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PRAYERS

SECOND SERIES

GEORGE DAWSON M.A.





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PRAYERS
WITH A
DISCOURSE ON PRAYER.

By GEORGE DAWSON, M.A.

SECOND SERIES.

EDITED BY GEORGE ST. CLAIR, F.G.S.

“ He prayeth best who loveth best
All things both great and small,
For the dear God, who loveth us,
He made and loveth all.”

COLERIDGE.

LONDON:
KEGAN PAUL, TRENCH & CO., 1, PATERNOSTER SQUARE.
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PREFACE.



THE Prayers of Mr. Dawson are characterized by a childlike trust in the Heavenly Father and a catholic sympathy for all the wants and woes of men ; these feelings being expressed in language of sweet simplicity and great poetic beauty.

Mr. Dawson's prayers have been a comfort to many, in health and sickness ; and this has led many friends to express the hope that a second series might be issued.

The present series, like the third and fourth volumes of the Sermons, all belong to the last two years of Mr. Dawson's life, when his spirit had become mellowed, even as his wisdom was ripened. The series consists of Collects and Prayers, the collects being short introductory prayers, containing some single devout thought, suitable at the commencement of public worship, while the longer

prayers range over every variety of Christian experience.

The key-note of every prayer is some verse occurring in the chapter or psalm that was read or sung in the same service. The devout thought of the text is adopted and expanded, is varied and allowed to suggest contrasts and comparisons. The text is the luminous centre from which all the thoughts of the prayer radiate, and whence the unity of the prayer can best be seen. For this reason it has been thought well to place the text at the head of the prayer in every instance.

This was the more desirable because the expressions of the prayer sometimes glance at other verses of the same psalm or chapter. For instance, Prayer LXIV., which opens on that verse of the Song of the Three Children which mentions "holy and humble men of heart," goes on to speak of storm and pestilence also as praising God; and Prayer LXXI. is not alone about the true worshippers who worship the Father in spirit and in truth, but contains thoughts roaming over the whole of Christ's instruction to the woman of Samaria.

It would be well always to read the psalm

or chapter before proceeding with the prayer. Usually a chapter from the New Testament was read as well as a Psalm from the Old ; and occasionally the prayer contains reminiscences of both. Thus Prayer IV., which obviously has a verse of the fourth Psalm as its basis, also brings before us the Prodigal Son, and suggests that the fifteenth chapter of St. Luke's Gospel was also read in the service ; and Prayer LIX., made on Palm Sunday, evidently follows the suggestions of Christ's triumphal entry, and of the hymn from Bishop Taylor usually sung in Mr. Dawson's church on the Sunday before Easter.

As the prayer recalls the chapter, so also it sometimes foreshadows the sermon. The dates given with the Prayers will often enable the reader who possesses the published Sermons to read the Prayer in connection with the discourse which followed it, and in great part to reproduce the service. For example, the following is easily recoverable as the order of service on the morning of April 2nd, 1876 :—

Collect LVIII., "That we may dwell in God."

Scripture reading, Luke xv.

Prayer LVIII., founded on Luke xv. 2.

Text, Luke xv. 8–10.

Sermon on “The Evangel of God” (printed in the vol. “Authentic Gospel”).

Members of Mr. Dawson’s congregation will probably be glad to have these few guiding words from the Editor, and it is hoped that even strangers may perhaps find them useful.

It is right to mention, in addition, that the whole of the contents of the present volume are from the excellent shorthand reports of Miss Beauclerc.

CHURCH OF THE SAVIOUR,
BIRMINGHAM,
October, 1883.

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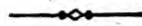
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DISCOURSE
ON
THE SACRED PRIVACY OF PRAYER.



Morning, September 19, 1875.

“ But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall reward thee openly.”—MATTHEW vi. 6.

PONDER particularly on the words, “ *Shut the door.*” The life of a thoughtful man must be determined by the claims of society and of solitude upon him. As a wise man says, “ Solitude, *utter* solitude, is impracticable, and nothing *but* society is evil.” Therefore a diagonal line, the cross line which comes from these two opposing forces, is that which should be a wise man’s quest. Solitude is impracticable, simply because, if persevered in, a certain decay of power must follow. It is said

that "no man can whip his own top ;" so it is true that very few men can keep their own minds agoing; therefore, solitude, persevered in, may be looked upon as the precursor of decay. But society, *without* solitude, has never made a great soul yet. Some of those men who have most ministered to human thought, and those who have fed "the lamp of the body" most constantly, were men not over-social. The great Italian, whose four hundred years his nation has been just celebrating, was no very good company. No one ever asked him to dinner. Michael Angelo, with his sweet sorrowful face, and Dante, with his terrible face, were not the men for society. They were not the men who could listen to the eternal babble called "conversation," or take part with those who could talk about twopence for hours with any amount of enthusiasm. Still, the two things are doubtless necessary to feed a wise life.

When speaking now about solitude, I am speaking of it as a thing that can be had—had occasionally; not as a habit of life, but as an occasional practice of life. Solitude is one of the secrets of spiritual renewal. Only alone can man recover from his wounds, and gather the forces necessary for renewed warfare. It is impossible, except

in solitude, that man can grow to his greatest worth. So it is well to inquire what are the occasions, and when are the times, that it is desirable to "shut the door." The words, as most of you know well, were spoken primarily about prayer, and were used as a warning against the methods of the Pharisee who "did" his prayer where he could be seen—like florists nowadays who have no notion of growing flowers except for "the market." No market, no flowers. So the Pharisee said, "What is the good of praying, if there is no one by to listen?"

The instructions of Christ are so minute: You are not to *enter into your own room* only, but to "*shut the door.*" Therefore it is desirable that I should say some few words upon the shutting of doors. We will look first at the ordinary human times when we like to have the doors shut, some of the times when doors are used not only for exit and entry, but as barriers to shut things out. It is wonderful how, if the door of a wise man stands open, his house immediately becomes a part of the world, and his privacy is disturbed by the noise of street babble. So, if a man seeks solitude, he must shut the doors, and put up a barrier against the world, its street noises, its vanity, babble, babel,

and din. Then, when the doors are shut, he feels safe ; when the doors are shut, he feels solitary ; when the doors are shut, he feels sacred.

Open doors are admirable at times, but the most sacred and the sweetest things are never done until the door be shut. I was a watcher, one day, of a little child. Heaven's blue was in her eyes, and the sun's golden glory shone upon her head. In one room sat her mother, and in the room next to it, her aged grandfather. The little one wanted to ask old grandfather—and you know grandfathers are proverbially generous and soft—she wanted to ask him for a gift. But before she asked for it, the little hand shut the door between the two rooms. Why done ? Because the child had a certain sense of modesty, which could not bear that any but the one to whom the prayer was spoken should hear the request. I have seen nothing prettier or sweeter. The motions of the child's hand were but the revelations of the child's heart. So there must be the closing of the door before even the little, honest, earthly prayer could be put up to the earthly father ! And there is a certain sanctity and mystery peculiarly solemn and sweet in a whisper. Even when those who whisper to us put up their hand as an additional door or wall and

talk behind it—it may be a sign of ill-breeding, but it is a sign of human nature too. The whisper is but the shut door of the mouth, and the hand put up is but another door to shut out anybody who has no business to hear what you say. So when little children want anything of you, they get close to your ear, and they climb around you, and their wheedling arms get around your neck, and before the coaxing voice asks the little prayer, the child looks round to see that none are near to hear the whisper. No, not even its own mother. The door must be closed. So a thoughtful student of human nature will see what was meant by those words, “When thou prayest, enter into thy closet, and when thou hast *shut the door*, pray to thy Father in secret.”

There are other times, many times you know, when we shut the door, and they are usually about the best times of our lives. Lovers are not fond of the door being left open. Where there is love between two souls, the first thing almost is to shut the door. Why? Because there are things too sacredly sweet and too sweetly sacred to be looked at and listened to by curiosity-mongers and strangers, or even by friends. When the soul is at its best, it wants no spectators. So the little

child at prayer, the lovers at their meetings, and the husband and wife at their best, instinctively "shut the door."

And there are sad things in life that ask for the door to be shut. When there is a confession to be made, the door must be shut. For who can tell of wrongs committed when the door is open? "Nobody listening," you say. Ah! but there must be the *sign* that nobody is listening. Not even if you were to put me in a room in a *desert*, and ask me to confess, would I do so unless the door were shut! A man must be shut in to his miseries and confessions. When the sad tidings are to be told, before he can begin the terrible story, his hand seeks the door, and the door must be shut.

One might multiply the times in life when it is necessary to shut the door. It is a preliminary without which nothing can follow, and by it all things are possible. But you may take it as a rule, that when the soul is at its sweetest and highest, or saddest and bitterest, of all essential things that is the first—the door must be shut. Now, the Lord Christ lays down this rule between the soul and God in the matter of prayer. And this little hasty look, this shutting of the door in earthly things—oh! what light it lets in upon

this question of prayer ! When the soul has anything to ask of God, it seeks to be alone with Him. "Go to *thy* room, thine own, and *shut the door* ; take no friend, no lover, with thee, and there pray to thy Father in secret." The prayers of the Churches are the common prayers of souls in such matters as all souls agree about. But is that enough ? Have I nothing to say to God except as one of all souls ? Do I want common prayer ? I do, but it is but as one outside. Can a man say to his God what he *would* say, if *you* are listening ? So we come at the real meaning of prayer, and when we would ask something of God, do as the little child did in her sweet modesty—shut the door. No tender, delicate spirit asks for gifts before a crowd. If such a one has a favour to ask of you, he will first get up and shut the door. It may be that he would not have others to know that he needed to ask the favour of you ; or it may be, I fear, that in your case he fears that it will be refused. Therefore, the prayer of the soul should be private, secret, sacred ; for only if the door is shut can our prayer become passionate, pleading, and therefore prevailing.

We ask not now for earthly gifts. Our heavenly Father knoweth that we have need of them, and

does not require to be reminded. I am happy to think that that old-fashioned kind of prayer is going out of date. Prayer means far more than that. The prayer of prayers is when a soul, believing fondly that there is a God, and that God is his Lover; penitent, tearful, sin-stained, *shuts the door*, and there, in secret, pours out to the unseen Lover the sad story of shame, or the sweet raptures of praise. That can only be done when the door is shut.

And the door must be closed to shut the creeds out. For in common prayer, we are obliged—at least *I* am not, but generally, in common prayer, a man is obliged—to see whether it meets the “views” of this person and the other. And of all vilenesses that were ever brought into this world, there never was anything so detestable. Shut the door. Who wants to see *your* impudent form standing there, and listening whilst the soul is talking with God? Some of you say, “I cannot join in any prayer in which I think I recognize any acknowledgment of the Trinity.” Oh! Better shut the door, then you won’t hear anything about the Trinity. Do you think that when the door is shut, a man kneels down and addresses God thus: “O Thou First Person of the adorable

Trinity"? They who worship God as a Father, talk to Him as to a father, not as the first person of a trinity. Do you think he would say, "O Thou Father of the Son"?—let God know the worth of his alliance, and then pour out to Him his tale of sin and want and woe? Oh! shut these people out. Do as Emerson says: "If theological thoughts haunt you, flee from them, even though you leave your garment behind you." Don't carry your little theological toys to God. You won't want them. They are for the clergyman—wait till he comes along; or the "leading persons" in your denomination—let them have them. No doubt this is an unorthodox creed. But we are not talking about common prayer now, but of the prayer of the soul when the door is shut. God wants to see the soul all naked, not covered over with the poor rags of human thought about the unknowable and the unknown. For God's sake, shut the "Thirty-nine Articles" out, the "orthodox" people, the "Trinitarians," the "Unitarians," and all the other 'arians, when you are going to talk with God.

Then, the door being shut, the sad soul can breathe to the Eternal Lover its confessions, the despairing soul can cry to the All-merciful, the

perishing spirit can cry for redemption. Do souls such as these want to listen to the dull rubbish of the theologians? As well drop an icicle into the warm palm of one who holds out his hand for your forgiving touch, as pester them with these tedious people, who think there is but one thing needful, and that is to have clear "views" of what they can know nothing about. Shut them all out—the whole of the theologians—if you would have your soul renewed. Say to them, "I go *alone*, not to think of man, but to follow my royal Master to Gethsemane, and I say to you, as he said to his disciples, 'Stay you here, whilst I go yonder to pray.'" And those chosen three, that he took with him, Peter and the two sons of Zebedee, after they had gone on with him a little way, he stopped, and said even to them, "Stay you here, whilst I go on further." And when his three lovers were left behind, and he went on alone, what was he praying about? "O my Father, if it be possible, let this cup pass from me." In that agony the soul wants not company, not theology. God and man are enough. They can do without Doctors and Divines. They two can best come to an understanding, if the soul lie, as the Lord did, prostrate before God, and cry, "Not my will, but thine, be done."

The door has to be shut against the Intellectuals too. One proposition is all—"Our Father, which art in heaven." The door must be shut, in order that there shall be no repression necessary. For is there any man or woman to whom we can say out everything? None. It is forbidden for any two people to say to one another the whole of what is in them. Two people may walk together for years, till by some sudden pang or terror they find themselves strangers to one another. Most of us keep a little behind, as Sapphira did—she "gave all," and yet she did not. But for those that know God to be their Father and Eternal Lover, for them the door must be shut, for then only is it possible to say out the whole story. Though to our friend we may say what we have done, we scarce like to show by what dirty method it has been accomplished. But, when the door is shut, we can bring it all to Him who knoweth our frame, who remembereth that we are but dust. Lest, therefore, the soul should suffer repression, lest some chill air should prevent the rising of the heart's incense and some rude voice from without should spoil the speech—just as when you were going to say your sweetest things some impertinent person has looked in—the door must be shut. An open door

is fatal for confession, and half-confession is too often the fostering of future sin. Shut the door upon intellectual people, for they act as a cool wind to check the opening flower.

When in Gethsemane, and its bloody sweat, the door must be shut. If you would not make repentance to be *repented of*, and a savour of death unto death, the door must be shut: then you can "have it out." If I were going to quarrel with a man, I should say, "Come in, and let us have it out." And there are times when our prayer, like Job's, is full of storm, and we cry out to God, "What pleasure can you take in crushing me?" Ah! then we shut the door, for who would have that heard by any from without? So whether we have penitent confession to make to our Father, or whether we come with argument—whether we come with sweet thankfulness for favours past, or with questions as to his justice and righteousness—neither can be done thoroughly and truly until the door be shut.

What strange things there are to shut out! There is vanity—that intrudes into strange places; rivalry, jealousy,—all these small instincts of human life—there is no keeping them out till the door is shut. Which of you can free himself from

them till the door is shut? Until at last one sees beggars even become rivals, and the man who has lost one leg is jealous of the man who has lost both. So in the soul, when vanity comes creeping in, men pray "to be seen of others;" first come late to church, and then indulge in private prayer in the hat. They sin egregiously, first, by disturbing other people's worship, and then egotistically, by falling to private prayers as soon as they come in. It may be habit—I hope it is—but how strange these things be!

You remember how that old Scot said what tricks men had, even in their devotions. Burns had seen them when the door was not shut. And I, who watch men as keenly as I can, have often noticed the little prevailing vanity—the arrangement of the hair and dress, the posture and tone—till the door was shut. Then, if ever, vanity falls away; then there is a chance that God may see him as he is. Remember, God sees you *ever* as you are, but it is another thing to *show* yourself to God as you are. And that is impossible, except the door be shut. Shall God see me of my *own* will as I am? Then I must shut out all vanity and fear. I do not care what I say to God when the door is shut. I can tell him then that I am a fool, and that

I should have been a knave had not some circumstance prevented. I have known no lover, and never shall, to whom I could tell the whole tale of my nakedness. But to the All-Lover, I may be naked, yet not ashamed. Thus, then, fear, vanity, thinking about oneself, of how things look, of what will be said, and how it will affect others—let them all wait on the one side of the door, and let me go in stripped, to remain unashamed, except of that which I have gone to unburden myself of. So refrain from vanity, and fear, and false shame. All these things must be shut out, that man may be alone with God. Who dares to be honest, will strip himself bare before God.

It is then that we come to an understanding of what prayer is. For if loneliness is one of its essential requisites, then loneliness lets in light as to what prayer is. If by prayer you mean sending your little order for goods you require, you know it is of no use. Even those who pray for rain, in church, they know it is no use ; but the prayers are there in the book, so they must go on with them. Every profession is obliged to play the fool to a certain extent, because if they did not, how are they to live? Besides, who is there that is entirely free from yesterday? Have you been joining those

who are asking whether there is any *use* in prayer? Oh, if I have *got* to pray in that sort of way, I don't mind. Let all the world hear me, that they may count me, if they will, as the all-prevailing Elijah, who brought down the precious rain from heaven. I cry aloud! Hear me, fellow-fools! But if prayer be only intelligible to those who know when to shut the door in ordinary life; if you have been lovers, or have had to tell tales of tragedy, or to hear confessions, or have been obliged to whisper secrets of shame, obliged to go to your friend, and make yourself naked in contrition before him, and then have cried out passionately for mercy—you know what prayer means, and for you there is no question as to whether it shall ever come to an end.

The uses of prayer! As well ask the child the uses of prayer, or the lover the uses of kisses, or the man of genius the uses of raptures, or the musician the uses of his inspiring and divine art. As well talk about the mechanics of prayer, or the hydraulic forces of prayer, as to ask of a wise man the *uses* of prayer. It is the going forth of the soul in rapture or confession. Except a man believe terribly in God, it is useless to him. For if God be a demon, as the orthodox people would

have us believe, and as those vulgar people who have pestered this town lately have held Him up to be—a God who hangs out a little love for a time, and then, if people miss it, condemns them to an everlasting hell,—how can we pray to Him? How to your Pagan gods, if you will, but if our religion be that of love, and our God all-tender, all-pitiful, all-merciful, willing not the death of any sinner—if that Spirit be with us, then to the All-Father we can bring our tale of woe, our cry of love, of infidelity, of doubt or despair. Then we can say to God, “I don’t always believe you exist, O Heavenly Father! Yesterday I had an atheistic moment, to-day a pantheistic, to-morrow I hope to have a fit of lowly, reverent trust.” “Oh!” you say. “What! would you say such things as *that* to God?” Not if *you* were there! “But would you say them to your best friend?” Certainly not, for he would not probably understand them in the first place, and if he did he would never forgive them. But “like as a father pitieth his children, so the Lord pitieth them that fear Him.” Precious, golden words!

When once men know what a noble thing an earthly father is, and have had vision of some few men who are fathers, and seen how slow they are

to anger, how plenteous in mercy, how able to understand the little child's wants and woes and necessities, then they will come to worship God as the Heavenly Father, and to believe that all evil shall be cured by the perfect love of God, that God is good, and that He is all in all. Ponder upon what, on earth, a good father is to a child; how the earthly father knows the child's frame, and remembers that it is but dust. If an earthly father sees his little one trying to carry a load that is too heavy for him, and the little one puts it down again and again, and totters, and endeavours to shirk the burden, is he angry? No, he pities; he remembers the little one is but dust. And if the child talks strange nonsense about things that he knows very little of, is the father angry? No, he pities; he looks at him with a calm, quiet smile; he remembers the little lad's frame, that at present he is but a little fool, and instead of being angry, a pleasant smile comes o'er the father's face.

For those of us who dare to think of the smiles of God, we believe that He has such mirth in Him and such joy, that He sets it forth to us in every fair flower, in every blooming peach, in every luscious plum; that in and behind each of these things is some spiritual genesis. If thus He has

made mirth in our hearts out of the gladness and mirth of nature—God must smile. Those terrible Hebrews said that He laughed in derision, but you and I know better, that He smiles in compassion. Rather than believe that God could be angry with me because I am not sound about the Trinity, I would believe that a large-hearted, kindly man could be angry with his little boy of six, who thought he could measure the moon, and was entirely clear that he had discovered all about the sun. No, he would smile, and remember the little one's frame, that he was but dust.

The good God can never be angry with anything but that which is evil, and with that which is evil only because it mars that which is good. His child he is never vexed with, except when that child does wrong. He who knew Him best left an eternal record of the mind and will of the Father when his son is at his worst. Never till the end of time will that parable of the prodigal son be exhausted. There was the son—a wanderer, unclean, with the swine, almost one of them. And how did the father feel? Was he spending his time in lighting up an eternal bonfire, in order that his son might be eternally damned? Was this father busy in planning revenges, plaiting

whips, preparing prisons, or reading his own Mosaic law-books? Was he engaged in stone-gathering, that his erring son might be stoned to death? Not so, said Christ. He was thinking lovingly of his son. What says the old gospel? "When he was yet *afar off*, his father *went forth* to meet him, and brought him back, and gave him the fatted calf, the robe, the ring, and *the old place*." "Make me as one of thy *hired servants*," said the poor sinner. "Be unto me *my son*," said the father. "Thou wast dead, my child, but art alive again; thou wast lost, and art found."

When men understand this, they will come to see the spiritual meaning of those words, "If I make my bed in hell"—in sin, in lust, in riotousness and passion—"Thou art there. If I take unto me the wings of the morning"—forget Thee, wander far from Thee, hide from Thee—"Thou art there." Where God is, love is. "Thou art there." When men shall understand the gospel, instead of simply condemning those of us who see not as they do—when they shall know the eternal message of love, God's largeness of mercy, and his infinite patience—then shall they begin to make a final inroad upon evil. For evil cannot be cast out by evil, nor Beelzebub by Beelzebub. You cannot cast out the violence

there is in me—the passion and the storm—you cannot cast them out *by* violence. The law of eternal torment can never cast out of my heart its evil passions, its lust and violence. Only love can do that—the man of Calvary, teaching of a Father of infinite pity, slow to anger, and of great mercy. You cannot cast out devils *by* devils, but only by the law of lovingness, of light, and life.

