgressors too, for the punishment of their sin? Shall we receive so much good at the hand of the Lord, and shall we not receive evil also? This temper, O Lord, is our bounden duty; Oh form it in us!

And as, in great compassion to us, thou hast opened a way of relief for us under every trouble, by directing, commanding, and encouraging us in all our afflictions to pour out our complaints, and to make our supplication to thee, the Father of Mercies. Be not thou, O Lord, far from us, when trouble is so near. In an entire submission to thy most wise and holy will, we now earnestly pray for this our sick *brother*.

Lay on him no more than thou wilt enable him to bear with patience. And, O thou Great Physician (without whom all others are of no value) do thou direct to the most proper medicines, and bless the art of healing to the relief of his present disease; and in the time thou seest most fit, restore him again to health and strength.

In the meanwhile, however thou shalt dispose of him, sanctify to him this affliction; work in him deep humiliation for his sins, bless him with repentance unto life: enable him by faith to behold the Lamb of God, and to trust in the fountain opened in his blood for the remission of sins, that being justified by faith, he may have peace with God, through Jesus Christ our Lord. Make all his bed in his sickness, and "let patience have its perfect work in him." It is, "if need be that he is in heaviness," and surely God knows what that need is; and how peculiar this affliction is to answer the present need, and to do him that peculiar good, which thou his heavenly Father art graciously intending him by it. Raise him up to praise thy name, to pay, in thy House, those vows he makes in trouble; and to walk in newness of life. Hear us, O Lord our God, in these our humble requests; forgive us our sin; and accept our persons and our services, through Jesus Christ our Lord. *Amen.*

10. *A Prayer with a Backslider.*

O Lord, we humbly implore the restoration of this our sick *brother* to thy favour, who acknowledges, that to him belongeth confusion of face, because he has sinned against thee the

great and dreadful God, and has been guilty of the ungrateful abominable sin of backsliding. He confesses the justice and goodness of thy laws, and has chosen thy service, as the most perfect freedom; he knows, that "without holiness none shall ever see thee; and that tribulation and anguish, indignation and wrath, are the portion of all, who do evil." And yet, O Lord, miserable sinner that he is, he has yielded again to temptation, departed from thy ways of holiness. And by this departure from thee, and religious duties, he has justly incurred thy displeasure, abused thy grace and goodness to him, and hazarded the loss of thy eternal favour, "which is better than life itself."

But, O Lord God, to whom belongeth mercy and forgiveness, we most earnestly beseech thee to have mercy on him. Blessed be thy goodness, that there are hopes and assurances for returning sinners in and through Christ, who was pleased to shed his blood, as a meritorious sacrifice, expiation, and atonement for the sins of the world.

Oh! let the blood of Christ, (who "through the eternal spirit, offered himself without spot to God") purge his conscience from the dead works to serve thee, the living God; and purify his soul from all sin and uncleanness, that he may find the power of Christ's death in his dying to sin, and rising to righteousness, in having the old man crucified with him; (Rom. vi. 6.) that the body of sin may be destroyed; that henceforth he may not serve sin, but that he may live as becomes the gospel; as becomes one professing godliness, denying all ungodliness and worldly lusts. Make him truly sensible, and always to keep in mind, that he can have no hope of that pardon and happiness, which Christ has purchased; but as he is enabled to return to thee and to persevere in thy way until the end of life, thro' the promised aid of thy Holy Spirit accompanying the means of grace, as declared and promised to all his faithful servants, by our Lord and Saviour, Jesus Christ. *Amen.*