Now, whether these things throw any light upon the question as to what is prayer, or can be any real means of helping you to understand more of the inward life, that life which *shuts the door*; whether, in thinking of the times in human things when it is desirable to shut the door,—whether these things will be any good guidance to you, I know not; but they have guided me, and helped me, and led me at times to the still waters. And when the “weary weight of unintelligible things” has been too great; when vanity and power have deafened me to the voice of the Spirit; when ambition has stifled righteousness, and the birds of the air have taken away the good seed; when the chances have been terrible whether my soul should fall into meanness or rise into sweetness; at such times I have listened to the words of the Master, “When thou hast *shut thy door*, pray to thy Father in secret.”

May you and I know God so well as a Father, and as sons have such secret, sacred, intimate love to Him, that He may be to us what no man or woman can ever be—altogether knowing us, with no barrier between us. But remember, that though there is a shutting of the door which Christ commands, to shut the world out, there is also a shutting of the door which shuts God out. “Lo! I stand at the door, and knock,” said Christ. “If any man will open the door, I will come in, and my Father will come in, and we will abide with him.” And then, with sweet homeliness, he adds, “and sup with him.”

If there were time, what things could be said upon the sweet, quaint homeliness of those words! How the rigid theologian, if he did not know those words were in the Bible, would be shocked if we spoke of God’s *supping* with man, and call us presumptuous, and wanting in reverence! Ah! the reverence of lovers is far different from the reverence of snobs and loyalists, who bow down to the princes of this world. Oh! the large part of what you call reverence the wise soul has not, and God wants it not. The door must be shut to keep the influences of the world out, and the door must be opened to let the Heavenly Visitors come in. The

more a man shuts one door, the more must he be mindful to open the other. Close the door when the angels have come in ; close the door when Christ has entered ; close the door when God would sup with the soul.

Those of you who give some little time every Sunday to meditation, take for your subject this afternoon these words : " I will sup with him." What sweet, familiar, lowly communion it bestows upon common life ! An intimateness which, when I think of, I can only call to mind that blessed disciple who lay upon Jesus' bosom ; for this " supping " seems to be of the richness and fulness of the interior life, to which the *closing of the door* must ever be the essential preliminary.

COLLECTS.



I.

(Morning, Jan. 24, 1875.)

FOR SPIRITUAL FRUITFULNESS.

ALMIGHTY GOD, we beseech Thee that as the sun doth shine upon this fair world, so thy light may shine upon our spirits, upon our conscience, and upon our love, that we may give forth unto Thee the fruits Thou dost delight in, even the fruits of a quiet, peaceable, honourable life, and that we may have good hope of thine eternal presence, through Jesus Christ our Lord.—
AMEN.

II.

(Evening, Jan. 24, 1875.)

FOR A HELPFUL DISPOSITION.

ALMIGHTY GOD, our Heavenly Father,—
of thy lovingkindness and tender mercy help us to help one another in the way of life ; and

by due understanding of thy Word grant that we may know thy mind concerning us, and conform ourselves thereto, and so at last lay hold upon the eternal life, through Jesus Christ our Lord.—AMEN.

III.

(Morning, Jan. 31, 1875.)

FOR SPIRITUAL ELEVATION.

ALMIGHTY GOD, whom the eye cannot behold, whom we cannot hear with the hearing of the ear; still let us feel thy presence and know thy love; and being stirred and moved above ourselves, thus be lifted into the knowledge of God, and the hearing of his holy way. Help us to worship Thee in spirit and in truth, and may this spiritual worship keep bright within us all the higher things of life, through Jesus Christ our Lord.—AMEN.

IV.

(Morning, Feb. 7, 1875.)

FOR LIGHT AND COMFORT.

ALMIGHTY GOD, grant us thy light, that in it we may see light. And as sitting oft-times in gloom and darkness, our souls bowed down by earthly care, our spirits depressed by sin, we

have known the light break forth from heaven, and have been glad ; so grant that, whatsoever be the cause of our darkness, some heavenly light may shine again ; some promise of olden time, some sweet saying of thy Son, may bring it into the dark places of our spirits. Let us see light in the words of him who came to preach pardon and peace to man. Be with us in the valley of the shadow of death, and beckon us beyond the cares of this our mortal life to the eternal rest of God. Of thy mercy hear us, through Jesus Christ our Lord.—
AMEN.

V.

(Evening, Feb. 7, 1875.)

FOR SHELTER FROM THE STORM.

ALMIGHTY GOD, the Refuge of all that are distressed, grant unto us that in all trouble of this our mortal life we may flee to the knowledge of thy lovingkindness and tender mercy ; that so, sheltering ourselves therein, the storms of life may pass over us, and not shake the peace of God that is within us. Whatsoever this life may bring us, grant that it may never take from us the full faith that Thou art our Father. Grant us thy light, that we may have life, through Jesus Christ our Lord.—
AMEN.

VI.

(Morning, Feb. 14, 1875.)

FOR THE BREAD OF LIFE.

WE give Thee thanks, Almighty God, for that bread of the body by which we may be up-built in daily strength, and renewed in power. And we beseech Thee of thy mercy to give us that still better bread by which the inner life may be sustained, the conscience kept clear, and the eye for invisible things made bright; that we may be renewed in whatsoever the world hath wasted, or we have lost through indolence or through sin. Grant unto us such wise self-discipline, that, walking renewed in spirit, we may walk in uprightness and in truth. This we do ask, in the name of Jesus Christ our Lord.—AMEN.

VII.

(Evening, Feb. 14, 1875.)

FOR DIVINE SUNSHINE.

ALMIGHTY GOD, who art good to all, and from whom cometh gladness and joy,—as when thy sun shineth it gives gladness and brightness, so shine upon our hearts, that whether in trouble or in joy, we may reap the great blessings

of God, and learn to know Thee as indeed the Father ; merciful in the time of our misery, patient in the time of our restlessness, forgiving in the time of our sinning. So love us, that we may always come to Thee. In saintliness and in sinfulness, in joy and in sorrow, so lead us that we may come to Thee. So perfect us in that which concerneth us, that we may come at last into the life eternal, through Jesus Christ our Lord.—AMEN.

VIII.

(Good Friday Morning, March 26, 1875.)

FOR A SENSE OF GOD'S NEARNESS.

ALMIGHTY GOD, ever near to us, and ever *as* near,—give us to understand that Thou art as near to us when sunk in sorrow as when in joy. Thou knowest no time nor distance. With thy prodigal Thou art close, and with thy dear child Thou art at home. So, whether we know the darkest night, or joyous hours ; whether on the wings of rapture we come near to heaven's gate, or deep down in darkness we fear the light is gone for ever ; still teach us this—that Thou art ever near ; near to us when sinful, and near to us when saved ; near to us when holy, for Thou ever must be close when we are most like Thee.

So grant us, in sorrow and in gladness ; in the days of triumph, and in the hour when victory is not gotten by good ; in the days when love is strong, and in the night-time when it dies ; in faith, and in fickleness ; in health and wealth, and in poverty and feebleness ;—grant us ever to remember that Thou art near, that ever in Thee we live, and move, and have our being. And whether that being be full or feeble, exultant in life, or trembling in death, it is in Thee.

Lord God, when gaily we go along the path of life, or when unblest by joy ; and when in the last hour we slowly bid farewell to earth that hath been so good to us, to the light of day so lovely fair, and to the voice of love that hath had such sweet charm for us ; grant that in life and in death, we may be thine, only thine ; and leaving all things unto Thee, begin and end our faith with the one cry, “Not my will, but thine, be done.” Of thy mercy hear our supplications, through Jesus Christ our Lord.—AMEN.

IX.

*(Communion Service, Good Friday Morning,
March 26, 1875.)*

FOR LIGHT IN DARKNESS.

GRANT us light, Almighty God ; light in the dark night when we mourn righteousness gone ; light in the dark night when we mourn our lovers and those that we have loved departed ; light in the dark night when the mournful things of the world press heavily upon us, so heavily that our faith is almost faint, and our trust almost dead. Deliver us, we beseech Thee. And may this bread that shows the broken body of thy Son, tell us of the body that is yet raised ; and from this shed wine poured out for all, let come the light which shall teach us how through suffering comes strength.

So, through all these dark nights, these broken songs, and feeble words, the light shall break ; the gloom end, and the darkness pass ; and God shall be all in all. And when Thou art all in all, we will ask nothing for ourselves ; for whether we be or be not joyous, Thou art in us, sleeping or waking, happy or miserable. So let our one prayer be, "Thy will be done. Let God be all in all." Hear

of thy mercy these our supplications, through Jesus Christ our Lord.—AMEN.

X.

(Easter Sunday Morning, March 28, 1875.)

FOR DIVINE LIFE.

ALMIGHTY GOD, Giver of life, grant unto us thy life, that we may truly live ; thy love, that we may greatly rejoice ; that we, knowing trouble, and acquainted with grief, may, through the goodly deliverance of faith and hope, come to the large joy of the peace that passeth all understanding. Of thy lovingkindness hear our supplications, we beseech thee, through Jesus Christ our Lord.—AMEN.

XI.

(Easter Sunday Evening, March 28, 1875.)

FOR HUMILITY AND MEEKNESS.

OLORD GOD Most High, look down upon us most low ; and if we be not humble of heart, forgive us ; that so, by thy great love, we may be brought unto true lowness of heart ; that ours may be the blessings promised to the meek of heart, to those who hunger for righteousness, to the lovers of mercy, and the makers of peace ; that

so we, delivered hereafter from flesh and blood, may enter into the full and final rest of the people of God. This we do ask, in the name of Jesus Christ our Lord.—AMEN.

XII.

(Evening, April 4, 1875.)

FOR LOWLINESS OF HEART.

ALMIGHTY GOD, Giver of every good, give unto us at this time that lowliness of heart by which alone we can draw near to Thee in penitence of spirit, and by which alone we can receive forgiveness; that so we, humbling ourselves before thee, and trusting in thy love, may have the peace of God that passeth all understanding, through Jesus Christ our Lord.—AMEN.

XIII.

(Evening, April 11, 1875.)

FOR A PREPARED HEART.

ALMIGHTY GOD, who art the Lord of our spirits, by thy Holy Spirit, the Comforter, shed abroad in our hearts at this time that quiet trust, and constant faith, and sweet peace that passes understanding; that so, we being duly

fitted for the receiving of thy Word, it may, as good seed, fall into good ground, and bring forth for us, for man, and for thy glory, abundantly. This we do ask, in the name of Jesus Christ our Lord.—AMEN.

XIV.

(Morning, April 18, 1875.)

FOR THE LIGHT OF THE SPIRIT.

LORD of light, we give Thee thanks for all the light of God that hath been shed upon us. And we beseech Thee that that better light, the light of the Spirit, may be upon us ; that the holy odours of charity, and the sweet flowers of faith, may come forth again in beauty ; that through the many troubles and cares of this our mortal state, we may still behold the divine glory of the earth, and in that divine glory behold an invitation to come to Thee. So may our spirits pass, in gladsome and happy confidence, beyond the bounds of time, and long for that better life, to which we beseech Thee give us at last a goodly entrance, through Jesus Christ our Lord.--AMEN.

XV.

(Evening, April 18, 1875.)

FOR TRUST.

GRANT unto us, Almighty God, by thy good Spirit, that we, feeling towards Thee as children, and filled full of trust, and hope, and faith, may remain so fixed, that in the dark, when our power of vision is but small, we may trust where we cannot see, and hope where all seems doubtful, ever looking unto Thee as our Father that doeth all things well, our Father that ordereth all. Thus may we, knowing that all things are in thy hands, and in the Father's heart, abide thy time, patiently doing the work Thou hast given us to do. Correct our errors, and of thy mercy give us peace in the hour of death, and afterwards an abundant entrance into the life eternal, through Jesus Christ our Lord.—AMEN.

XVI.

(Evening, April 25, 1875.)

FOR FILIAL OBEDIENCE.

HAVE mercy upon us, Almighty God, and show us the love Thou hast unto us, in that Thou hast offered to call us thy sons. Some

of us have known the love of earthly fathers, and the blessings that come therefrom ; so may we be glad to lay hold upon the eternal sonship, study its duties, fulfil its commandments, become obedient, and make our wills thy will ; then shall we ne'er be deceived, then shall we ne'er go astray. So guide and guard us, that our will being thine, we may pass on our way through this mortal life, safe into the haven of eternal rest, through Jesus Christ our Lord.—AMEN.

XVII.

(Morning, May 2, 1875.)

FOR WISDOM AND STRENGTH.

ALMIGHTY GOD, of thy great fulness we beseech Thee to give to our need and want ; that we who lack wisdom may receive of Thee, who givest liberally and without upbraiding ; and we who lack faith may receive strength and power to do those things that we should do, and be restrained from doing those things that we should not do. So, reverently loving Thee, and keeping thy commandments, grant that we may pass through the duties and trials of this life, safe into the eternal rest. This we do ask, in the name of Jesus Christ our Lord.—AMEN.

XVIII.

(Evening, May 2, 1875.)

FOR QUIET RESTFULNESS.

ALMIGHTY GOD, who hath declared by thy holy apostle that they who dwell in love dwell in Thee,—at such times, when thy knowledge seems to try us, and we cannot attain to it, and the things of life are so deep that we cannot reach to them, grant to us that, filled with divine charity, we may rest quietly in God. So, when thrust back by our own blindness, or by an excess of light, still abiding in love, may we abide in thy peace, and so have a quiet contented heart amidst the trials and discords of this mortal life. Grant that out of faith and love we may never depart, until we come at last to that land of perfect love. Hear us of thy mercy, through Jesus Christ our Lord.—
AMEN.

XIX.

(Evening, May 16, 1875.)

FOR MOST NEEDED GIFTS.

ALMIGHTY GOD, Giver of every good gift, grant unto us the things that we do most need—those things which are ever needed in this

our mortal life—even a lowly heart, to walk humbly before thee ; a charitable spirit, to walk lovingly with man ; a patient, childlike trust in Thee, to work and to wait ; a strong, undying, confident hope that this world shall lead us, through much tribulation, into the eternal peace of God. And, giving us these things, may we know thy Spirit to be indeed the Comforter promised to us. Of thy mercy bestow upon us these things, after the fulness of thy bountifulness, through Jesus Christ our Lord.—AMEN.

XX.

(Morning, May 30, 1875.)

FOR DIVINE JOY AND GLADNESS.

ALMIGHTY GOD, the Everlasting Lord, and Giver of every good and perfect gift,—bestow upon us at this time those things that are thine, even joy and gladness, for Thou art ever-blessed. Pity and pardon us that we are so little able to be like Thee in these things ; for upon us are the stains of sin and the dust of earth, the signs of strife and the marks of passion. Look upon us of thy love, that these things may be taken away, and that we who have been sick in soul, and oft-times faint in faith, may through the gift of thine

exceeding gladness rise to the joy of God. Forgive our sins, and so take away the sting of death. Grant us thy love here as the earnest of the Spirit, that we, receiving of thine in this mortal state, may hope to receive of thine in the world which is to come. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XXI.

(Evening, May 30, 1875.)

FOR GLORY IN THE HEART.

GRANT unto us, Almighty God, that that glory which filleth earth and heaven may also fill our hearts ; that we, being glorified by thy graciousness, uplifted by thy mercy, made happy by thy love, made hopeful by thy promise, may praise and magnify thy holy name, until such time as the praising of thy holy name shall lead us to the doing of thy holy will ; that we, becoming perfectly obedient thereunto, may possess the life of God in the days of time, that so, in the eternal years, we may be for ever thine. Receive our thanksgivings, forgive our sins, strengthen our hope, make deep our faith ; that so, all the days of this our mortal life, we, keeping thy commandments, fulfilling thy law, and leaning ever

upon thy mercy, may pass on our way until our great change come, and we, through the gate of death, enter into the life everlasting. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XXII.

(Morning, June 6, 1875.)

FOR A KNOWLEDGE OF GOD.

GRANT unto us, Almighty God, that reverent search after Thee in thy Word, in thy way, and in thy works, that thereby we may come to know Thee as only Thou canst be known unto us. Desiring, as we do, to know Thee as we should, grant that these things may become plain and clear unto us. Give us that light by which we may know thy light, that inward guidance by which we may know thy Word, and that sense of the fair beauties of nature by which we may know thy works ; that, rising above ourselves, and escaping from the mean things around us, we may be fitted to go about the daily duty of our lives, firm in our faith, bright in our hope, until such time as, all this world can do for us being done, we may pass on to a higher and better life, there to abide for evermore. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XXIII.

(Evening, June 6, 1875.)

FOR PEACE AND STRENGTH.

GOD of all grace, grant unto us thy peace that passeth understanding, that the quietness that comes from friendliness with man and true divine friendship with Thee may possess our souls, that we, withdrawn awhile from the turmoil of the world, may gather the strength that we have lost, and, established and strengthened by thy grace, pass on through all the troubles of this our mortal state, safe into the heaven of eternal rest. This we do ask, through Jesus Christ our Lord.—AMEN.

XXIV.

(Morning, June 13, 1875.)

FOR COMFORT IN CHANGES.

ALMIGHTY GOD, our Heavenly Father, of thy great mercy comfort us by thy changelessness; for we, who would fain oftentimes keep the flying hour because it is so fair, must see it go all too soon. When beauty decays like the moth, and our holy will dies down into irresoluteness and change, may we see that behind all chance and change thy love and mercy remain in changeless

fulness. So, when we think of the last great change that shall come upon us, may we gladden our souls by the remembrance that even death has nought to do with thy love, or the life Thou givest us, and so be confident in God, and do the work of our lowly state, that we may look forward without fear unto death, knowing it shall be but the gate to the truest life, the entrance to the truest bliss. Hear these our supplications of thy mercy, through Jesus Christ our Lord.—AMEN.

XXV.

(Evening, June 13, 1875.)

FOR THE SPIRIT OF TRUTH.

ALMIGHTY GOD, who givest to those that ask, of thy Spirit,—grant unto us thy true Spirit, that we may know thy will, and understand thy Word. Make us wise, that we may be filled with life, be guided into strength, see the truth, and be led into the life eternal. Forgive us whensoever we have done those things that are contrary to the highest light and the deepest truth that we know. Let not our last condemnation be this—that light having entered into us, we have loved darkness rather than light. Make us lovers of light, that being delivered from the evil of darkness, we may

at last dwell in the perfect eternal light of God, through Jesus Christ our Lord.—AMEN.

XXVI.

(Morning, June 20, 1875.)

FOR SPIRITUAL HUNGER.

ALMIGHTY GOD, who art the Giver of every good and perfect gift,—we beseech Thee to look upon us, thy needy, hungry children; and grant that our hunger may be for the heavenly bread, for truth, for righteousness, for mercy, and holiness. And knowing this our need, and these our wants, of thy great mercy bestow upon us these things, that so, being clothed with righteousness, the beauty of the Lord our God may be upon us, and we may walk in joy and gladness of heart till our great change come. Give unto us whatsoever we need, as Thou knowest best. We ask it in the name of Jesus Christ our Lord.—AMEN.

XXVII.

(Morning, July 25, 1875.)

FOR CONFIDENCE IN GOD.

GRANT unto us, Almighty God, so to know thy nature that our littleness may not make us afraid. When we worship Thee as the Most

High God, may thy very highness bring Thee near to us. Let thy great knowledge and the large allowance of thy mighty mercy make us glad, that so we, being little, ignorant, and weak, may look unto thy great wisdom and thy mighty love, and learn to rest in Thee. For all feebleness of our faith, give us thy forgiveness ; for all our fearfulness, give us thy pity ; for all our forgetfulness, give us thy pardon ; that for the time to come of our lives, our strength may know no feebleness, our faith may know no failure, our hope may know no dimming, our trust may know no failing, until the time when, knowing as we are known, and our seeing undimmed, we may have vision of the better life, and behold Thee, and be glad for evermore. Of thy mercy hear us, through Jesus Christ our Lord.—AMEN.

XXVIII.

(Evening, July 25, 1875.)

FOR THINGS MOST NEEDED.

ALMIGHTY GOD, Giver of every good and every perfect gift ; who giveth, without upbraiding, to the needy ; who giveth to the woful, joy ; to the sad, true rejoicing ; and to the sinful, forgiveness,—bestow upon us such things as most

we need ; and, above all, the wisdom to know what it is that most we need ; that we, with true words, and true sense thereof, may come unto Thee, the Fountain of living wisdom, that, receiving of thy bounty, we may be strengthened for all the duties of this our life, and afterwards, of thy mercy, pass into the higher and better life, through Jesus Christ our Lord.—AMEN.

XXIX.

(Morning, Aug. 1, 1875.)

FOR STABILITY AND PERSEVERANCE.

GRANT unto us, Almighty God, that we may be grounded in thy love in prosperity ; nor may the chill blasts of sadness have power to wither the flower or hinder the fruit of thy truth. Renew in all those who are required to bear the burdens of life a deep sense of thy love, that they may have good hopes of the life eternal which thy Son proclaimed to those who, by faithful continuance in well-doing, should seek after righteousness. Renew in us that which we have lost. Give back to us that which we have forgotten. Restore unto us thy free spirit. Cause us to live before Thee in fulness of life, largeness of true joy, constancy of courage, perpetualness of endeavour, until the rest

that cometh after labour shall be ours, and we abide in peace for evermore. Of thy mercy hear us, through Jesus Christ our Lord.—AMEN.

XXX.

(Evening, Aug. 1, 1875.)

FOR FAVOURS THOUGH WE BE THANKLESS.

ALMIGHTY GOD, Giver of every good and perfect gift,—have mercy upon us when we measure our thankfulness against thy graciousness, our praise against thy gifts. Forgive the small incense we do raise. Continue the mighty bounty Thou dost give. Slack not thy mercy because of our slackness. Restrain not thy grace because of our thanklessness ; but the less we thank Thee the more do thou provoke our thanks, that so at last we too may take up the strain, “ Through thy grace I am what I am.” Help us many a day of our life, when lonely, to tell over thy mercies ; and through the blessedness of days gone by, have hope for the times to come. May we see thine ancient glory, thy dealings with our fathers, thy mercies in times of old ; and may all these things seem to us a pledge that thy right hand shall uphold and govern and guide us through all. So let it be, of thy mercy, through Jesus Christ our Lord.—AMEN.

XXXI.

(Morning, Aug. 22, 1875.)

FOR GOD'S "KINDLY LIGHT."

ALMIGHTY GOD, in whose light only we can see light, shed abroad thy heavenly light, so that we may behold thy Word written, thy way marked out, and the end that is to come. So shine upon us, that the heavenly hills may be clear to us, and, as far as may be, the path that leads thereto. Let thy kindly light ever be enough for us to find our way to Thee. Though the way be crooked, and though the path is narrow, and though at times the night is dark, yet let thy light shine through thy Word, that so it may become as a lamp unto our feet, a guide unto our steps, that we may walk, feeling that the light of the love of the Lord is about us.

Grant that our eyes be not holden, so that we may not know Thee, in thy Word, thy works, and thy ways. Grant us thy light in life ; and when the darkness of death comes on, then let thy kindly light be near, that we may die in the light, and as thy children, go forward to be heirs of the immortal life, in the which shall come no cloud, no darkness, or shadow of change. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XXXII.

(Evening, Aug. 29, 1875.)

FOR UNDERSTANDING.

ALMIGHTY GOD, we rejoice that because Thou art Most High Thou art freed from human changefulness and mortal passion, and we can at all times of our lives look unto Thee and beseech Thee of thy great goodness to give unto us such things as we do most require. Above all things give us such understanding of thy will and way, that we, in this life conforming thereto, may come at last to the immortal and everlasting life beyond. Of thy mercy hear us, through Jesus Christ our Lord.—AMEN.

XXXIII.

(Morning, Sept. 5, 1875.)

FOR FULNESS OF SPIRITUAL LIFE.

GRANT unto us, Almighty God, that being filled with a wisdom not our own, and with a lowliness that our own demerits should teach, we, lifting up humble hearts unto Thee, may receive the fulness of the Word of life, the bread of life, and the hope of life; that, being filled with a life above the life of the body, we may through-

out all this our mortal state trust thy lovingkindness therein, and having put our trust in Thee, have good hope that after this life, through thy great mercy, we may come safe into the life eternal, through Jesus Christ our Lord.—AMEN.

XXXIV.

(Evening, Sept. 5, 1875.)

THAT WE MAY JOIN IN GOD'S GLORY.

ALMIGHTY GOD, grant unto us to join in thy glory by showing forth thy mind and will, by experiencing thy forgiveness, by knowing thy mercy and thy love, and by so conforming ourselves to thy will that they who know Thee not may take heed to those things that make for their eternal well-being. Forgive us when we have known what was right and have chosen darkness instead of light. Forgive our rejection of truth, and for the time to come so make thy truth bright, and thy light and life clear to us, that we, abiding therein, may know the peace of God which passeth all understanding. Of thy mercy hear us, through Jesus Christ our Lord.—AMEN.

XXXV.

(Evening, Sept. 12, 1875.)

FOR A PROFITABLE SPIRIT.

GRANT unto us, Almighty God, a profitable spirit ; that, being exercised therein, we may know the true laws of life, and the way of the world ; and being guarded and guided against those things that are evil, may walk all our days in the abundant peace of God, until at last our great change shall come ; then, of thy lovingkindness and tender mercy, grant us an abundant entrance into the life eternal, through Jesus Christ our Lord.—AMEN.

XXXVI.

(Evening, Oct. 3, 1875.)

FOR HOLY CLEARNESS OF VISION.

ALMIGHTY GOD, if our eyes be holden that we do not behold thy glory, have mercy upon us ; that we may walk in holiness of life, that thy Spirit's uplifting may have power to cleanse our vision, and make these things clear to us. So, beholding thy glory, may we rise from glory to glory, until, through the Spirit of the Lord, we come

into likeness unto Thee. To this end bless our meditations, hear our prayers, accept our praise, and make us fervent and wise, through Jesus Christ our Lord.—AMEN.

XXXVII.

(Morning, Oct. 10, 1875.)

THAT WE MAY SEE GOD IN HUMAN PITY.

HELP us, Almighty God, to understand those things by which alone Thou mayest be truly known,—to behold the lovingkindness and pity there is amongst men, and to look up to Thee as the Fountain from which they all spring; and thus communing, at length “see God.” Forgive us the fondness of heart and foolishness of passion by which we are hindered from beholding Thee. Restore unto us righteousness and truth, that, conforming ourselves thereunto, we may pass on safe through this troublous life, into the land of eternal rest. This we do ask, in the name of Jesus Christ our Lord.—AMEN.

XXXVIII.

(Evening, Oct. 10, 1875.)

FOR PURITY THROUGH PRACTICE OF THE TRUTH.

ALMIGHTY GOD, whose holy Word doth enlighten our eyes, and make wise our understandings,—grant that by the faithful practice of the things that we know to be true, our hearts may be purged of all evil thoughts and desires, and we be brought back again to something of the pureness of spirit by which alone Thou mayest be served. Forgive all our wanderings from the light. Grant that we may escape this great condemnation—that light having come into the world, we have chosen darkness rather than light. Show us the light, and cause us to live in it, and by it to pass through the shadow of death with safety, and to abide with it for evermore. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XXXIX.

(Morning, Oct. 17, 1875.)

FOR RESPONSIVE HEARTS.

ALMIGHTY GOD, may thy lovingkindness stir our thankfulness ; may thy mercies call forth our praise ; may thy forgiveness touch our

penitence ; may thy long-suffering lead us to righteousness ; may thy promise brighten our hopes ; may thy past goodness make confident our trust ; may thy Word bring us wisdom : and, above all things, may thy promise of the life eternal bring to us courage, patience, endurance, and endeavour ; that so we may become faithful servants, looking to the day when this earthly service shall be closed, and we enter upon the blessed life of the world to come. Hear us of thy mercy, through Jesus Christ our Lord.—
AMEN.

XL.

(Morning, Oct. 24, 1875.)

FOR WISDOM TO USE EXPERIENCES.

ALMIGHTY GOD, from whom cometh all true wisdom,—grant unto us that knowledge of thy will and of thy way in the world ; of our own follies, and of our own goodness ; of the human heart, of temptation, of trouble, and of benevolence ; that we, having knowledge of all these things, may keep them as treasure for the using, and for the time to come of our lives so rightly guide ourselves in thy light, that, having done thy work in this

world, we may lay hold upon the life everlasting, through Jesus Christ our Lord.—AMEN.

XLI.

(Hospital Sunday: Morning, Oct. 31, 1875.)

FOR THE BALM OF GOD.

ALMIGHTY GOD, whose it is to heal all human woe, grant unto us the balm of thy love, of thy pity, and of thy mercy ; that we, being lifted up from the weakness into which we have fallen through the weariness of this toilsome journey, may, with the courage of God, and in the strength of God, pass on through all the days of this our mortal life, until, renewed by thy Spirit, and made like unto Thee, we may enter into the abundant rest of the children of God. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XLII.

(Evening, Oct. 31, 1875.)

FOR THE HEALING SPIRIT.

GRANT unto us, Almighty God, that we may both search and find the hidden comforts of thy Spirit ; that Spirit which is in thy Word and in

thy works, in our conscience and in our hearts ; that, communing therewith, we may be healed of all our sins, and cured of all our sorrows. Grant that the sufferings that we have had may work out for us righteousness, and that at last the peace of God, which passeth all understanding, may keep our hearts and minds, through Jesus Christ our Lord.—AMEN.

XLIII.

(The Sunday after All Saints' Day : Morning, Nov. 7, 1875.)

FOR PART AND LOT WITH THE SAINTS.

ALMIGHTY GOD, Lord of all saints and souls, —look upon our sinful souls, and so guide and govern us by thy Spirit, that we may come at last to take part with that great host who praise thy delivering goodness ; who, looking back upon the way in which they have been led, praise and magnify thy holy name. Grant us the spirit of true worship, that we may worship God in a true spirit ; and then, in spirit and in truth drawing near to Thee, may we see the truth of God more clearly, and be filled with the Spirit of God more truly, and so become thine in time, and thine for evermore. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XLIV.

(Morning, Nov. 14, 1875.)

FOR DEEPER FAITH.

GRANT unto us, Almighty God, that when our vision fails, and our understanding is darkened; when the ways of life seem hard, and the brightness of life is gone,—to us grant the wisdom that deepens faith when the sight is dim, and enlarges trust when the understanding is not clear. And whensoever thy ways in nature or in the soul are hard to be understood, then may our quiet confidence, our patient trust, our loving faith in Thee be great, and as children knowing that they are well surrounded, loved, cared for, guarded, kept, may we with a quiet mind at all times put our trust in the unseen God. So may we face life without fear, and death without fainting; and, whatsoever may be in the life to come, give us confident hope that whatsoever is best for us both here and hereafter is thy good pleasure, and will be thy law; for we are in the hands of God the Spirit, who must do well. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XLV.

(*Morning, Nov. 28, 1875.*)

REJOICING IN GOD.

WE come to Thee, O Lord Most High, rejoicing that Thou art far above all earthly things, that Thou beholdest the end from the beginning, that the darkness reaches not out of thy sight, but that the darkness and the light are both alike to Thee. May we, in our lowness, rejoice in thy loftiness ; in our meanness, rejoice in thy nobleness ; in our weakness, rejoice in thy strength ; in our passing days, rejoice in thy fixed years ; and in our changing wills, rejoice in thy changeless purpose ; that so we from God may gain our strength, and living in Thee, look forward to the life eternal, and the days that shall have no end. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XLVI.

(*Morning, Dec. 5, 1875.*)

THAT WE MAY KNOW GOD ENOUGH TO
TRUST HIM.

GRANT unto us, Almighty God, so to know that which is good, and so to hunger after that which is right, that, having the true desire

within us, we may find Thee ; and find Thee the Lord, holy, just, and righteous, and worship Thee as such. Into things too deep for us keep us from diving. Unto things too high for us keep us from vainly reaching. Make us lowly enough to know that what can be known of Thee Thou wilt show us, and what cannot be known Thou wilt hide. O God, "most hidden and most manifest," where Thou art hidden let us bow, and where Thou art manifest let us worship. But above all things manifest thyself in us ; that we, being born into thy nature, may live in thy light ; and when this world shall come for us to its close, have an abundant entrance into the life everlasting, through Jesus Christ our Lord.—AMEN.

XLVII.

(Morning, Dec. 19, 1875.)

THAT WE MAY OBEY GOD IN CHRIST.

ALMIGHTY GOD, who in days of old didst manifest thyself unto man through Christ thy Son,—grant unto us to behold in him thy divineness ; that, seeing him daily in the midst of the works and ways of man, we may set to our own life the same divine thought ; that so, we being obedient to the divine law, and sacrificing all

lower things for that which is the Christ, divine, may come at last into the eternal and ever-blessed life. Hear us of thy lovingkindness and mercy, through Jesus Christ our Lord.—AMEN.

XLVIII.

(Morning, Jan. 2, 1876.)

THAT GOD MAY BE OURS, FIRST AND LAST.

ALMIGHTY GOD, of all things Thou givest us, may we so live and continue in Thee through all this our earthly life, that we may come at last to Thee again. Be unto us Alpha and Omega, Beginning and End. And though we wander from Thee, bring us safely back again, through all the doubt and penitence of childhood, that, setting our faces again to that which is good, seeking thy forgiveness for that which we have lost, beseeching Thee to work out for us an exceeding weight of glory even through the troubles and sorrows of life, we may, under thy sweet chastisement, and by thy loving care, be delivered at last from weakness, sin, and folly, and come safe into the company of thy blessed children. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XLIX.

(Evening, Jan. 2, 1876.)

FOR A QUIET HEART.

GRANT unto us, Almighty God, of thy good Spirit, that quiet heart, and that patient lowliness to which thy comforting Spirit comes; that we, being humbled toward Thee, and loving toward one another, without malice and without wrath, may have our hearts prepared for that peace of God which passeth all understanding, which, if we have, the storms of life can hurt us but little, and the cares of life vex us not at all; in presence of which death shall lose its sting, and the grave its terror; and we in calm joy walk all the days of our appointed time, until our great change shall come. Hear us of thy mercy, we beseech Thee, through Jesus Christ our Lord.—AMEN.

L.

*(Morning, Jan. 9, 1876.)*FOR THE KNOWLEDGE OF GOD THROUGH
MAN.

ALMIGHTY and most merciful God, grant unto us that we may so stir and move one another to love that which is good and charitable

and eternal, that, the better knowing these things in our own hearts, we may the better understand them to have their true fountain in Thee; that so, from the littleness of human goodness, we may have ground for the infiniteness of thine, and still further, for the hope and desire that by faithful continuance in well-doing we may enter at last into the life eternal. Help us to worship Thee in spirit and in truth. Forgive all that is sinful. Walk with us. Raise us by thy Spirit which is abroad in all things; that we, being lifted into joy, may have the peace of God that passeth understanding. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LI.

(Morning, Jan. 16, 1876.)

FOR STRENGTH IN GOD.

GRANT unto us, Almighty God, that from thy fulness we may be supplied; that all want of strength in us may be through thy strength forgiven; and we, searching after Thee, and finding Thee in all things at last, may be uplifted above ourselves, conquering at last all folly and pride and emptiness, and with humble heart living in love to God and man, doing diligently our

daily work, and bearing our daily cross, looking forward with a goodly hope to the immortal life. This we do ask, in the name of Jesus Christ our Lord.—AMEN.

LII.

(Morning, Feb. 6, 1876.)

THAT GOD WOULD ORDER OUR LIVES.

ALMIGHTY GOD, by whose word all things work, by whose guidance all things go,—so order our inward life, that we may be enabled to understand the things that we see; and by thy guidance in the spiritual life and in charity, so order what there is disordered in our lives, so bring our hearts to the truth, our consciences to the law, our eyes to the light, and our hearts to thy true love, that, amidst the seeming discords of life, we may hear the music of the heavenly will, and catch oftentimes the charms of the heavenly order. So give us hope that we may pass on through time, into the higher and better education of the eternal life to come, and that at last we may know those things that are hidden, and which now we cannot know, and learn the glorious beauty and the glorious loving of the eternal years. Of thy lovingkindness bless us. Of thy mercy forgive us. Of thy wisdom

guide us. Of thy will govern us. In death be close, and afterward receive us to thyself. We ask it in the name of Jesus Christ our Lord.—
AMEN.

LIII.

(Morning, Feb. 13, 1876.)

THAT WE MAY RISE TO KNOW THE INVISIBLE
THINGS OF GOD.

BE pleased, Almighty God, so to order the goings of our life, that the things that do appear being duly marked, and that which they teach being duly observed, we from strength to strength may go, rising to that which is spiritual and fair, and through the fairness we behold in man come to understand what is fair in God. So, whatsoever is beneath man's nobleness may our souls reject, and whatsoever is upright may our souls know. May none persuade us to see that which is not good in man to be good in God. Covering all want of understanding by lowly obedience and large loving trustfulness, where we see not, may we feel; and missing visible guidance, may we nevertheless turn by instinct to that which is right and just and holy, and come at last into the land of peace, through Jesus Christ our Lord.—
AMEN.

LIV.

(Morning, Feb. 20, 1876.)

THAT WE MAY ATTAIN TO GOD-LIKENESS.

GRANT unto us, Almighty God, that we, rising in ourselves above those things that are low, and giving due heed to those things by which we may lay hold upon the sonship of God, may grow in larger patience and long-suffering; that so we, worshipping God ever-merciful, may learn to be ever-merciful, and trust in thy ever-mercifulness; that from the sweet things of man we may learn the glorious things of God; and whether we sow in tears or joy, give us the glad hope of a goodly harvest, the peace of God in this world, and the eternal life of God in the world to come. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LV.

(Morning, March 5, 1876.)

FOR THE BENEFITS OF COMMUNION.

GRANT unto us, Almighty God, that we, communing with one another and with Thee, may feel our hearts burn within us, until all pure, and just, and holy, and noble things of God and

man may be to us lovely, and we may find nothing to fear but that which is hateful in thine eyes, and nothing worth seeking but that which is lovely and fair therein. Let the divine brightness and peace possess our souls, so that, fearing neither life nor death, we may look to thy lovingkindness and tender mercy to lift us above that which is low and mean within us, and at last to give the spirit within us the victory, and bring us safe through death into the life everlasting. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LVI.

(Morning, March 19, 1876.)

FOR SPIRITUAL GROWTH.

ALMIGHTY GOD, our Light in darkness, our Strength in weakness, our Hope in sinfulness, and our Eternal Home,—be unto us merciful, long-suffering, and patient; that we who be slow of growth, may hope to come at last to thy likeness, and being upheld by these things, may by thy mercy go from strength to strength, until, through the waste and dreariness, through the joy and duty of this earthly life having safely passed, we, through the fulness of thy mercy, and not of our merit, may

come into the land of the eternal peace. Hear us of thy mercy, through Jesus Christ our Lord.—
AMEN.

LVII.

(Morning, March, 26, 1876.)

FOR SPIRITUAL PROGRESS.

ALMIGHTY GOD, by thy Spirit regarding us, bring our spirits unto thine. By thine eyes, that ever look upon the humble-hearted, draw our eyes to Thee; that from thy lovingkindness and mercy we may gain strength, and leaving those things that be dead behind us, go from strength to strength; until, reaching God in time, we may lay hold upon the life eternal for evermore. Hear us of thy mercy, through Jesus Christ our Lord.—
AMEN.

LVIII.

(Morning, April 2, 1876.)

THAT WE MAY DWELL IN GOD.

ALMIGHTY GOD, with whom is no darkness nor shadow of turning, whose awful presence was before us, and will continue for ever,—in this thy abiding may we abide, until we seem to be part of thy nature, and by thy redeeming grace our souls may have sure hope that we shall live

with Thee for evermore. Grant us thy light while we live, and when we die ; and at last to the eternal light may we come, through Jesus Christ our Lord.—AMEN.

LIX.

(*Morning, April 9, 1876.*)

THAT GOD MAY DWELL IN US.

ALMIGHTY GOD, who art over all things, life of all life,—stir in our souls, that we, being moved by thy Spirit, may see those things which are fairest and truest in life, and clinging thereunto, be enabled to get the victory over that which is mean and base ; that so at last, all evil passion and unholy desire, all self-will and contrariness to God, may be overcome, and we come at last to that sublime state of willing obedience, when thy will shall be in us supreme. Of thy mercy hear us, through Jesus Christ our Lord.—AMEN.

LX.

(*Good Friday Morning, April 14, 1876.*)

FOR THE BLESSED FRUITS OF SUFFERING.

ALMIGHTY GOD, by whose word light from darkness came, by whose love victory cometh out of death, and joy out of suffering; and

who shall bring us safe through the mystery of death into the mystery of life,—grant now, of thy lovingkindness and tender mercy, that all the troubles and pains and sufferings of this our mortal life, may by thy lovingness bring forth at last eternal joy and unbroken peace; when we shall behold Thee in the spirit, and when the burden of the flesh shall be removed, and all the obstruction of our sinfulness shall be gone.

Grant that we, thinking of these things, may bear with patience the yoke of life, the cross that cometh, and the sufferings that have to be fulfilled. So, walking in all lowliness, may we give evidence whether in our own spirits we have conquered the world, its lust and fashion, whether in ourselves thy will is completely done; whether we have learned to count all things as nothing, that the will of God be done in us.

As we meditate once again on the sufferings of thy Son, and mourn that the unquiet of the world was laid so heavily upon sinlessness, grant that we, being thereby moved and stirred, may be delivered from death, and may even now in life serve Thee with a lowly spirit, and come at last, in death, trusting entirely to Thee, to look for that paradise for which we long. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LXI.

(Easter Sunday Morning, April 16, 1876.)

FOR LIFE IN GOD.

ALMIGHTY GOD, through whom cometh all life, grant us in this life thy life, that in death we may have thy life, and in the world to come have thy life still, and, being thine, we may be thine for ever. Forgive us our sins, that we may become thine. Give us thy love, that we may live in Thee. Give us thy care, that we may be fearless of death. Give us thy holiness, that we may conquer death. And when by this thy great mercy Thou hast given us the earnest of thy Spirit here in time, deliver us from the burden of the flesh, that we may enter into newness of life. Hear us of thy mercy, through Jesus Christ our Lord.—
AMEN.

LXII.

(Morning, April 30, 1876.)

FOR DEVOTION TO GOD'S SERVICE.

ALMIGHTY GOD, of thy fulness grant to us who need so much, who lack so much, who have so little, wisdom and strength. Bring our wills unto thine. Lift our understandings into thy

heavenly light; that we thereby beholding those things which are right, and being drawn by thy love, may bring our will and our understanding together to thy service, until at last, body and soul and spirit may be all thine, and Thou be our Father and our Eternal Friend. Grant us of thy mercy this thy fulness, through Jesus Christ our Lord.—AMEN.

LXIII.

(Morning, May 21, 1876.)

FOR FAITH AFTER SUFFERING AND BEREAVEMENT.

ALMIGHTY GOD, we rejoice to call thee “Most High,” for from thine undisturbed height Thou dost behold all mortal things, dost see the end from the beginning, the hidden meaning in daily pain, the final triumph of constant struggle, the divine day when Thou shalt be all in all. Beholding these things, so guide our lives in quiet faith and trust in Thee, that whatsoever betide us, we, seeing all that shall come from all that hath been, may live in safety, and die in peace, and through the very fulness of thy life, enter into the fulness of the life eternal. Accept the thanksgivings of those who desire to render them unto Thee for

all thy blessings to them. Accept the thanks of those whom Thou hast delivered from danger and sickness. Bless those from whom Thou hast taken light and life. Let the fulness of thy glory, witnessed in outward things, assure their sad hearts that, if Thou smile, death itself is lovely, for upon death itself Thou breathest the breath of life. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LXIV.

(Morning, May 28, 1876.)

FOR THE BREAD OF GOD AND THE WATER
OF LIFE.

ALMIGHTY GOD, our Heavenly Father, we desire that our understanding may know what is the bread of God. For the bread of the body we give Thee thanks ; but we beseech Thee to tell us alway what is the bread of God—what to know, what to love, and what to understand, so that this bread may cause us to grow into likeness unto Thee. Show us the divine life of which we are capable, and for which we were born. Grant us this day the bread of God. Our ears have heard, and we would fain understand, what is the water of life. Grant us evermore to drink of that water which the Master declared should be as a

well of water springing up to life *everlasting*. Evermore feed us with the heavenly manna, the bread of eternity ; evermore give us the water of life. Grant that this day we may have our portion, and that we may know by the strength that it gives, and the joy that it brings, that it is the bread of God, and the water of life. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LXV.

(*Morning, June 25, 1874.*)

FOR THE BREAD AND WATER OF LIFE.

ALMIGHTY GOD, who givest us the Spirit of God, and those holy thoughts, and wise resolves, those lowlinesses and lovelinesses by the which the spirit is fed,—grant unto us that we may hunger after thy righteousness. Do Thou this day give us the bread of life, and that water of life—thy love, and pity, and pardon—of which, if we drink, the life eternal springs up within us, and we go on our way refreshed. Evermore give them to us, that we, “o’ercoming the world’s allurements, threat, and fashion,” and conquering those things which we ourselves know to be the lowest and the least lovely things of our nature, may rise into the peace of righteousness and pureness, and so at last win

the peace of God which passeth all understanding. For which gift we beseech Thee, through Jesus Christ our Lord.—AMEN.

LXVI.

(Morning, July 2, 1876.)

FOR A KNOWLEDGE OF THE HIDDEN GOD.

ALMIGHTY GOD, hidden to the eye, but manifest to the heart,—give us so to know those things which in us are comely, and noble, and honourable, and good, that feeling that these things are above all praise, from them we may mount to a knowledge of the hidden God, and find Thee “most hidden but most manifest,” and serve Thee with lowly obedience and patient trust. And when we have no joyous hope, still may we work quietly, knowing that Thou knowest all, and lovest all. Grant unto us this spirit of humility, this quiet, large, patient faith, through Jesus Christ our Lord.—AMEN.

LXVII.

(Morning, July 9, 1876.)

THAT WE MAY KNOW AND SERVE GOD.

ALMIGHTY GOD, whom to know is to be truly wise, whom to love is truly to live,—teach us what may be known of Thee, and grant

that the faculty of knowing Thee may be brightened by the constant practice of charity, that we, walking in lowliness, pity, and patience, may with open heart be enabled to know God. Grant unto us at this time the spirit of true spiritual worship, that it may be ours to serve Thee without fear, in constant trust of thy lovingkindness and mercy, and being delivered from evil in this world, pass on to the eternal life, through Jesus Christ our Lord.—AMEN.

LXVIII.

(Evening, July 9, 1876.)

THAT WE MAY PRAISE GOD AT ALL TIMES.

WHILE we live, Almighty God, we will sing thy praise ; while we have our being, we will magnify thy name. Every day thy renewed mercy, every day thy sustaining power, every day thy forgiving grace, should stir our hearts to thy praise. Grant unto us that no dulness of sense, no blindness of vision, no hardness of heart, no neglect of thy Word, no forsaking of thy law, or falling into evil ways, may dim our sense of thy goodness, or make stiff our tongue in thy praise. But always, by night and by day, in sunshine and in storm, in life and in death, grant us to sing thy praise. Fill our

hearts with thy mercy, that our voices may be filled with thy praise. Hear our thanksgiving; help us to worship Thee in spirit and in truth, guard and guide us to the end of our days, and afterward receive us into thy glory. We ask it through Jesus Christ our Lord.—AMEN.

LXIX.

(Morning, July 16, 1876.)

FOR INWARD REST.

ALMIGHTY GOD, whose spirit outcoming is the spirit of comfort and of peace, grant unto us at this time that inward rest by which alone all outward rest can be blessed and sanctified, that we, finding God, may find him our rest at all times, the "shadow of a great rock in a weary land," the "living water," and the "bread of life," that so, being upheld by thy light, we may not faint, nor fear, nor fall, but may be of those who lay hold upon the life everlasting. This we do ask, in the name of Jesus Christ our Lord.—AMEN.

LXX.

(Evening, July 16, 1876.)

FOR CALM TRUST, IN STORMY DAYS.

ALMIGHTY GOD, Lord of the storm and of the calm, the vexed sea and the quiet haven, of day and of night, of life and of death,—grant unto us so to have our hearts stayed upon thy faithfulness, thine unchangingness and love, that whatsoever betide us, however black the cloud or dark the night, with quiet faith trusting in Thee, we may look upon Thee with untroubled eye, and walking in lowliness towards Thee, and in lovingness towards one another, abide all storms and troubles of this mortal life, beseeching Thee that they may turn to the soul's true good. We ask it for thy mercy's sake, shown in Jesus Christ our Lord.—AMEN.

LXXI.

(Morning, July 23, 1876.)

FOR QUIET ENDURANCE, THROUGH CONFIDENCE.

ALMIGHTY GOD, who art the Strength of all who put their trust in Thee, grant unto us in the midst of the troubles of this mortal life, that, being confident in thy wisdom and goodness,

and thine abiding love, we may endure all things in a quiet spirit, seeking ever in the midst of the things of this world to meditate oftentimes upon the divine peace, and the heavenly rest of the glorified spirits of light, and being held up by thy mercy, may neither faint nor fear, but pass on, doing faithfully the duties of life, and in our last hour, supported by the Everlasting Arms, we beseech Thee to guide us into the life everlasting. This we do ask, in the name of Jesus Christ our Lord.—AMEN.

LXXII.

(Morning, Aug. 6, 1876.)

FOR THE TRUE SPIRIT OF WORSHIP.

GRANT unto us, Almighty God, so to instruct one another in those things which are above the lower life, that we, feeling within us that which our words can scarcely speak, may come to understand God the Spirit, and that they that worship Him must worship Him in spirit and in truth. May we now worship Thee in the true spirit of humility and adoration, abasing ourselves because we have done evil, and lifting up ourselves because we are seeking after Thee. Grant that we may find Thee, and may the peace of God which passeth all understanding dwell richly in our hearts. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LXXIII.

(Evening, Aug. 6, 1876.)

THAT WE MAY BE LED INTO PEACE.

ALMIGHTY GOD, by whom all things are ordered, so guide and govern our spirits, that we may be led into peace, and restrained from that which stirreth evil ; so may we pass from truth to truth, unto perfect life, and light, and liberty, and peace. Help us to “overcome the world’s allurements, threat, and fashion,” and hold on our way in dutiful humility, until the time of our great change shall come ; unto which last hour of this our mortal life grant the shining of thy countenance, through Jesus Christ our Lord.—AMEN.

LXXIV.

(Morning, Aug. 13, 1876.)

THAT WE MAY RISE TO LIVE A NOBLE LIFE.

ALMIGHTY and most merciful God, of thy lovingkindness so give us the spirit of truth in our inmost life, that we, rising from those things which are in the beginnings of humanity, may pass on to the noblenesses of God, and come to be, in spirit and practice, the veritable sons of the living God. From all deadness of spirit, from

all coldness of heart, from all want of keenness of vision, from all dulness in passing through this fair world, from all carelessness of right and wrong, from all forgetfulness of Thee,—good Lord, deliver us! And that we may live indeed the noble life of man, and the divine life of God, feed us with the bread of heaven, and with living water. Quicken us, that, conquering death, we may pass on to the life eternal, through Jesus Christ our Lord.—AMEN.

LXXV.

(Morning, Aug. 20, 1876.)

FOR RENEWAL OF SPIRITUAL LIFE.

WE worship Thee, Almighty God, as the *living* God, desiring that, thy life being in us, we may set forth thy praise, and magnify thy holy name. If there be in us any holy thing that is dead, any lovely thing that needs the quickening of thy Word, fair things that have fallen into feebleness, and our faith is faint, and hope is dead,—O Spirit of the living God, stir these things within us, that we, full of the life of God, may be enabled to live godly, walk humbly, live charitably, die quietly, and enter at last into the life everlasting. Of thy mercy we beseech Thee to hear our supplications, through Jesus Christ our Lord.—AMEN.

LXXVI.

(Morning, Aug. 27, 1876.)

THAT WE MAY FIND THE LIFE OF GOD.

ALMIGHTY GOD, who art found of those who truly seek thee, grant unto us the spirit of that true search, that into thy works and Word and ways we, devoutly looking, may behold in the growing light and increasing peace the better known life of God, and, becoming partakers thereof, may work patiently, think wisely, and die quietly, and come at last, of thy mercy, to the larger life of the eternal years. This we do ask, through Jesus Christ our Lord.—AMEN.

LXXVII.

(Morning, Sept. 3, 1876.)

THAT WE MAY KNOW GOD'S TRUTH AND LIGHT.

ALMIGHTY GOD, who wast, and art, and art to come, Eternal Home of man, Refuge of the weary, Strength of the weak,—of thy loving-kindness and tender mercy grant unto us that we, being guided by thy good Spirit, and coming with lowly hearts unto Thee, may know thy truth, feel

thy light, drink of the living water, and eat the bread of heaven, and that, passing through the gate of death, we may enter at last into the life everlasting, through Jesus Christ our Lord.—
AMEN.

LXXVIII.

(Morning, Sept. 10, 1876.)

THAT WE MAY LEARN GOD'S COMMANDMENTS
AND KEEP THEM.

GRANT unto us, Almighty God, so to see the light that Thou hast put within every man—the light that lighteth every man that cometh into the world—that we, searching thereby thy written Word, and thy work in man's story, and learning therefrom thy perpetual determination for righteousness, may conform ourselves unto thy way, keep thy commandments, walk in obedience, live in lowliness, and trust in thy lovingkindness to forgive us our sins, and bring us into the life everlasting. Of thy great mercy hear our supplication, in the name of Jesus Christ our Lord.—AMEN.

LXXIX.

(Evening, Sept. 10, 1876.)

FOR CONFORMITY TO GOD'S WAY.

GRANT unto us, Almighty God, the knowledge of thy way, and the spirit of obedience thereunto, that, being conformed in thought and words unto thy way, the peace of God may rule in our hearts. Help us to cast out all those things which are contrary to the peace of God, or that are not according to thy will, that so ours may be the quiet life of trust, and faith, and obedience, living lowly, longing for thy truth, and walking in the light thereof, that thy blessing may be upon us, and the light of thy countenance our perpetual delight. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LXXX.

(Morning, Sept. 17, 1876.)

FOR TRANQUILLITY AMID TURMOIL.

OLORD GOD, our Governor, we beseech Thee, of thy mercy, that we may have the heavenly vision, and behold things as they seem unto Thee that the turmoil of this world may be seen by us to

be bringing forth the sweet peace of the eternal years, and that in all the troubles and sorrows of our own hearts we may behold good, and so, with quiet mind and inward peace, careless of outward storm, we may do the duty of life which brings to us a quiet heart, ever trusting in Thee. We give Thee thanks for all thy mercy. We beseech thy forgiveness of all our sins. We pray thy guidance in all things, thy presence in the hour of death, thy glory in the life to come. Of thy mercy hear us, through Jesus Christ our Lord.—AMEN.

LXXXI.

(Evening, Sept. 17, 1876.)

THAT WE MAY FRAME OUR LIVES ARIGHT.

ALMIGHTY GOD, who hast inspired the wise to set before us the rules of life and the ground of hope, may we, by due meditation upon their word, come so to understand these things, that, framing our life according to thy most holy Word, the peace of God which passeth all understanding may possess our hearts and minds, through Jesus Christ our Lord.—AMEN.

LXXXII.

(Morning, Sept. 24, 1876.)

THAT ALL THINGS MAY HELP TO MAKE US
WISE.

ALMIGHTY GOD, Lord of that life by which all things live, so make thy will known to us, so make thy Spirit ours, that all words and wisdom, all things that we behold and hear, that sorrow and joy, and life and death, passing in to our knowledge, may become in us wisdom, the true bread by which the true life shall be fostered, that so we, living the life of God in time, may for the years to come live evermore in Thee, through thy merciful providence made known in Jesus Christ our Lord.—AMEN.

LXXXIII.

(Morning, Oct. 15, 1876.)

THAT GOD WOULD TEACH US.

ALMIGHTY GOD, Maker of heaven and earth, Giver of light and life, so teach us those things which belong to the heavenly kingdom, and those duties which are of the earth, that we, stirred by the light and life of the peace of God, may be enabled faithfully to do the things committed to us,

looking ever unto Thee for light and life, that, being lifted above ourselves, the life of God in the soul of man may be ours, and the peace of God, which passeth all understanding, may then keep our hearts and minds, through Jesus Christ our Lord.—AMEN.

LXXXIV.

(Morning, Oct. 29, 1876.)

FOR THE DIVINE LIFE AND HEAVENLY
BREAD.

GRANT unto us, Almighty God, so to seek thy will and thy way in all things that surround us, and so in the history of the past to mark thy doings, ever leading man step by step toward righteousness, justice, and truth, that we, making out this divine order, and conforming ourselves thereunto, may lay hold at last upon the divine life. And grant unto us that bread of which the Master spoke, the bread of God, the heavenly bread of the true life. And may we, much pondering upon his words—telling men that their fathers had eaten manna, and those fathers were dead, but that the bread which he should give them, whosoever should eat thereof should live for ever—may we cry with them, “Evermore give us this

bread!" that we, being fed thereby, may lay hold upon the everlasting life, and enter into the fulness of the promises made to those who by faithful continuance in well-doing seek the life everlasting. Of thy mercy hear us, through Jesus Christ our Lord.—AMEN.

LXXXV.

(Evening, Oct. 29, 1876.)

THAT WE MAY ESTEEM THINGS AS GOD
ESTEEMS THEM.

ALMIGHTY GOD, Giver of that light in which we see light, help us to that inward vision by which all things may look to us as they look to Thee, that so what is fair in thine eyes may be only fair in ours, and that which is of good report unto Thee may be of good report unto us. Let the divine wealth be that for which we strive, the heavenly wisdom that which we most earnestly desire and deeply study, that so, enriched with the riches of God, we may be enabled to give unto others without loss, and behold others win without envy. Evermore give us the bread of the true life, that thus, winning the bread of heaven here, we may be fed by it hereafter, and enter upon the life, the life everlasting. This we do ask, in the name of Jesus Christ our Lord.—AMEN.

LXXXVI.

(Morning, Nov. 5, 1876.)

FOR SPIRITUAL LIFE AND CHILDLIKE TRUST.

WE give Thee thanks, Almighty God, for the bread of the body that perisheth, and we beseech Thee to give us that bread by which man's higher life is fed, by which, over and above the things that are seen, we may have vision of the things that cannot be beholden, and that these greatly increasing in us, may bring us the riches of God—truth, justice, freedom, charity—that we, laying hold of the life that never dies, may thereby be fitted for the troubles and burdens of this life, and look forward with joy to the higher and better life. So may we live in constant childlike trust in Thee, as to believe, though we behold it not, that the end of all things is divine, to catch the music to which this world is set by Thee, and think of that time when the dust and noise of the building shall have ceased for ever and ever, and we rest in God. Lead Thou us from the lower life to the better life, that little things may lose their power to vex us, and in the midst of the troubles of this life, we may have the peace of God that passeth all understanding. Of thy loving-

kindness and tender mercy hear us, through Jesus Christ our Lord.—AMEN.

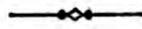
LXXXVII.

(Morning, Nov. 12, 1876.)

FOR THE LIGHT OF GOD'S LOVE.

ALMIGHTY GOD, we beseech Thee of thy lovingkindness and tender mercy to give us that inward light that shall shine in all darkness, in all trouble and vexation of spirit, the light of thy love that lights the lamp of our faith, that keeps bright our hope, that deepens our love, that makes us look beyond the narrow verge of time, and gives us good hope of the eternal life. Grant us the light that knows no shadow, the light that knows no dimming, that at all times turning this light upon the written Word, we, in life, may in thy beauteous works behold something of thy will, and, conforming ourselves thereunto, may have thy life within us, and the peace of God that passeth all understanding shall keep our hearts and minds, through Jesus Christ our Lord.—AMEN.

P R A Y E R S .



I.

(Morning, Jan. 24, 1875.)

“ O Lord, open Thou my lips ; and my mouth shall shew forth thy praise.”—PSALM li. 15.

ALMIGHTY GOD, we beseech Thee to open our lips, that our mouths may show forth thy praise. Open them by thy love, that we may speak. Open them by thy mercy, that we may give thanks unto Thee. Open them by the beauty of holiness, that we may speak the words that are pure and true. Show us thy glory, until we sing thy praise. Show us thy mercy, till we bless thy name. Show us thy wisdom, till we become wise. In the inward parts fill Thou us with peace, that our lips may speak forth pleasantness. In the heart of hearts fill Thou us with righteousness, that our lips may utter lovely words.

Lord God, only out of the heart can the mouth

wisely speak ; and there are days when our hearts are full, not of wisdom, nor of pureness, nor of peace ; then were it better that our lips were closed. Quench Thou the fires that be unholy, and let those only burn that be pure. Forgive us all the foolish words we speak. Cure Thou them by creating in us a right spirit ; and may the lips be lovely in speaking, because the heart is lovely in loving. Thus then open Thou our lips, and our mouths shall show forth thy praise.

Grant unto us, Lord God, if these things seem to us but as sounds that have no meaning, that we may turn to those that are about us, and learn a lesson from them. Who can keep dumb when love is in the heart ? Who can keep silence when the wonders of nature break upon the sight ? Out of the heart the mouth speaketh. So let our constant prayer be, "Open Thou our lips, that our mouths may show forth thy praise." May the words of thy spoken praise quicken the source of praise from which they come, so that the words of the mouth may increase the emotions of the heart ; and thus our showing forth thy praise may make us know Thee better as the object of praise, and serve Thee better as the soul's true King.

So guide, guard, and bless us, that at all times

of our life we may praise Thee. When the days are bright thy praise is easy ; but grant that when the night comes, so chill and dark and lonely, that even then our lips may show forth thy praise. Better the stripes of a friend than the kisses of a deceiver. Better thy severeness than the flatteries of foes. So, when the night is dark, and the weight of the burden is great, help us to sing forth that strange song of praise—"Before I was afflicted I went astray, but now have I kept thy law." "It was good for me that I was afflicted." "For our light afflictions, which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory."

Thus, whether our days be gladsome or the soul be bowed with heaviness, still may we look unto Thee. "Open Thou our lips, that our mouths may show forth thy praise." We would praise Thee in life, in death, and for ever. And that we may do so, may we have our hearts taught, and our lips opened. And may it be ours to have part in the eternal song of thanksgiving. We beseech Thee to hear these our supplications, through Jesus Christ our Lord.—AMEN.

II.

(*Evening, Jan. 24, 1875.*)

“And the fruit of righteousness is sown in peace of them that make peace.”—JAMES iii. 18.

GRANT unto us, by thy good Spirit, O God, that spirit of true wisdom by which the holy words of holy souls shall sink into our hearts, and we put them forth into action ; that we may know them to be true, in that they bear the fruits of righteousness. May the words of thy wise apostle be clear to us, that the fruits of righteousness are sown in peace to them that make peace.

Almighty God, there are none can make such peace as Thou. Thine it is to still the storm, thine to quell the earthquake, thine to enter into our hearts and bid the storms of passion cease. Sow in us the peace that passeth understanding, that the fruits of righteousness may come forth. Make us wise to seek after the true peace. And when we hear that “Like as a father pitieth his children, so the Lord pitieth them that fear him,” may we turn to the days of old, and to the pity shown to us by those that loved us ; and remembering their long-suffering and kindness, turn from these sweet memories to Thee, and believe that

those that come to Thee, however sad and broken-hearted, shall have peace. Make peace between us and Thee. Make peace between us and our brother man. Make peace between us and thy wondrous laws. Make peace between us and thine awful way ; that hating not our brother, but loving him truly, and kicking against none of the laws of life, the peace of God may be ours. In that sweet soil of peace may we sow the works of righteousness, that they may come forth in blessing to us and to others.

And when Thou hast made peace with us, help us to make our peace with Thee, to make peace with man, peace with the conscience, peace with life, and peace with death ; until at last, knowing that with cold and hunger, pressure and terror, disease and death, we may be at peace,—knowing all these things, may the peace of God work out for us true courage and true meekness, the gift and grace of God.

So, Lord God, all through the troublous days of life, all through the fading hours of death, when the sun goes down in the west, then let the sweet peace of the Comforter be ours. Show to us that peace is needful ; therefore, Lord God, help us to look toward thee, toward man, toward life and

toward death, as friendly to us. Make us wise to know that the things that are hostile are made so by ourselves, that our own passions are our saddest foes. Help us to make peace with these ; then shall we sow righteousness. Help us to sow the works of righteousness, that we may have the fruits of eternal glory, through Jesus Christ our Lord.—AMEN.

III.

(*Morning, Jan. 31, 1875.*)

“He will fulfil the desire of them that fear Him.”—

PSALM cxlv. 19.

SWEET and pleasant, Almighty God, it is to hear that Thou wilt fulfil all our desires. And yet we tremble that oftentimes our desires are not for Thee to fulfil, and that from Thee we fain would hide them. Nevertheless, tell us the truth. Thou wilt fulfil the desires of *those that fear Thee*. So, Lord God, now we beseech Thee to fulfil the desires of those that fear Thee ! And teach us, Almighty God, to pour out our desires to Thee our Father, our Maker, our Lover, and our Friend.

May we dare to desire all things that are not contrary to thy pure guidance. It is safe to desire to be wise. It is safe to desire to be loving. It is

safe to desire to be charitable. Search Thou us, O God ; and grant unto us wisdom to search our own hearts, to know what our hidden desires are.

Help us to know that others can tell our desires by watching that which moves us most. But Thou knowest us altogether, and art acquainted with all our thoughts. If we find that the fame of the world is more desired by us than unbroken honour, have mercy upon us. If we find that the praise of man is sweeter than the approval of conscience, have mercy. If this world's riches are of greater value to us than the next world's wisdom, have mercy. If we desire more to be great as the world calls greatness, than to be good as God calls goodness, have mercy. If we desire that which, if won, others must lose, have mercy. If at any time we desire mischief and woe to others, have mercy upon us, and let us remember that he that is born of God loveth his brother, and he that loveth not his brother is not born of God. So, help us to search the desires of our spirits, until at last, in the largeness of humanity, we may dare to say unto Thee our desires.

Lord God, if we ask that which is not good for us to win, pity us. And when we ask that which is not of service, deny us. If we ask long life and

length of days, and Thou seest fit to give, hear thou our prayer. We ask not for pain, nor shortness of life, nor poverty; these are not natural things for us to cry for; but about all these things let thy will be done. But wisdom, and courage, and honour, and pureness, and love, and peace, and lifelong charity; a generous spirit; a quiet, patient soul; a liberal heart; a bountiful hand; friends to love us, and that we may love; quiet days, that towards the end of life we may have peace, thy sunshine towards evening, the calm beauty going before the eternal morning,—these things we do desire; but if they may not be for us, thy will be done.

So lead us and guide us, so guard and govern us, that through all the faults and failings of this our poor will, we may hold on, and out, to the last, ne'er losing the highest good; until, passing through the gate of death, we may have an abundant entrance into the land of eternal peace. This we do ask, in the name of Jesus Christ our Lord.
AMEN.

IV.

(*Evening, Feb. 7, 1875.*)

“Who will shew us any good?”—PSALM iv. 6.

ALMIGHTY GOD, who givest food to the hungry, light to those that sit in darkness, and joy to the broken-hearted: Almighty God, who givest bread to those that want,—look upon us when we too cry, “Who can show us any good?” Have mercy upon us when we have gone to false shrines, and have sought for good where good was not, and have come away heart-stricken, hungry, and sad. Teach us for the time to come to seek for good only where it may be found. Show us thy name—“God is good.” Show us how Thou givest of thy good.

Let us search thy works, that in them we may find thy goodness. Teach us thy ways, that we may learn thy righteousness. Let us know thy love, that we may find the good of goods—the true life in God.

Have mercy upon those of us who, having found good, have wandered away from it; who, having known the peace of God, have turned from it, and left the Father’s house to eat of the husks with the swine. Grant unto us speedy restoration

to true reverence and holy living ; that we, coming back through Christ, "the Shepherd and Bishop of our souls," may feed on the bread and drink of the water of life, that we may hunger and thirst no more. Call us home from all our foolish wandering. Call us back from all this strange delusion. Show us the folly of it, as we see it in life, when the child, impatient and rebellious, leaves the father's house and the mother's love, and goes to seek the good to be gotten by doing his own pleasure. Lord God, we thank thee for the bread of sorrow, and the waters of bitterness. Continue the bitterness, until such time as we shall drink of the One fountain. Give us of the living water, that, drinking of it, we may thirst no more. Teach us the only good—to do thy will. Teach us that the only thing this world cannot take away from us is a pure conscience ; that the only thing we shall never repent of is a merciful deed ; that there is no thorn in the pillow through right-doing.

Let all these things oftentimes come back upon us, until we cease all foolish ways, and come back and abide under the shadow of thy wings, in safety and in peace. And if, Lord God, our wandering be long ; if we should have to say, "These forty

years hast Thou borne with us,"—still bring us back; thy mercy is greater than our sin. Only this much grant for all of us:—before the sun goes down in the west, before the light is over, bring us, with full purpose of heart, back to Thee. If it may be, grant that we may "recover strength, before we go hence to be no more;" and that to children's children we may declare thy wondrous love.

So, Lord God, of thy great mercy, give us the bread of heaven, that we may hunger no more. Give us the goods of God, that we may never be poor. Give us the wealth of heaven, that when there, heart and treasure may come together, never to be parted more, in the long years of the eternal life, and the blessedness of the divine peace. Hear us of thy mercy, through Jesus Christ our Lord. AMEN.

V.

(Morning, Feb. 14, 1875.)

"The Lord will perfect that which concerneth me."—
PSALM cxxxviii. 8.

WE beseech Thee, Almighty God, to perfect that which concerneth us. Perfect in us the knowledge of thy will. Perfect in us the love

of thy will. Perfect in us the doing of thy will. Look upon us in mercy, for we be imperfect. Help us by thy love, that we may become strong. Help us by thy constancy, that we may go on, even to the end. Forgive the imperfection caused by evil-doing. Blot out the imperfectness caused by sinfulness. O'ercome the imperfectness born of our nature. What evil hath wrought in us, do thou heal and cure. What by nature we cannot do,—if possible, by thy grace, help us to perform ; so that, all our lives long, every day we may grow in knowledge, in wisdom, in pureness, and in the truth of God.

And perfect, Almighty God, in us those conquests and victories for which we long. Help us in those battles so often fought, so oft renewed, and yet not wholly won. Grant us that self-guard by which the tongue may be ordered and the heart kept clean. Give us the victory of the spirit over the body, of eternal charities over fleeting, fading loves. Give us the heavenly wealth, the eternal riches, that we may not lose ourselves in lower things and come imperfect before Thee. We beseech Thee to give the victory to our highest nature over all our nature. Let reason and judgment reign supreme, that we

may walk as those to whom Thou hast given heavenly faculties and spiritual gifts; that our eyes may see before us, that we may know what is coming, and prepare therefor. In all passion of love, in all depth of emotion, in all strength of feeling, let our guidance still be in the thought. Touch Thou our thoughts, that they may be thine, and therefore noble; that so we may walk wisely, and follow the higher life, and look for nobler issues, for the heavenly wealth, and the treasured love; that so, though slowly, we may come out of our imperfectness and impureness, and walk in the light of the sons of God.

And then, when thine image is clear within us, when our work is over, and the sweet evening bell shall toll us out of mortal life, then perfect in us that heavenly life of which the highest earthly life is but the shadow, that life in which we shall no longer cry, "Perfect in us that which concerneth us;" but, set in the light of thy countenance, shall evermore pass on, from stage to stage, from height to height, from joy to joy, until we know the perfect God. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

VI.

(*Evening, Feb. 14, 1875.*)

“My soul waiteth for the Lord more than they that watch for the morning.”—PSALM cxxx. 6.

ALMIGHTY GOD, we have known what it is to watch for the morning. When the night has been dark, and the way drear, and the hours long, and the journey weary, and the harbour of refuge afar off, we have watched for the morning. In the weary hours of want and sickness, we have watched for the morning. And when we have stood by the bed of those who were passing away from this world, and have beheld beauty going, and the warmth of life taking flight, and have watched the breath so hard to breathe, the life so hard to drag on, then we have watched for the morning. And in days that were dark, when the heart grew hard and cold, and friends have been few, and the means small, and life has been burdensome, and our cares many, we have watched for the morning—for the morning that might bring light and help, for the morning that at last should bring the sweet light of God.

And now, Lord God, we would say, as did thy child of old, “We have watched for the Lord; yea, more than they that watch for the morning.”

Teach us how needed it is, for us to watch for Thee. In the dark days of sin, when we know what is good, and cannot turn to it with a full, loving heart ; when conscience is quiet ; when hope is faint ; when faith is feeble, and love is low ; then we have good need to watch for Thee. For should we see Thee, penitence may come ; should we behold Thee, forgiveness is ours ; if we see Thee, we shall see the Father's house, and from thy countenance shall come light to lead thy prodigal children home.

When the troubles of our life be many, and the cares of this weary world bow us down, and "the burden of unintelligible things" is too much for us, and our courage is spent, and our strength is small, then we have need to watch for Thee. Come, Lord God, to those that watch for Thee, to those that wait for Thee, touching all evil things with the finger of thy benediction. Help us to learn the great truth that all things are in Thee ; that sorrow is of God ; that suffering is from the Father ; that pain is given by Thee ; that so, watching for Thee, we may behold the clouds pass away from the soul, and life again become full of truth and light.

And when the shadows of death begin to creep upon us, and decay comes, and we feel that we

are not as we were ; when the chills of death come creeping up, and we know that the pomp and glory of this world is over for us ; and the hour shall come when we know we shall see the sun for the last time, and behold this bright world no more ; O Lord God, then make us wise to watch for thy coming ; then come to us, speaking through thy Son, whispering to us in the words of Christ, " I am the resurrection and the life ; " that so, from out the darkness, we may behold the Sun of Righteousness arise, with healing on his wings. In whatsoever state we watch for Thee, let us know that none in faithfulness e'er waited, none in hopefulness e'er watched, but the light of God did break forth, and joy came, and there was brightness in the morning. In life and in death, after life and after death, may we thy lowly watchers find thy glory ! This we do ask, in the name of Jesus Christ our Lord.—AMEN.

VII.

(Good Friday Morning, March 26, 1875.)

CHRIST'S CROSS AND PASSION.

ALMIGHTY GOD, whose Spirit lives in written words, and dwells in the hearts of men, who in things old dost live, and in things new art

present,—let the darkest, saddest hour in man's sad story so move our hearts, that although we may not do as some do—count the sufferings of thy Son *needful* before Thou canst love us—yet sweeter things may be whispered unto us, and holier things taught, than this. Let us learn how holiness brings bitterness, and sweetness of life brings sorrow of soul. And when we do mark what Christ did, let it teach us of the abiding love of God.

Give us to understand the spiritual meaning of those words, "Except a man take up his cross, and follow me, he is none of mine." Rather than lean upon the merits of another, let us strive that Christ may so live in us, that humbly we may follow him; not like the man from out the village, who was called upon to bear the Lord's cross, but bearing our own cross, and looking to him who bore that cross, we may be upheld; or, if we faint and fall as he did, let us at last have faith and trust to win the victory; and though oftentimes we cry, "If possible, let this cup pass from me," yet let our last triumphant speech be this, "Not my will, but thine, be done."

Almighty God, Lover of man, Tender Father, Faithful Friend! when Thou lookest upon us in

our evil days, in our sad and stricken hours ; when Thou hearest the words of fretfulness, the curses that go out in the earth,—have pity upon us. What are we but children, fretful children, tossed by “life’s fitful fever” to and fro? restless, without the vinegar, without the gall!

Beneath this fitful restlessness of ours, see the spirit of obedience we fain would have. Help us when we go to the garden in the dark night, and the cup is there, and the cup is bitter ; help us, though we say “Let this cup pass from me,” to *try* to say “Nevertheless not my will, but thine, be done.” Then let the heavenly comforters come, and the spirit of joy be ours, and the earth be gladsome, and the heavens shine, the night lose its dimness, and the grave part with its gloom—for no rolling stone shall keep us there.

So, having submitted our will to the will of God, in utter trust, in utter reliance upon Thee, may we throw away our righteousness and grave-clothes, and looking unto Thee, cry, “Thy will be done.” Let thy love be victorious. Be to us all in all. Love us for ever. Let us live in thy love, and know the ceaseless joy of endless communion with Thee. Hear us of thy mercy, through Jesus Christ our Lord. AMEN.

VIII.

(Morning, April 4, 1875.)

“The sting of death is sin. . . . But thanks be to God, which giveth us the victory.”—I COR. xv. 56.

ALMIGHTY GOD, who hath taught us in many ways and painful fashions that into the sharp things of life we ourselves too often put the sharpness, and into the gloomy things of life we ourselves put the shadow,—so teach us what is meant by the sting of death being sin, that we may draw near to Thee in lowliness and penitence, beseeching Thee of thy mercy to for ever take that sting away.

Lord God, if “conscience doth make us cowards,” and we “look fearfully for judgment,” because, where there might have been fruitfulness we can show nothing but dead leaves, have mercy. Help us all so to live that when the time of death shall come to us we may look upon it simply as going to rest when the day’s work is done, leaving the house when the time is come for giving up our trust; that when the Master calls we may go home from the vineyard with a good hope, that when the eyes are weary we may turn to God, and when the heart fails from man we may shut our eyes, that

our spiritual eyes may see more clearly ; leaving that which is visible, to know that which is invisible and eternal ; passing from the frail tent that has grown so ragged, to enter into the house not made with hands.

Yet to most of us there is a sting in death. Grant that thy sweet mercy, "dropping" upon us like "gentle dew," may wash away the stain, and so take out the sting. We long not for death with passion ; but life and death both are thine. Help us to remind one another that both in life and in death we are in Thee. We are here of thy will. Thou hast fixed the measure of our days. Teach our hearts so to number them, that we may learn wisdom. Almighty God, before the wound is healed, and comfort comes, take out the sting, and give us in its place the sweet peace of God. Thy mercy can remove the sting, until at last, in place of pain shall come great joy, and we shall be comforted.

Almighty God, who hast set forth by thy Son that the Comforter should come, look upon us in thy pity, that we may know the Comforter indeed, and understand thy Spirit, and be so led and guided by it, that we may ever know the fruits of God. Comfort us when the days are weary and the

shadows grow long, when towards evening we turn our faces to the west, and come near at last to the valley of the shadow of death. Comfort us when those we love are gone on before us ; let us remember that they are on the same great stream of life as we are, though gone to God.

Make it our one desire to follow Thee all the days of our life. Forgive our sins. Shed upon us the light of thy countenance, and give us peace. May we so forsake our evil ways, that our hearts may be made peaceable. And at last grant that all sickness, and weariness, and care, and pain, and poverty, and sin, and death—may be removed, and we win the victory, through our Lord Jesus Christ ; and grant us then thy Comforter, the peace that passeth all understanding. We ask it in Christ's name. AMEN.

IX.

(Evening, April 11, 1875.)

“I have overcome the world.”—JOHN xvi. 33.

TEACH us, Almighty God, by that Spirit of truth which thy Son, going back to Thee, promised to bestow upon all those who kept his commandments and loved him—teach us what it is to overcome the world. We know to our cost

how the world hath overcome us, how the customs of life have overcome us, how all holy purposes, tenderness of spirit, niceness of conscience, delicacy of honour, and enthusiasm for right have been dimmed, and dulled, and spoiled, and killed by the spirit of the world. We know to our cost how selfishness hath taken the place of generousness, and anger of patience. We know that once we were better than we are; that in childhood, though we knew not so much, yet we had more of the spirit of sweetness than now we have. We know how the world hath overcome us, how its baubles have seemed glorious. The pomps and vanities of this world,—some of us know them well. We look back to the time when they had little power to tempt or please, but now they glitter with a glory too glorious, and shine with a brightness all too bright.

We know how passion is oftentimes divorced from true love, how meanness takes the place of honour, and coldness takes the place of generous warmth. All these things every soul of us must confess. What can we do but humbly confess that the world hath overcome us? And having confessed that, what can we do but renew our faith in him who overcame the world—who saw the kingdoms

of this world spread abroad in splendour before him, who knew the temptations, and listened to the eloquence of the world, and saw its pomps, and knew its vanities, and rejected them all ; to whom the people offered kingship, and he would not ; to whom they offered the palm-branch, and he would not ; to whom they cried " Hosanna ! " and he would not ; to whom they crowded with praises, and he would not ; yet who at last came to the crown—the crown of thorns ! who held the sceptre—the mocking reed ! who drank the cup—vinegar mingled with gall ! who overcame the world !

What can we poor weaklings do but beseech Thee that his Comforter may be ours, his truth ours ? that so we, slowly, but (grant that it may be !) *surely*, may overcome the world, its allurements and fashion, its fascination and its glory. Thou knowest better than we do how these things lead us astray. There is an "apple" always before all men, for which they sin. There is a glory that is false, and that leads astray. There is a pleasure that in the end is bitter, that seemeth at the time so lovely sweet.

Look upon us in mercy. Thou knowest our frame ; Thou rememberest that we are dust. And for the time to come of our lives give us the spirit

of him who overcame the world ; that when pain thrusts itself upon us, and would make us doubt, we may trample upon it ; that when pleasure would beckon us, we may turn from her pleasant beckoning to hear the stern cold voice of duty, that it may win us by its sweeter, sadder tone.

Grant that we may win this battle, and at last, through Him that dwelleth in us, gain the victory ; and using this world as not abusing it, pass through it, not tarrying in it as the home of our love, but passing on as pilgrims and strangers, until such time as thy voice shall sound, bidding us come to Thee ; that there, delivered from all the vain show and false allurements of this world ; there, inclosed in thy love ; there, past wounding, because past the battle, we may have the victory even over death, through him that hath loved us. Hear us of thy great mercy, through Jesus Christ our Lord.—AMEN.

X.

(Evening, April 18, 1875.)

“ My meditation of Him shall be sweet.”—PSALM civ. 34.

GRANT unto us, Almighty God, that our meditation may be sweet. Make us wise to know the joys of meditation ; to sit apart for a time from the world’s work, and ponder upon

those things that "make for righteousness" and truth; to think of Thee, and whether we "come from Thee and go to Thee;" to go over again the words of mercy spoken by the Lord, and the words of wisdom and truth spoken by holy souls. To turn these things round and round; to shed light upon all work, and care, and hope, and fear, until they become bright—to think of Thee till faith is deepened, and hope made bright, and trust made strong.

To meditate of Thee also, thinking of the way in which we have been guided and led in life, of the strange paths we have made for ourselves, of the unexpected things that have come to us, of the things that we have sought but never reached, and of the things unsought-after that have come. To meditate upon life's shortness, its joy and sorrow.

Then, Lord God, grant that, meditating upon these things, and our sins to boot, we, knowing thy long-suffering and great patience, may find our meditation to be sweet. And when foolish things have bowed us down, and evil things have made us sad, and the soul of us is ashamed, and we scarce dare to meet the face of man lest those who know us should read our heart's sad secret;

when the very glory of the earth is to us tedious, because the glory of the soul is gone ; then, even then, O Lord most merciful, may our meditation be sweet—of a God that knoweth all, considereth all, judgeth all, and hath mercy ; of a Father that can be strict, and give consequence for cause, and let the law do its work, but will heal the soul, and bring the poor prodigal home.

And in time of all darkness let our meditation be sweet. In the darkness of death, whether it fall upon those we love, or whether we find its chill shadow upon ourselves ; when the world to come is dim, and this world is becoming dim too, then let our meditation be sweet. And when doubts arise in our hearts, knowing not whither we go, or how, and none coming back to tell us anything of that dim world beyond ; then let us hear the Master say, “I will that where I am, ye shall be also,” and “I go to my Father,—to my Father and your Father.” So, may our meditations be sweet.

Lord, make us wise, that in joy or sorrow, in life and in death, our meditation may be ever sweet. Guide and guard us, lead and restrain us all through this our mortal life. Be close by in the hour of death, and receive us at last to the house of many mansions, through Jesus Christ our Lord.—AMEN.

XI.

(Morning, April 25, 1875.)

“Who remembered us in our low estate : for his mercy endureth for ever.”—PSALM cxxxvi. 23.

ALMIGHTY GOD, we do well to think that thy mercy endureth for ever ; to count the length of our days, and the multitude of thy mercies ; the largeness of our pleasures, and the greatness of thy love ; and as we count them still break forth in the song—“The mercy of the Lord endureth for ever.” Out of thy mercy comes all our hope, as hath been all our joy. We beseech Thee, Almighty God, that all our lives this strain may haunt us—“The mercy of the Lord endureth for ever.” For every one of those sweetnesses that grow out of thy endurance, we bless Thee.

David said, thinking of thine ancient people, “Thou hast remembered us in our low estate.” And we say, thinking of ourselves and our own history, “Thou hast remembered us in our low estate.” We know of ourselves and of one another how oft man forgets man in his low estate. The wounded beast may go hide in solitude, the fountain dried is soon forgotten, and summer friends fall off before the winter blast. Man’s low estate

too often means hermitage. But Thou hast remembered us in our low estate, for thy mercy endureth for ever.

We forget when man cannot give, and forsake when bounty falls off; but thy mercy endureth for ever. So, we beseech Thee, that in all the low estate of our lives, when we have little and can give little, that of thy great mercy we may be remembered of Thee. Thy giving leads to no low estate with Thee. Thou art ever-blessed, ever bountiful, always rich in mercy. We cry unto Thee in our low estate. Grant to us such good deliverance from any low estate into which we may have fallen as shall seem to Thee best.

In the low estate of feebleness and coldness of heart, when there are no fruits and few flowers, when life seems barren because *we* have become so, let thy great Spirit uphold and comfort us. This, and all other things, we do ask in the name of Jesus Christ our Lord.—AMEN.

XII.

(*Morning, May 2, 1875.*)

“Lord, be Thou my Helper.”—PSALM xxx. 10.

ALMIGHTY GOD, a wise child of thine did say that man at his best estate was altogether vanity: our life is so short, the show so fleeting, and our glory passing out of sight. At our best estate we are subject to strange change. And if at our *best* estate we are but vanity, what are we at our *lower* estate? What can we do but lift unto Thee that prayer, always significant, always desirous, “O Lord, be Thou my Helper”?

In childhood we cried unto thee, “O Lord, be Thou my Helper,” and now in manhood and old age still let us cry unto Thee, “Be Thou my Helper.” In the time of joyfulness help us, that our gladness may not stray from the paths of righteousness. In the time of thanksgiving help us, that we may not seek the altar of a false god. Help us in the time of brightness, that we may remember Thee—that we may know whence comes the shine, that we may know whence comes the glory. Help us in the day of many troubles, that we may be brave under them, and never give way. Help us in that time of renewed weariness, when the clouds come

so soon after the rain ; in the days when the summer brightness goes back again to wintry gloom ; when friends fail, and worst of all, when the heart fails, and all things seem but a vain show ; and life but a market place and vanity fair, where men for things of little worth do sell their souls. In all this strange time of trouble and change, be Thou our Helper.

If our eyes are filled with the dust of life, and our spirits are crushed by its bitternesses and disappointments, be Thou our Helper. And when nothing is left us but as children to put our faith in thy love where we cannot see, be Thou our Helper. Show us the heavenly wisdom of lowliness. Make us wise to ask little, and to want little ; to bear the troubles that are near to us, and leave all else to Thee. So may we leave all things unquestioned, and the pleasures of life all untasted, and long only for sleep.

When amidst the din and noise of this world, may we learn to rest and be quiet. Teach us to rest in the Lord, and wait patiently for him ; to be still and quiet, until such time as the slowness of a quiet faith shall make us strong enough for active duty ; and we arise, and hear the Lord say, " Let us go hence." And may " going hence " be to us

again to do thy work, to take up the things of life without repining, whether we see the issue or not, walking our strange path towards some far-off good.

Help us thus in all times of our lives to have a quiet faith in Thee, resting upon the love of Christ our Lord. So we, having Thee for our Helper, the peace of God which passeth all understanding may keep our hearts and minds, through Jesus Christ our Lord.—AMEN.

XIII.

(Morning, May 16, 1875.)

THE BEAUTY OF SPRING.

“O Lord, in Thee have I trusted: let me never be confounded.”—TE DEUM.

ALMIGHTY GOD, when our trust is in Thee we cannot be confounded. When our trust is broken, vexation and confusion come. Grant unto us this—so to know Thee, that we may trust Thee always, and never be confounded; so to know Thee, that when the dark things of life come, our trust may be unbroken that in the thickest things of night Thou art wiser and lovest much. And when the calamities of life come, and things that seemed fair turn out so evilly, then help us to

look unto Thee, and make us to pass through the dark things of life with perfect trust.

Grant that the sweet days and gladsome times may all make us trust in Thee. In the days when the heart is barren and dry, and we are bowed down by the cares and many troubles of this our life, and beauty has departed ; when it is hard to believe in happier times, in holier things, a sweeter life, a heavenly land,—then Thou comest Almighty, and shinest upon the earth, and bringest forth such surpassing gladness, such marvellous beauty, that we lift up ourselves, and hope goes forward to better days. So, out of our hearts we give Thee thanks for these fair days that at last have come ; and we mourn that when the days were dark and dreary we have spoken complainingly, remembering not that in the cold womb of winter the gladsome child of spring was being carried.

Almighty God, we give Thee thanks for the beauty around us ; for the birds that have come back from distant lands, and for those who ne'er leave this land of their love. And we give Thee thanks, not for their beauty only, but for their sweet ministering ; coming to us and giving us a renewal of hope and gladsomeness of heart.

Lord God, it is this exceeding fairness that we

must at times set off against our exceeding foolishness and foulness, when we see nature so rich and man so poor, and see wherein we have made a mistake in what was true poverty, and what was true riches. We mourn not that the ambition of the world is dying down, that its pomp and glory is so poor to us. The lowly things of nature are sweeter to us now than ever they were, and the pompous things of life are but weeds now.

Minister to us by the comforting Spirit of God. Thy Spirit is one, but it hath many manifestations. In man there are strange powers of joy and sorrow—so much of the lower life, so much of the higher. Give us these gifts of the Spirit, constant, unailing, giving hope of a joy of which this fair day is but a beam, sent forward as a messenger to prepare the way for a better life.

But though nature is glad, and we are joyous, some are sad ; some are very near to death. Send thy comforting Spirit to them. Look upon those who look not out upon this glad day, but upon the darkened chamber of sickness and of death. And look upon those whose memories go back to other times, to whom the spring flowers and the sweet days of summer are linked for ever to loss and death. Comfort these thy sad children. Let them

have thy hidden joy. We bless Thee for the oil of gladness shed upon nature. Lord, Thou hast sweeter oil, and more precious, to give to the contrite spirit and the broken heart. Let it be ours.

Grant that all the days of this our life, whether spent with those we love, or in loneliness and gloom, our lonely spirits may have the goodly company of God our Father, Christ our Saviour, and the sweet Spirit, the Comforter ; for with them none can be utterly lonely. Of thy mercy hear us, through Jesus Christ our Lord.—AMEN.

XIV.

(Evening, May 16, 1875.)

“The entrance of thy word giveth light ; it giveth understanding unto the simple.”—PSALM cxix. 130.

ALMIGHTY GOD, make us to see the pureness of thy commands, in order that our eyes may be enlightened. Cause us to remember that the heaven of purity, except we keep thy pure commandments, enlighteneth not the eyes, but darkeneth the conscience, and boweth down the heart. Give us wisdom, that, seeing pureness, we may love it, and loving it, live by it ; that we may also by it be enlightened.

When we behold thy commandment, may the heart leap up to the keeping of it, the conscience answer to its beauty, and the eye grow bright by the practice of beholding it. May we know thy word, and what is thy word; discern the spirits, and know the things that are fleeting from those that are eternal; behold the many things that pass away as a cloud passeth, and know the perfect dayspring when it comes.

Give us the Spirit that belongs to us all by our need, that is needed by our want, that is wanted by our woe; for whatsoever our fathers had, we have their sorrows and their sins. We too are heavy burdened. We too mourn for the Comforter. The Comforter, that was needed for them, is needed for us, sad and sinful souls, longing for the pureness of thy commands, that we may have the true enlightenment of the eyes. So, Lord God, grant that we may enter into this glorious heritage.

Thy servant of old, so eminently endowed with wisdom and learning, knowledge and might, nevertheless set before us all a "more excellent way;" a way in which the humble can walk, a way in which the lowly can live, a way in which the feeble can flourish—the way of charity. Help us

to walk therein ; that way in which the babe can live ; that way in which the suckling can thrive ; that way in which the strong *must* live—the way of God.

When faith is feeble and hope is dim, nevertheless let charity be bright ; and may its brightness now give promise of what shall be hereafter. And when the world to come seems to us for a moment dim, and there is no light in the heavens, no golden glory in the west, and we fear that our sun will go down in grayness and gloom, then let a charitable heart and a trusting spirit be given to us, the light that shineth in the darkness, the Holy Comforter promised to us by our Lord Jesus Christ ; and may it abide with us for ever. These things we do ask in Christ's name.—AMEN.

XV.

(*Morning, May 30, 1875.*)

“ O magnify the Lord with me.”—PSALM xxxiv. 3.

“ We magnify Thee.”—SACRED ANTHEM.

“ **W**E magnify Thee, O God !” How strange the word doth sound ! Can man greatness God ? Can the words of man proclaim thy glory ? Can we add aught to thy light that can reach thy throne, and shed glory upon Thee, who art ever-

blessed? And yet we magnify Thee. For to us it is greatness that Thou shouldst be great; to us it is health that Thou shouldst be mighty; to us it is might that Thou shouldst be strong; to us it is peace that Thou shouldst be great. Great in forgiveness, long-suffering, and patience; bountiful in blessing and in love. So we magnify Thee; not that Thou receivest aught from us, or canst receive; but it is good to proclaim thy greatness, and that our mouths be filled with thy praise.

It greatens us to sing thy praises; it strengthens us to know thy strength. So, Lord God, as loving children delight to speak the praises of their father, and as those who love one another are ever glad to hear the praises of those they love; as the little child marches with the greatness of a man when he hears the command of the father; as the creatures beneath us are uplifted by their communion with us; so we grow great in thy greatness, brave in thy valour, beautiful in thy comeliness, marching beneath thy commanding voice. Pour upon us something of the greatness of God. Let the beauty of holiness be upon us, that we may rise above the dust of earthly things, and see the heavenly city, and borrow of the greatness that one day shall be

ours; that we poor children may at times be grieved by the sight of the heavenly crown, and behold the ring that marries the soul in holy espousal unto the Holy Ghost; that we, burdened with the cares and sins of this our mortal state—we, catching the sound of the heavenly music, may for a time have our feet lightened, and our hearts made glad.

Thinking of the dead, may we think of them as not partaking of corruption—for Thou hast said Thou wilt not suffer thine holy ones to see corruption—but may we behold them as in heaven, glorified and pure, with the stain of earth removed and the burden of the flesh all gone, and hear their plaintive cry, “How long, O Lord, how long?” O Lord, we would go forward in longing to that time when we shall join in that great sweet song of self-denial, “Not unto us, O Lord, not unto us, but unto thy name be glory and majesty, honour and power, both now and for ever.”

Give us this day of thy brightness. Shed upon us the light of thy joy. Pity us and uplift us, that so, for a little while, though it should be but a short gleam of glory, we may enter into the lost paradise, and behold the rays of the heavenly love,

and the blooms of the eternal city, and have a foretaste of the spiritual life ; that when the bell shall ring again for daily work, and the dust is raised again by this busy-footed working world, we, strengthened by this draught of joy, may go down again to do the work to which we are called, looking unto Thee, and hoping, not of our merit, but of thy mercy, to hear the word which shall lift up our bowed heads for ever and for ever, "Thou hast been faithful in a few things ; enter thou into the joy of thy Lord." Of thy mercy hear Thou our supplications, through Jesus Christ our Lord.—AMEN.

XVI.

(*Evening, May 30, 1875.*)

"Every day will I bless Thee."—PSALM cxlv. 2.

ALMIGHTY GOD, ever merciful, hear our confession that it is easy for us to praise Thee, it is easy for us to call Thee blessed, and yet not easy to bless Thee "*every day.*" In the happy hours, in the bright times, in the gladsome days, in the sweet nights, we can bless Thee ; but *every day*, when the days are dark, and the heart is weary, and the nights are long, and the darkness

dreary, can we then praise Thee and bless Thee, O Lord? And yet, such is thy bounty, such is thy wisdom, such thy graciousness, that did we know Thee well and truly, and love Thee passionately and wisely, *every day* could we bless Thee.

Now we beseech Thee that Thou wouldst enable us to bless Thee every day ; in the days of summer, when the soul is glad ; in the days of autumn, when the harvest is bountiful ; in the days of spring-time, when thy promises are many ; and in the time of winter, when the days are short and dark and dreary. In the days of life, all seems beautiful ; but, Lord God, help us in the day of death, in the dark hours of trouble ; in the days of faithlessness, of faintness and of feebleness, help us to bless Thee. We bless Thee when thy kiss of love is upon us ; help us to bless Thee when thy holy love is hard upon us, to bless Thee in the hour of chastisement, when pain is sharp and the soul is sad. And in the day of loss,—when that day comes, as it hath come to some of us, before the evening closes let that sweetest utterance of wise patience and bowing down be ours, “The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord.” In the day of riches

and in the day of want, in the day of love and in the day of loneliness, in the day of brightness and in the night of darkness, in the summer of prosperity and in the drear winter of poverty, "*every day*," would that we could say, "I will bless Thee."

Lord God, our purpose is ever to bless Thee ; but like the opening flower, when the sharp wind comes, and the all too cruel frost, we faint and droop. We would bless Thee : then help us, for we are weak ; bear with us, for we are feeble ; love us, for we mean well ; our will is weak, our purpose oftentimes ends in folly, our hope is but scant, our faith is feeble. Have mercy.

We know that Thou art merciful when we find that *every day* we can bless Thee. So lead and guide, so guard and govern us, that in every day of our life we may be as willing to bless Thee as Thou art to bless us. And grant that nothing that may happen to us may pass until we have seen its blessing. Let us wrestle with Thee, and ne'er let Thee go, until the changed name, the altered nature, the redeemed soul, the re-born heart, the uplifted faith and glorious hope shall be ours, and we shall pass away from our wrestling "sons of God," and shall pass through the valley of the shadow of death, thy rod and thy staff supporting

us ; and cross the narrow river, and enter the Holy City.

So, let us abide in hope until the weary days of faith be done, and hope itself at last shall be given up, and we enter into the fulness of the love divine. We need no other grace, we ask no other bounty but this—that the divine charity be in us for evermore. Of thy mercy hear Thou our supplication, we beseech Thee, through Jesus Christ our Lord.—AMEN.

XVII.

(Morning, June 6, 1875.)

“I beseech Thee, shew me thy glory.”—EXOD. xxxiii. 18.

AS did thy great child of old, so, Lord, do we cry, “Show us thy glory.” Show us thy glory as alone we can behold it ; not in thyself, but in thy garments, and in the very fringes thereof ; in the chambers of which Thou didst lay the beams upon the waters, in this mighty world of glory and beauty ; in the story of man and his fallen judgment ; wheresoever the eye can behold or the heart dwell upon, or the mind ponder, there may we see traces of God.

Pity and pardon any of us who be so blinded by the gluttony of life, or by meanness of thought,

that ne'er rising above our own small feelings, we behold not thine eminent glory. Grant that the sun and the moon and the stars may not praise Thee, and we be dumb. Nor may the little things of life be hidden from us. Teach us their hidden beauty. Let not this world be to us some poor prison-house; but may it be to us as it is to Thee—the fulness of thy riches; the garment of thy greatness; the revelation of thy mercy, thy work, thy skill; that which Thou hast commanded, that which Thou hast wrought. So, oftentimes delivered from the burden of petty cares, and ceasing to hear the murmur of foolish tongues; going forth from the din of the great city, may we at times be alone with that which Thou hast made, if haply in the silence and in the cool of the evening we may hear the voice of God within us, and from these thy creatures hear the voice of their Lord, and come near to Thee.

We have sung that Thou art nigh unto all them that call upon Thee in truth. Lord God, we have called for earthly aid ere now, and it hath not come; we have called upon earthly oracles, but they have been dumb; we have trusted in earthly friends, but they have been false; we have trusted in earthly lovers, but their love has been like a

summer cloud, soon past. So teach us that *Thou* art nigh to all them that call upon Thee in truth; to the lowliest, to the littlest, to the saddest, to the wofullest.

Teach us how our calling upon Thee brings Thee nigh. Teach us that Thou art *ever* nigh, but that Thou never forcest thyself upon any. Thou standest at the door; let us call upon Thee, and Thou wilt come in. Teach us the words of old, "Behold, I stand at the door, and knock: if any man will open unto me, I will enter." Come in, O God! Knock at the door, O Christ. We open! Be nigh unto us, we call upon Thee. We call for thy pity, thy gentleness, thy love. We cry for God's forgiveness. We cry for God's strength. We cry for the light that shall brighten death; for the light that shall show us heaven; for the light that brings content; for the light that sheds peace upon the heart.

Now then, O Lord, we call upon Thee; and we call upon Thee in the truth of want and weakness. Lord God, come nigh; and, being nigh, abide with us, especially with those of us to whom the day is far spent. Be with us even to the end, and afterwards receive us to thyself, through Jesus Christ our Lord.—AMEN.

XVIII.

(Evening, June 6, 1875.)

“O taste and see that the Lord is good.”—PSALM xxxiv. 8.

GOD of all grace, grant us thy grace, that we may be wise enough to hear the call of thy servant of old, “O taste and see that the Lord is good.” And grant to us in obeying this call that we may be wise enough to think of the days that are past, and of the years that are gone to Thee. Looking back upon them may we see that God is good, in that peace hath only come to us when we have been obedient, merciful, loving-kindly, pure. Let us call to mind how little evil there had been in our lives, had there been no evil in our hearts; how little the storm could have hurt us, had we been truly builded in the eternal rock.

When, as time past comes back to memory, sorrows also will come back, let us think how few were caused by righteousness, how most of them were brought about by sin. May we see that all things conspire against evil, and all things work together with good for good; that a soft answer hath turned away much wrath. Let us

call to mind how often the heart has been troubled by its own desires, and the soul saddened by its own sins. Let us remember that it was in the far country we were most wretched, and that when most at home with God we were most blessed. Then may we taste and see that the Lord is good.

Make us wise, thinking of these bitter things, to turn for the time to come to that which is of good report with God and man. So may we find that little evil comes to those who do little evil. And even if evil comes, the soul that is pure shall bear the storms of life in quiet calm. And when we think of that day so near to some of us, so far from others, but so certain to all, the day of death, may we ponder upon the words of thy great servant of old, "The sting of death is sin;" and, beseeching Thee of thy mercy to deliver us from sin, may we go forward to death without fear; for where there is no stain, there will be no wound; and where there is no fear, there will be perfect peace.

So may the evil days bring for us good hours, and the dark times that are past cause us to love light with a passion, and the evils that we have brought upon ourselves make us watchful, that

thus we may taste and see that God is good. Let us call to mind the joyous times and the best times of our lives, bearing witness of the truth of our lives. And let us call to mind the foolish things that we have done, and the evil things that we have suffered therefrom. Let us think of the hours of judgment, and of the hours of doom ; of the days of misery, and of the times of doubt ; of the days of unfaithfulness, and of the darkneses of night. Then, all these things bearing witness, may we know that God is with the righteous, and that thine awful power is ever on the side of those that live humbly and charitably, walk lowly, love Thee, love man, hate evil, and keep to what is good.

Thus, then, may we, knowing Thou art good, lighten ourselves by constant obedience unto Thee, that so, being guided by Thee upon earth, we may know thy glory in the heavens. Hear us of thy mercy, through Jesus Christ our Lord.—
AMEN.

XIX.

(*Morning, June 13, 1875.*)

“The Lord is my Shepherd ; I shall not want.”—

PSALM xxiii. 1.

WE give Thee thanks, Almighty God, that lowly souls and holy souls, in all the days of man's sad story, have sought after the living God, and have found Him. We give Thee thanks that their words are as true to us, in the spirit of their words, as when first they poured them forth. So we too cry, “The Lord is my Shepherd ;” and grant that from that we may be enabled alway to say, “I shall not want.”

Now we beseech Thee, Almighty God, that thy goodness and mercy may follow us all the days of our life ; thy goodness, that we may reach Thee at last ; thy mercy, that should we stumble, it may, as one that watches the tottering steps of childhood, follow us to our saving. The best men stumble, the saintliest have their times of falling ; and what shall *we* say, who touch the saint so seldom, who reach to righteousness so rarely ? Let thy mercy keep close to us, for we want it. Let thy mercy ne'er desert us, for we dare not say we need its services no more. Let it follow us to the banks

of the narrow river ; then, in the bright house of the many mansions, this great service shall be needed no more for ever. But whilst we walk the stony ways of life, this must be our prayer, "Let thy goodness and mercy follow me all the days of my life."

So beset, guided and guarded, we shall do well and pass through the troubles and trials of this our life, and come at last to the land of heavenly rest. We beseech Thee, Almighty God, of thy mercy, that we may know the Comforter, even the sweet Spirit of God that is hidden in the things of his hand and Word. Teach us the spirit that lurks in thy works, that will be searched for and asked of, and brought home, and entreated, as a heavenly guest. Teach us that the spirit of God is in the woods and forests, and in the cities of men ; that it lurks in the home of love, waits in the bright eyes of the child, looks out in the pitifulness of old age, dwells in the frost and cold, in the fierce storms and gentle showers : and in the thunder and lightning fulfilling thy word, there is the spirit of God.

Sometimes, Lord God, we need the spirit of fire, to arouse, to awake, to burn, to consume ; at other times we need the spirit of pity, to look upon us,

to mourn for us, to touch us with tenderness till we are tender, to weep for us till we weep the soul-saving tears of repentance. We need thy spirit in life ; and when death comes, and the time gone by seems more fair than any time to come, and the soul is weary with thinking of days and friends gone by, then grant us the spirit of God—that spirit that can touch the grave till it grows into brightness ; that spirit which, taking the sting out of death, makes us willing to enter through it into life.

Teach us how to find thy spirit ; not in many words, nor in the vain voice of multitudes, but in lovingness and lowliness. Teach us to wait and watch like those goodly souls whose lamps were burning, and whose oil was ready ; for to such the Heavenly Bridegroom comes, for them the heavenly banquet is prepared. Teach us they find God's spirit who seek it in lovingness and holiness.

Teach us these things ; give us the Holy Spirit, the Comforter ; and then afterward, when we have received the end of all things, the death of the things that now be, grant that we may have an abundant entrance into the life eternal, through Jesus Christ our Lord.--AMEN.

XX.

(*Evening, June 13, 1875.*)

“Forgive, and ye shall be forgiven.”—LUKE vi. 37.

“If ye forgive not men their trespasses, neither will your Father forgive your trespasses.”—MATT. vi. 15.

WE give Thee thanks, Almighty God, that that which is most needed, most Thou givest, and that which is easiest to give Thou countest the sweetest gift. We need thy charity, that Thou shouldst look upon us with lovingkindness, and forgive us, and be merciful to us, and pity us. We need charity one to another, that those things in others that provoke us easily we may forgive. Grant us true humility, that, remembering our own sins, our sins of omission and our sins of commission, we may be merciful to others, slow to judge, quick to forgive, ready to cover with a large mantle of charity the faults and failings of all. Help us to conquer within us all anger and pride, that so, though not blessed, we may still give blessing ; returning not evil for evil, but rather good. And when the natural man revolts against this strange-seeming teaching of the Lord, then grant us to watch the life of the Lord Jesus, and see how patiently he bore the insults of men, and

how from the fulness of his love these things became possible to him.

Almighty God, lead us by thy lovingkindness till we are filled with lovingkindness. Grant us thy mercy till we be merciful. Make us merciful that we may win thy mercy. Let us hear the awful words of the Master Christ, "If ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses." Teach us how forgiveness hangs upon forgiveness, how mercy answers to mercy, how judgment follows judgment. "Judge not, that ye be not judged ; for with what measure ye mete, it shall be measured to you again."

Thus, feeling how short we come of thy glory, how poor our best performances, how small the largest of our deeds, what can we do but cover the faults of others with the mantle of charity ; and, loving much, cover a multitude of sins ; and, being greatly forgiven, learn to love more and more ? So comfort those who know their own weakness and their own defect. Give to them largeness of charity, that so towards the sins of others this charity may be a cover, and towards our own shortcomings it may be a defence.

Forgive us all sins against this greatest of all

graces, all offences against this sweetest of all laws. Blot out from the book of thy remembrance all sins against this divine charity, and bring us all at last, through thy great love, safe into the eternal peace of Christ our Lord. We ask it in his name.—AMEN.

XXI.

(Morning, June 20, 1875.)

“They shall abundantly utter the memory of thy great goodness.”—PSALM cxlv. 7.

ALMIGHTY GOD, whose abundant mercies have been to us from our childhood, grant that we may abundantly feel as we abundantly utter thy praise. Give us something of thine own fulness, and let the largeness of thy gift make large our love. Forgive us when the sun shines upon us and no gladness comes. Forgive us when thy bounty comes to us and our daily lives are so untouched thereby. Make us to learn of things lower than ourselves. Make us to watch the gladness of the earth when the sun is bright, the sweetness of the flower when it feels his warmth and strength, the loveliness of even unlovely things when loved by the light and life of God. Thou

hast blest us abundantly ; let us abundantly utter forth thy praise.

Grant unto us, Almighty God, that we may praise Thee in many ways ; not in tender notes and sweet song only, but in orderly going, true industry, righteous keeping of thy commandments, rejoicing perpetually in all good. And may we pray to Thee by honest work and faithful endeavour. May we bless Thee with the mouth, because the heart blesseth Thee. Let us abundantly utter forth thy praise.

May we bless Thee in that Thou givest without fail to all, and ever. Lord God, we would almost rejoice in our want, because the fountain of supply doth never fail ; in this confident—Thou wilt give to the end ; Thou wilt give us all that we need, and more than we need ; Thou wilt give us the things we want, but above them Thou wilt give us those things that are of grace. Grant us thy salvation and mercy. Show us thy lovingkindness. Make mention unto us of thy wondrous ways. Give us light, for we are in darkness. Give us life, for we are in death. Grant us the world to come, for the world that now is filleth us not.

Lord God, let us meditate upon thy gifts, let us think of these things, and lean forward to a

higher, better life than this. And may we know this—none reach thy heaven at last, who send not their hearts before them even now. So let our conversation be in heaven, and may our hearts be filled with pleasant and glorious hope of the things that there abide; so that, our heart gone first, it may be to us a prophecy that all shall follow; and our thoughts being in the Father's house, may give us promise that our diligent feet shall one day come thereunto.

Of thy mercy bless us all, as we need. Look upon those who are sickly, and nigh unto death; grant them a goodly deliverance from fear, and give them faith and light and life, that they may think of death as the gate to life, the gift of peace, the bell calling them to lay down the weary tools of life, and come home to "the rest that remaineth for the people of God."

Keep us in all our going out and our coming in. Keep us, in wealth and health. Keep us, in meanness and misery. Keep us, in poverty and in riches. Whatsoever we are, wheresoever we are, be near to us. When furthest from Thee, be Thou closest. When most forgetting Thee, remember us. When least we love Thee, love us most. For when man was far away from Thee, Thou sentest

thy Son to bring him back. So bring us all home at last to the house of God, there to abide for evermore. Hear us of thy mercy, we beseech Thee, through Jesus Christ our Lord.—AMEN.

XXII.

(*Evening, June 20, 1875.*)

“The judgments of the Lord . . . in keeping of them there is great reward.”—PSALM xix. 9, 11.

OF thy graciousness and large lovingness, Almighty God, grant to us wisdom, by which the meditations of our hearts shall be true, and our words sweet. We beseech Thee for thy wisdom, that we may be wise; for if we be wise, we shall keep thy command, and if we keep thy commandments, we shall have true health. We give Thee thanks that Thou hast so ordered our lives, that at no time can wrong-doing and peace long dwell together.

There have been times in our lives when we would fain have escaped Thee, and not lost paradise; when we would have broken thy commandments, and kept peace; when we would have sold our birthright, and retained its privilege; when we would have drunk the wine of sin, and kept the water of life. Yet now we have learned

to thank Thee that thy face is set against such things ; that who will break the law must see the closed gate, and the flaming sword, forbidding their entrance to paradise, and driving them forth into the great wide desert.

When we look back to the time past of our lives, and think whence comes its thorns and bitterness, what can we do but (knowing what wisdom is, though we have it not) thank Thee for the bitterness, and bless Thee for the thorns, and praise Thee for the unloveliness of life when we have parted from righteousness and gone astray from truth? Make us wise for the time to come, that we may know that the ways of righteousness are the only ways of true pleasantness, and that wisdom's paths are the only paths of peace. Let the time past, Almighty God, suffice us to have wrought the fond and foolish works of our own desires, and may the time to come be so blest by wisdom as that the later fruits of our life may be thine. Grant that the way of our steps may be ordered by Thee ; and whatsoever may betide us, grant us wisdom ; and whatever may fail us, grant us light ; and howsoever we may lack the bread of this world, give us ever the eternal bread ; and if the wine of pleasure be denied us, give us the

well springing up into everlasting life of which thy Son drank deep.

Lord God, who lovest all men, look upon those who have to learn these bitter lessons. If it may be, keep them therefrom by thy holy guidance, that with early wisdom they may look upon the path trodden by the fathers, and see that whensoever they went out of the path of God their souls were in darkness. So may they look for thy guidance by day and by night, and wheresoever the pillar of God doth seem to go, thither may their obedient steps follow, that so they, without the bitternesses that some of us have known, may pass from strength to strength, God-guided, until at last we *all*, unworthy, not of our own merit, but of thy mercy, may come into the land of thine eternal peace. Hear us of thy mercy, we beseech Thee, through Jesus Christ our Lord.
—AMEN.

XXIII.

(Evening, July 25, 1875.)

“And I said, This is my infirmity : but I will remember the years of the right hand of the Most High.”—
PSALM lxxvii. 10.

ALMIGHTY GOD, in all days of our mortal trouble, in all hours of our dim vision, in the time when the things of life are heavy, and the clouds bring back the rain too soon, then bid us remember the years of thy right hand, how many they be, how full the record of thy wisdom, thy bounty, and thy justice.

Calling to mind Thee and thy greatness, and thinking of Thee and thy mercy, let us confess that this doubt and darkness is caused by our own infirmity, and beseech Thee of thy mercy to pity our weakness, and to give us of thy strength. For of ourselves we cannot be strong with the greatest strength. Our hours run out in weakness. Because the tide flows, the tide must ebb. The heart that beats greatly, is the heart that must know weariness. Our head throbs, our feet are weary, our courage faints, our soul is sick, life is darkened, and the night draws nigh ; but if Thou give us strength—the strength of Him who neither slumbers

nor sleeps, nor faints, nor fails, nor falls; the strength that dependeth not upon time or tide, ebb or flow, chance or change; the strength of the undying Lover, that renews itself in itself;—if Thou give us this strength, then shall we bid farewell to our soul's infirmity, and though still but weaklings, yet strong in God, and nestling close in the Eternal Arms, we shall rest, and be in peace.

Almighty God, give unto us at all times thy strength, the strength that abides, and ne'er diminishes or decays. So we pray Thee of thy strength, that Thou wouldst give us thy wisdom, then shall we be strong. Give us of thy love, then shall we be valiant. Give us true trust in Thee, then shall we be hopeful. So that whatsoever betides us, Almighty God, hear our constant cry, "Give us thy strength."

To this end, give us the bread of life, the Word of God, knowledge of the eternal purpose, communion with the Eternal Spirit, understanding of the eternal way, that, laying hold of these things, though we still be children, yet in the hands of the strong God we shall be strong. For the babe is strong in the father's arms, and the little child is strong in the mother's love; so the Everlasting Arms, if they be about us, though we be babes still,

yet shall we be carried through the narrow river, through the hours of darkness and of midnight gloom ; for in God we must be strong.

So comfort us, strengthen us, and uphold us ; until at last, strong in the eternal strength, we may faint no more, and fall no more, and doubt no more, but abide in the light of the life eternal, into which we beseech Thee give us all an abundant entrance, through Jesus Christ our Lord.—AMEN.

XXIV.

(Morning, Aug. 1, 1875.)

“In the day when I cried Thou answeredst me, and strengthenedst me with strength in my soul.”—PSALM cxxxviii. 3.

ALMIGHTY GOD; of thy mercy do for us what Thou didst for that faithful, sad, sinful, joyous, glorious soul of old ; who, when he cried unto Thee, declared that Thou answeredst him, and when Thou answeredst him Thou strengthenedst him in his soul. Let this our perpetual need be our constant cry—“Strengthen us with strength in the soul.” Then, though the body is weak, and though sickness should come, and sorrow with it, having strength of soul, we shall see that these things are but for a time, the symbol of the decay of the grave, but the life of the soul is untouched.

Give us strength in the soul, then shall the outward things of life be bravely borne. The longest day is known to have a closing, and the most weary night to have a dawning. So the things of this life shall have an ending, the grave shall give up its pitiful victory, and the life eternal shall dawn. Give us strength in the soul, then shall our love be strong. Give us strength in the soul, then shall our courage be great, our knowledge increase, our faith be firm, and our joy great. Teach us to bear and endure, to suffer and be strong, and for these things give us strength in the soul.

Make us wise to see what is the strongest part of our nature—whether the body hath climbed upon the throne and bid the soul serve, or whether the soul, supreme, bids the body do duty. Help us to know that strength of soul, that we may see that present loss is most glorious gain. Give us strength of soul, that we may know for what we are most thankful ; whether it be for outward good, or for sweet thought and holy feeling, for true desire, for blessed calm and quiet peace. Help us to know that thing that stirs us most, whether it be of the soul ; that thing that saddens us most, whether it be of our inmost nature. Fill us full of strength of soul, that we may dare all holy things, do all

just things, bear all painful things. Give us strength in the soul, that when we love we may love well, that when we serve we may serve faithfully, that when we trust we may trust truly, that when we hope it may be with all our soul. Give us strength of soul, that when we work we may work with our might, that when our hand findeth anything to do we may do it with all our might. Give us fulness of life. Save us from a feeble life, that sees but little, that feels but little, that knows but little, that dares but little, that asks for little. We ask for much. We would dare all. We would hope for all good and blessed gifts from God. Give us strength of soul, then shall our life be full, and this fulness of life shall give us blessed promise of the life to come.

Almighty God, if Thou givest us this strength of soul, then shall the "house not made with hands" be builded, and heaven established for us. So let us ponder sometimes upon the sweet words, "Jerusalem above, whose Builder and Maker is God." Here we dwell in a house made with hands. Build Thou for us through the soul's strength an eternal habitation, and bring us all there at last, through Jesus Christ our Lord.—AMEN.

XXV.

(*Evening, Aug. 1, 1875.*)

“The Lord is very pitiful, and of tender mercy.”—

JAMES v. 11.

ABOVE all things, Almighty God, teach us thy long-suffering, thy wondrous patience, thy slowness to anger, the largeness of thy bounty, the constancy of thy charity, the plenteousness of thy pity. Forgive us if we spare our toil when the result is small. Forgive us when the harvest is bad, that we mourn we should have sown so plentifully. Forgive us when thanks are few, that we grudge the blessing which should have provoked them much. Forgive us if, being weak and scant of store, we can scarce bear to sow without reaping, or to bless without thanksgiving, to give without getting, or to bestow without receiving. When this churlish spirit comes over us, let us turn unto Thee, and see how thy mercy is ever renewed. Though our thanks are so few, thy gifts are so great ; though our praise is so little, thy mercy is so large. May these things ever move us, that we may be filled with thy Spirit ; not seeking our own, not asking toll or seeking thanks, but looking unto Thee, who art ever bountiful, ever gracious, ever good.

Almighty God, teach us that we grow in grace more by giving than by getting. It is not all that men can give or do for us, but all that *we* can *give*, that greatens the soul. Largeness of charity makes tender the heart. Let us not think to grow by what we get. The spirit grows by what it gives. Not by what we gather, but by what we spend, would we grow great; not by blood shed for us, but by the blood we are willing to shed for others, by the spirit's likeness unto him who died for us. Have mercy when the disappointments of life are too many for us, and we shut the door and close the hand and the heart because so few come to give thanks. Cure us of this, Thou glorious Giver, Thou gracious and bountiful Father. Let us meditate often upon the sweet words, "Thou makest the rain to fall upon the desert, where no man is," where praise is ne'er articulate, where thanks can ne'er take the form of song. Make us wise, then, in this heavenly wisdom—to give without thanks, to delight in blessing others. Grant that no scantness of thanks may make small our gift, that no leanness of harvest may make us unbountiful in the time of seed-sowing.

If this poor fond heart of ours will go forth for praise, for garner, and for harvest, make us to think

of the blessed days when the sweet solemn word shall say, "Thou hast been faithful in a few things, I will make thee lord over many." Grant us that faithfulness, that so we may lay hold upon the lordship ; and keep us in lowliness, that we may be worthy of loftiness.

In evil days make us thankful, that in glad days we may break forth into rapture. In the night-time make us patient, that in the daytime we may be diligent. In life make us diligent, that we may sleep quietly in death. And grant that we may pass through death into the life eternal, therein to abide for evermore. Of thy mercy hear us, through Jesus Christ our Lord.—AMEN.

XXVI.

*(Twenty-eighth Anniversary of the Opening of the Church :
Morning, Aug. 8, 1875.)*

"Give unto the Lord the glory due unto his name."—

PSALM xxix. 2.

ALMIGHTY GOD, we would fain give unto Thee the glory that is due unto thy name. But thy name is very great, thy glory very bright ; and our hearts are but dull, our tongues are but slow, our strength is but small. Yet if Thou fillest us full of thy love, such thanks as we can give, and

such glory as we can render, we will bring. We thank Thee, O God, for all thy goodness to us. We bless Thee for all that Thou hast shown to us. In time of our darkness, may we quietly wait thy time to brighten. In all chance and change, in summer and in winter, in the heart's gladness and in the soul's sadness, in the days of love and in the nights of chill, may we trust Thee.

If it be not possible that always the song shall come from our lips, yet may the deep trust that is never shaken, the faith that never faints, the hope that never gives up, be ours ; that when our tongue is silent in sickness, when we are bowed down by sorrow, or when our eyes are closed in death, still the spirit may ever trust Thee ; for a trusting spirit is the sweetest song of praise.

Lord God, we look back upon many years ; and when we look for the fruit thereof, when we strive to gather the sheaf that they should have brought forth—forgive ! How much there might have been ; how scant the sheaf that is ! What chances we have lost, what opportunities we have missed ! How many of our words have been ill-spoken ; how many of our thoughts have been ill-conceived ! Forgive ! Remember we are but dust. Think of our frame. Forgive.

When we look back upon all these years, we bless Thee for the many things that have been good. For all holy hours and blessed thoughts, for honesty and charity, and for the incoming of courage, we give Thee thanks. For, Lord God, we bless Thee most for that inward life of the spirit which rises above all outward gift and honour, and even daily bread. We bless Thee for sweet hopes of the life to come, for the sure trust in thy true love, for charity toward others, and all severity toward ourselves. For all words of honesty and truth and honour, for all fair communings, for the tears of a goodly repentance, and for the songs of triumph and rejoicing, we give Thee thanks. For every word of thy Word, for every movement of thy Spirit, we give Thee thanks. Yea, Lord God, when we look back upon what these years have taken from us, and we think of "the hand that has vanished," of the closed brightness, of the eyes long sunk in death, of those that have loved us and that we have loved who have gone to the eternal rest, we give Thee thanks. For those that died in quiet faith, in pleasant peace, and calm courage, we give Thee thanks. Yea, and for those that passed away all too soon, and went to God in the flower of their youth, we give Thee thanks. For all chance and

change we give Thee thanks. For the incoming of age and decay ; for the whitened head, and the bowed back, and the halting foot, we give Thee thanks ; for these be signs of the journey coming to its close, these be signs that the great refuge of God is not far off.

Lord God, thus in all things we thank Thee, for our darkest things are light to Thee, and our brightest things be to Thee but clouds. Thou doest well. We are in thy love. Forgive us where our word has been better than our work, where our knowledge has been larger than our practice, where we have heard the voice of God but have not followed it. Forgive all our unfaithfulness and want of fruit. Forgive those in whose hearts riches have made too much way ; who have sold the spirit for the lower things of life.

Help us to mend our evil ways. Grant us the goodly guidance of the Spirit of God. And at last, not of our merit, but of thy mercy, not of our deserving, but of thy large lovingness, bring us all safe into the eternal rest. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XXVII.

(Evening, Aug. 8, 1875.)

“Cause me to hear thy lovingkindness in the morning.”—
PSALM cxliii. 8.

WE beseech Thee, Almighty God, that Thou wilt cause us to hear the voice of thy lovingkindness. The lovingkindness of man lifts us up, gives us strength, and brings us joy; but the lovingkindness of God can uphold us in life and in death. Speak to us that word of lovingkindness, that our sins may be forgiven. Our hopes are in Thee. Tell us that Thou wilt not our death, but rather that we should return unto Thee. Tell us of thy Fatherhood, tell us of thy Son, tell us of thy Spirit. In death tell us by thy lovingkindness of life, that so, whatsoever betide us, hearing the lovingkindness of God in the morning, our life's path we may truly tread in duty, its burdens bear with patience, its work do with courage, its joys taste with pleasure, its sorrows bear in quiet peace.

Whensoever the soul is bowed down, let it hear the voice of thy lovingkindness, and when the soul is exalted, let us hear the same sweet voice. In life or in death, if we hear thy voice of lovingkindness, then shall we bear the pang of parting and

pain. In all times of our lives, when faint or when trusting, when greatly hopeful or sadly despairing, let us hear the voice of thy lovingkindness, and may it lift us up.

When the yoke is irksome and the burden heavy let us hear the voice of thy lovingkindness through Christ our Lord, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Speak peace to our turbulent passions. Speak rest to our weary souls. Give life to our dying senses. Bring light to our clouded eyes. Speak peace to our warring senses, speak forgiveness to our sinful passions ; that, ever hearing the voice of God, we may go from strength to strength ; until at last, by thy mercy, and not of our merit, by thy grace, and not of our deserving, we may hear thy voice of lovingkindness in the world to come, crying unto us, "Well done, good and faithful servant ; thou hast been faithful in a few things, I will make thee lord over many." Of thy lovingkindness hear these our supplications, through Jesus Christ our Lord.—AMEN.

XXVIII.

(*Morning, Aug. 22, 1875.*)

“I will run the way of thy commandments when Thou shalt enlarge my heart.”—PSALM cxix. 32.

ALMIGHTY GOD, one of thy children of old did promise Thee how he would praise Thee if thou wouldst enlarge his heart. O Lord, enlarge our hearts, that we may greatly praise Thee. Above all things, we desire largeness of heart—thy gracious gift, our glorious grace. Whatsoever else we have, give us this. We cry for no wealth, we ask no worldly honour, we covet but scant praise from men, or but small power over them, so that Thou givest us largeness of heart; a great big heart that can take in the littlest creature to its love, and yet have to spare for all the human race; that large-heartedness that puts its trust in Thee so largely, that when we sing thy song of praise triumphantly, we may, as did thy holy children of old, call not only upon the summer sun, the glorious sea, and all the deeps to praise Thee, but call also upon the winter gloom, the darkness and the night, to praise Thee. So enlarge our hearts, so make sweet our tongues, so fill our lips with thy praise, that we may call upon all life to praise Thee; not only the

sweet spring-time, and the hot summer, but the waning days, the lengthening nights, the falling snow, the feeble foot, the eye dimming, the hand losing its cunning, the night of winter, the depth of sorrow and loss,—let us call upon all these things to praise Thee.

So let us trust Thee, that at last we may be able to say, “ Though He slay me, yet will I trust Him.” Give us the large heart that has large love, the great love that knows no fault, that has no mistrust, that can trust out of sight, that can trust in the dark, that so, when thy ways are not of our choosing, and our path not of our seeking, we may yet trust Thee. And when the burden galls, and the yoke is heavy, and men are tedious, and the flies of autumn sting, then, Lord God, make us still quietly to trust in Thee. And when the night is very dark, at least give us thy hand to hold ; and though our grasp upon it be, like ourselves, all feeble, yet may our eyes be opened, and our senses quickened, that we may know it is the hand of God.

Lead us, that we may praise Thee always. Guide us from strength to strength, that we may go on praising Thee. In prison let our song be heard. In pain let our praise be known. And when our

eyes are blinded by the deadly darkness and cruel night, let ours be the voice to praise the Lord our God. Cheer us by the goodly hope that beyond these dark mountains that hide the blessed life from the valley in which we dwell, there is the house not made with hands, whose Builder and Maker is God, to which the path of death doth darkly, deeply run, through which thy rod and thy staff can safely guide us. Give us this hope, that not of our merit, but of thy mercy, we may all come at last into the land of constant light. Hear us of thy mercy, through Jesus Christ our Lord.—
AMEN.

XXIX.

(Evening, Aug. 22, 1875.)

“I have remembered thy name, O Lord, in the night.”—
PSALM cxix. 55.

GRANT unto us, Almighty God, our Heavenly Father, that as did thy wise and holy child of old, so we thy foolish children may learn of him to remember thy name in the night. For when the weary, wakeful, watchful hours do come; and the heart is heavy, and the soul is sick, and the night is dark, what better can we do than remember thy name? God is Love, and love is

light ; where thy love is, light shall come ; so we, remembering thy name in the night, shall know the heavenly dawning, and the incoming of comfort. We will remember thy name in the night, for thy name is just, and Thou art merciful, and slow to anger, and Thou hast promised that all who trust in Thee shall, after the darkness of night, know the light eternal.

Not only in the night of pain, but in the night of doubt, when strange mists arise, when the passions of the body obscure the light of the soul, when the disappointments of life throw back their dark shadows over us, and when our own sins and foolishnesses oppress us, then let us remember thy name. In whatsoever weary night we think of our past lives ; of the things that we have left undone, and the things that we have done ; of the many wasted hours ; of the evil thoughts that have taken possession of our hearts ; when these things come crowding around, and the darkness of the past, and the still greater darkness of the future oppresses us, then, in these wakeful nights, may we remember thy name and thy nature. Then may some sweet spirit speak to us of God, slow to anger, plenteous in mercy, who willeth not the death of any sinner ; and so may light break forth, and the dawn come,

and the Comforter be given to us, and peace possess us, and we rise out of darkness to life and love.

Make us all to think of these things. Grant that we may store up for ourselves the remembrance of thy name, thy works, and doings, until at last we may say with one of old, "I remembered thy judgments of old, and I comforted myself." So when we think of our evil courses, and are led to right-doing, and brought to know thy peace, then may we comfort ourselves that God worketh always with that which is good.

May we come unto Thee, acknowledging penitently all our past misdeeds, and praying for light, that, walking therein, we may pass through all this seeming darkness, and through all our failings and fallings, into the life eternal, through Jesus Christ our Lord.—AMEN.

XXX.

(Morning, Sept. 5, 1875.)

"The works of the Lord are great, sought out of all them that have pleasure therein."—PSALM cxi. 2.

WE give Thee thanks, Almighty God, for all the fair things with which Thou hast surrounded us ; for the ripening fruit, the golden grain,

and plenteous harvest, bespeaking of life. But we give Thee thanks more for thy hidden works which Thou givest unto the wise to search after and to know. We thank Thee that they have found life in the depths of the sea, and in the hidden places of the earth ; that in the wilderness where no man is, there falls thy rain upon the grass and the tender herb. All places manifest thy power. All thy works show forth thy will, thy law unbroken, thy care so constant. For this we bless Thee.

When beholding these thy works, there come over us at times sad doubts about the wondrous mystery of the grave, and the soul is pained and burdened by the rapine and plunder of nature ; when we see how the strong prey upon the weak, and behold man so woful and his heart so sad ; when these things plague us, let the fair works of God and thine unbroken law comfort us, and may we rest ourselves in prompt trust upon Thee, even where we see not, and so believe that Thou art merciful from everlasting to everlasting, even in these things.

O Lord our Lord, could we see the end from the beginning, then should we hear the divine music in the confused tones of life, then should we have vision of that which now Thou hast denied. But

if Thou hadst given us this, that were to rob virtue of its merit, and endeavour of its reward. For the cloud that limits, for the veil so near our eyes, for the darkness that surrounds us, we give Thee thanks ; for our trust in Thee must be deeper, our trust in thine infinite pity must be greater, our confidence brighter, in this meekness.

Give us greater faith in thy lovingkindness than most of us have. Are we angry when the little child comes to us, and holds up his little plans of life, all tattered and torn? And wilt Thou question us about eternal things, and ask of us, poor children of a day, to understand the law of being? Shall we be damned for not knowing things too deep for us? Answer us, O God—"Like as a father pitieth his children, so the Lord pitieth them that fear Him."

Almighty God, before whom the systems and creeds of man are but like the broken toys of childhood are unto us, have mercy upon those souls who have saddened themselves by these things. Turn our eyes to better things than these ; to love, and pity, and charity, and mercy, and friendship. Let us see in the sweet eyes of the little child the pity of God. Let us behold in woman's love, and in man's true faith and courage and bravery, the

true character of God. Let us watch the sinking ship, and see how one man will stand true and firm, and, if need be, give his life that the others may be saved—in order that in slowness and in patience, reading the golden history of heroic souls, seeing what men have done for their king, their country, and their God, we may read in them the things of the spirit; and knowing what man can do for man, we may remember that, “Like as a father pitieth his children, so the Lord pitieth them that fear Him.”

O Lord our God, keep us from all darkness except such as our own foolishness brings over us. Let us remember that there is no darkness with Thee. When our sins rise up most before Thee, thy forgiveness takes them, and turns them into stepping-stones to higher endeavour. When our false imaginings rise most before thee, thy loving eye can pity, thy hand disperse. So let us know but one thing to dread—wrong-doing. Let us have but one thing to be afraid of—the death of the spirit. Let there be but one thing that we shrink from—unlovingness towards Thee and our brother.

Give us these things; then let death do its worst. Give us these things; then, though life seem cruel,

we shall remember that Thou art loving. And when the storm is loud, and the night is dark, and the soul is sad, and the heart oppressed, and tears are many and choke our utterance; then, as weary travellers, may we look to Thee; and beholding the light of thy love, may it bear us on, until we learn to sing thy song in the night. And when the last chill stream of death shall be crossed, grant that ours may be the Delectable Mountains, the company of faithful souls, the eternal years, the everlasting life. Of thy great mercy hear our supplications, through Jesus Christ our Lord.—AMEN.

XXXI.

(Evening, Sept. 5, 1875.)

“If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?”—PSALM cxxx. 3.

WE cry unto Thee, O God, as one did of old, “If Thou shouldst mark iniquities, who before Thee should stand?” Lord God, we know Thou dost mark iniquities, and ours have been many. When we think of our iniquitous course, our forsakings of thy love, our choosings of evil, our injustice and passion, our fond and foolish desires, we cry unto Thee. If thou shouldst

mark iniquities, who should stand? Teach us, Almighty God, teach us through thy Word, teach us through the holy souls that have loved Thee, how Thou markest iniquities; that Thou markest them to forgive; recording our sins, but blotting them out. So give unto us the goodly grace of penitence, the sweet gift of memory, but above all things, true repentance and forsaking of evil; then, though Thou markest our iniquities, we shall stand. Not by our own righteousness, but by thy mercy; not by our own strength, but by thy love; not by our goodness, but by thy grace, by thy goodly gospel of forgiveness of sins, we shall stand.

Almighty God, make us wise to learn the unknown by the known, the unseen by the things that do appear. Teach us that Thou hast a law which is never broken; yet give us hope that Thou hast a heart which doth ever forgive. Teach us humanity, that we may know divinity. Teach us of human things, the law of the land, the law of man, the just judge, the unswerving justice, the penalties of the law; and when retreating from these things, let us enter the house of the father, and teach us of the open heart, the forgiving spirit, the kindly grace that is there. Show us the just

judge and the unbroken law, but show us also the prodigal child and the forgiving father. So when our poor sad soul trembles before Thee, and wonders if it be possible for this law-breaking soul to be forgiven, then let the sweet words of olden time come to us, "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

We worship thee, we magnify thy name as Lord of lords, King of kings, Ruler of the world, unshaken in will, unchanged in purpose; but we worship Thee also as the Father who pitieth his children, unchanging in mercy and in love. We who do sweetly know the laws of life, and bless Thee for the human things that are in us; we know what it is to break the law and to be forgiven and restored, and brought back to our place to have the wedding garment and the ring of honour restored. So, whilst we worship Thee as Lord and Ruler of this world, whose law is not broken, help us to worship Thee also as the loving Father, who, though Thou canst not break the law of penalty, yet canst not break the law of love. Help us to worship Thee as the Giver of law, and as the Bestower of love. So, with sweet repentance, and uprising to righteousness, let us lift up our poor

penitent cry unto Thee in lowly humility, "Lord, have mercy upon me, a sinner."

Let the largeness of human pity teach us of thine. Help us to hear the words of the Master, who when one cried unto him, "How many times shall my brother sin against me, and I forgive him? until seven times?" said unto him, "Yea, until seventy times seven." Our forgiveness shall not o'ertop thine, O God. Let thy mercy never fail us. Howsoever we forget Thee, forget not us. Howsoever we forsake Thee, forsake not us. When least we love Thee, love us most, with the love that *goes forth* to save. Let us meditate upon the deep spiritual meaning of those words, "The Son of man came to *seek* and to save that which was lost." Let us not be lost, that we need to be saved; and may it be true of us that, though we fall, we may never fall utterly. In our evillest days let us still remember the Father's house, the old joy, the early morning, the Father's sweetness; and, coming back, receive from Thee the forfeited birthright, the forgotten mercy, the despised love, and at last the eternal life of peace. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XXXII.

(Morning, Sept. 12, 1875.)

“The Lord upholdeth all that fall, and raiseth up all those that be bowed down.”—PSALM cxlv. 14.

WE give Thee thanks, O God, that when we think of Thee, praise is possible to us. Thy goodness makes us great. Thy name greatens us. To know Thee doth make us wise. O Lord our God, we give Thee thanks for thy long-continued goodness, thy long-suffering, thy slowness to anger, thy plenteousness of mercy. O Lord, when we speak of ourselves, our glory departs, our tongue begins to falter and our soul begins to faint. For what are we? We need upholding, for we fall; we need uplifting, for we faint. Glad are we to hear that one who knew what it was to fail and fall, and to rise up again and be renewed, declared that “The Lord upholdeth all that fall, and raiseth up all them that be bowed down.” Lord, uphold us, for we fall; raise us, for we faint.

Almighty, we fall because of our feebleness, our falseness, our faithlessness. Our feeble feet must stumble. Our weak faith must faint. Our faithlessness can bring us naught but sickness. Yet uphold us. Give us that large faith that leaves

much to Thee. Grant us the spirit of a trusting child, that, doing what we can do, seeing what we can see, knowing the little that we can know, we may leave all other things to thy safe keeping. Enough for us to know Thou leadest. Thou *must* lead well. Uphold us in the time of feebleness, when the body is feeble and drags down the immortal spirit. Forgive us when we are strong for evil, and not for good ; when the passions reign, and the "right spirit" is not strong. Uphold us, for we fall.

Lord God, who raiseth up those that be bowed down, we are bowed down by the weight of care, by "the burden of unintelligible things," by the sad sights and sounds of this wicked world ; its wars and wickedness ; its sudden deaths and fearful losses ; the engulfing sea ; the shaking land ; the pestilence and plague ; the earthquake and storm. All these things seem at times so dark to us, that our faith faints, and we are bowed down.

And we are bowed down with the greatness of the tasks that we have to do ; bowed down by the strange, sad contradictions in ourselves ; bowed down by our cares for other men ; bowed down by the shadow of death ; bowed down by the shortness of life, because we are but dust. Raise

us, O God, for we are bowed down. Uphold us, for we fall.

When the last dark hour of life shall come, when death shall bow us down, and the pleasure of this life shall depart, and the deep dark path that leads to Thee shall seem, oh! so dark; then let us cry unto Thee, "Let thy right hand lead me, and thy Spirit guide me;" that by thy right hand, and thy Spirit's guidance, we may enter into life eternal.

Lord God the Spirit, the Spirit of comfort, comfort Thou those who are sad; cheer all those who need it. Receive the joy of the joyous, for it is thine; and give us all of thy joy, for the joy of the Lord is our strength. Fill full our cup of thanksgiving. Give us the wine of joy, for that shall strengthen our hearts. Uphold all those that fall. Uplift the wounded. Give us the wine of God, and the oil of thy grace. Lift us, lift us, Lord, that we may be guided unto Thee; then make us worthy, though all unworthy, yet with the worthiness of God; that, not of ourselves, but of thy mercy, we may enter into the blessed land, there to sing the great song of God. "Not unto us, O God, not unto us, but unto thy name be the glory." Hear us of thy mercy, we beseech Thee, through Jesus Christ our Lord.—AMEN.

XXXIII.

(Evening, Sept. 12, 1875.)

“Thou hast loosed my bonds.”—PSALM cxvi. 16.

ALMIGHTY GOD, we too call upon Thee, and bless and magnify thy name for the many mercies Thou hast shown to us. And we beseech Thee of thy goodness to “loosen our bonds,” as he who wrote that sweet psalm declared that Thou hadst done for him. For oftentimes we mourn the bitter bondage of our passions, keeping us in evil courses that we love not ; into which we often fall, yet out of which weeping we would come. Lord, loosen us from our bonds.

From those bonds of ignorance, where we know not thy law ; from the bonds of feebleness, where we have not power to free ourselves, loosen Thou us. Loosen us from the bonds of darkness that come from our want of knowledge or will, and the sin that we have done. Loosen us from the bonds of the darkness of death, sending a shadow over the soul and dimming the brightness of life because our lovers are no more. These bonds do stain the spirit, and bind it down too much to earth, keeping it taken up with low things, so that the soul's fair wings are spoiled for their heavenly

flight. Loose for us all bonds that bind down our spirits.

Keep our hearts from all bonds that keep the soul from Thee. And when the day comes that by thy divine law we shall be loosened from all the bonds of earth, and freed from the prison-house of this mortal clay, then may the soul wing its way to Thee, set free by thy mercy, and we sing the great song of deliverance.

For any loosening from the bonds of pride and folly, we bless Thee. For any loosening from the bonds of ignorance and darkness and superstition, we praise Thee. For any loosening from the bonds of selfishness, unlovingness, and want of charity, we praise Thee. For all the light and life and liberty Thou hast given us, we magnify thy holy name. For all freedom from folly, fanaticism, and cant, we bless Thee. Loosen our bonds.

Lord God, when at last we shall seem to be bound fast by the chill hand of death, then grant unto us that we, through thy much mercy, may triumph, and that our last song of Thee may be one of deliverance, the song of thy people about to leave the land of exile for ever, about to behold the everlasting hills, and enter the city whose Builder and Maker is God.

So, we beseech Thee, loosen all bonds that keep us far from Thee and keep us low to earth, that so, with high thoughts and strong desire, we may seek well after Thee, and rise nearer and nearer to Thee, until at last, in the pure land of perfect peace, all bonds shall cease, and all freedom come. Hear us of thy mercy, through Jesus Christ our Lord.—
AMEN.

XXXIV.

(Morning, Sept. 19, 1875.)

“The darkness and the light are both alike to Thee.”—
PSALM cxxxix. 12.

WE give Thee thanks, Almighty God, that the darkness and the light are both alike to Thee. We give Thee thanks that so we have known it—would that we might ever remember it—that there is no darkness that is darkness to God. For Thou, Lord God, canst see behind the cloud, and beneath the shadow, and we are never hidden from Thee. When we behold Thee not, when our sins have made us hide our face, Thou dost find us out, for the darkness and the light are both alike to Thee.

Let not this be only a terror to us, as it hath been at times—that Thou knowest us altogether;

but let it be to us also a strength and joy ; that when the thick darkness of life is upon us, and distress, and e'en despair, possess us ; when ignorance throws its thick shadow over us ; when passion fills the eyes, and the soul is bowed down by the weight of the body ; when failure in life has covered all things with darkness ; when the sadness of the heart has blotted out the sunshine, and our broken loves have put out the heavenly flame—in all such times of darkness, when we see Thee not ; when we see not thy sun in the heavens, but only see change, and decay, and darkness, and death ; then let us rejoice that the darkness and the light are both alike to Thee.

In the stilly night, when the light is gone, all is yet light to Thee ; thy sleeping children Thou dost behold, for the darkness and the light are both alike to Thee. And, Lord God, when the last darkness shall come, and our eyes shall know it for evermore ; when the soul shall be burdened with the coming gloom of death ; gladden us by the knowledge that though death *is* a darkness, yet the darkness and the light are both alike to Thee.

Lord God, teach us in this worst darkness—that of the heart and soul—that even then it is good to hope in the Lord. And in all darkness that

we bring not upon ourselves, let us, like little children, trust in Thee, and be quite quiet, because the darkness and the light are both alike to Thee.

So ofttimes may we meditate upon these great words concerning Thee, and may they uphold and comfort us, that we, conscious of many failings and fallings, may nevertheless hold on and hold out, even to the end.

May we remember that though a good man stumble and fall, he shall not *utterly* fall; and though he go astray, he cannot go beyond the care of the Good Shepherd, or beyond the love of God. May we live to learn that naught goes beyond thy love. And when we hear of eternal punishment, and of a hell in which no sweet word of forgiveness is ever to be heard by sinners; when we hear of Christ's closèd reign, and that God has ceased to love; when we hear that saints can dwell in bliss, knowing that those they love dwell for ever in darkness; when we hear of these things, Lord, grant us light—light to know that thy love ne'er can be transcended, and that *beyond it none can go*; that when Thou smitest, it is for correction; when Thou visitest us with pain, it is for the future keeping of thy sweet law; that all things that bring sadness lead to gladness; and that those things we

find so hard to bear, are needed to work out the issues of God.

So, may we be quiet amidst the din and noise of this world, and have faith amidst darkness and unlovingness. So may we walk in the green pastures of God and be at peace, and have good hope that in good time Thou wilt give us the final victory over evil, and that all things that are not of love and light and law shall perish and pass away; for the darkness and the light are both alike to Thee, and in this darkness thou beholdest the light that is to come, and seest the morning of the eternal peace.

Bring us, O Lord our Lover, not of our worthiness, but of thy lovingness, safe through the clouds of this mortal state, and grant us to enter at last the unclouded land where darkness comes not—for weariness is not, and death is not, and sin hath departed—where thy children dwell with Thee for evermore. Of thy mercy hear us, through Jesus Christ our Lord.—AMEN.

XXXV.

(Evening, Sept. 19, 1875.)

“My soul thirsteth for God, for the living God.”—

PSALM xlii. 2.

ALMIGHTY GOD, grant unto us the thirst that shall bring us at last to the water of true life. Grant unto us, even if it be through our follies, the hunger that shall ne'er be satisfied till the bread of life be ours. We look back, some of us, to the times when we have felt that hunger of old, and have tried to satisfy it with the bread of this world, its pleasures, its glories, its labours, and its rewards; when we have put the cup of pleasure to our lips, and drunk of it; and again came the thirst, and the soul was sad; and trouble came, and the soul was dry; and men came by, but the soul was not satisfied. And after the pleasure, came pain; and after the clouds, came but a short brightness, and then cloud again. We thirsted, we knew not for what. We hungered, and our heart scarce knew why. Lord God, show us that it is well to hunger, if it be for the living God; that it is well to thirst, if it be for the water of life.

Now we beseech Thee make us wise to ask

why this thirst and this hunger come again so soon, after all that the world can give us. Make us wise to know this, that we may go back to Thee, and renew ourselves in the light of thy love, and recreate ourselves in the light of thy forgiveness, and cleave unto Thee for evermore. "My soul followeth hard after God." Lord, none doth follow hard after Thee but findeth Thee. Give us the word of thy truth, by which we may go from strength to strength; and that, eating of that bread, and drinking of that water of life, we may hunger no more, neither thirst any more.

What little time may remain to us of this our earthly life, grant that we may be fed by the bread of God, and satisfied by the water of life; may do our work patiently and diligently, as unto God; humbly hoping that, not of our merit, but of thy mercy, Thou wilt be pleased, late as it may be, to give us the reward, even of an abundant entrance into the life eternal. Hear these our supplications, we beseech Thee, through Jesus Christ our Lord.—
AMEN.

XXXVI.

(Morning, Oct. 3, 1875.)

“Behold, the eye of the Lord is upon them that fear Him, upon them that hope in his mercy.”—PSALM xxxiii. 18.

ALMIGHTY GOD, we give Thee thanks that the eye of the Lord is upon them that hope in his mercy. All of us have no hope but in thy mercy. To-day we do what is right, and to-morrow the sunshine is gone and the clouds come, and evil follows, and we fall and faint; then we hope in thy mercy.

Let thy mercy be unto us what it was to thy wise son of old, who said that his hope in thy mercy was able to keep his soul from death, and to keep him alive in famine. Make us wise to know what the life of the soul is, and what is meant by its death. Help us to watch the times in our lives when the soul is dying. When noble thoughts have lost their power to rule our actions, and the desire to rise above ourselves has lost its power, and we are fast growing downward into the earth; when the aspirations of the soul are parting and passing, and corruption and impureness are taking their place; when charity is dying, and generosity going out, and selfishness and cold

calculation are coming in their place ; then, when the soul is dying, let us hope in thy mercy.

Look upon any of us in whom the soul is dying, who look now upon the older days as the better days ; those who, to their cost and shame, have their paradise behind, where they walked in godly simplicity, and lived a truer, nobler life than now. Our hope is in thy mercy. So, Lord God, keep our souls from death.

Where we are not dying, yet are full of evil living, keep us from famine ; not the famine of the bread of the body, but from the famine of the soul. And pity those who in the land of plenty draw back into the land of meanness, whose days are spent in over-care, and over-toil ; in wealth-hunting, in man-hunting, in ambition, and the things that make not for the life of the soul. Lord, there is no famine if men would look unto thy plenteous board, its rich spreading and gracious garniture. If our hearts were but open to behold thy sun, and moon, and stars ; this wondrous world, and its going ; the solemn storms and terrible gales ; the sadnesses and shipwrecks of men ; then in all these things the soul would find food for exaltation, for knowledge, for penitence, and for peace. There is no famine if Thou

wilt give us the true hunger. If we hunger not, we die. Let us hunger after righteousness. Then, Lord God, if we have that divine hunger upon us, Thou shalt give us the divine feast which shall keep our souls from death, and keep us alive in famine.

We give Thee thanks for the words of the wise, that when the beauties of the world are shut out from us, in times of cold and storm, we may draw unto Thee, and find comfort. We give Thee thanks that there is no famine there—in holy books, in the blessed words of the wise, in the songs of the saints, in the things that holy souls have thought, the story of their doubts and deliverances, their lapsings and fallings, their uprising and repenting. If the soul hunger, there is man's great feast; rich in garniture, abundant in richness.

Pity those who are cramped in soul; those who are pinched, and cramped, and cabined in thought; those of us who are hungering, but little asking; who at the board always ask for "a little," and are unable to ask for more. Open our eyes, uncover our faces, remove the veil; that all richness may be ours, that all fulness of glory may be ours, that all the greatness of man's past greatness may be ours; until, passing from glory to glory, gazing

upon this image of God, we may look unto Thee, and pass on, through the guidance of thy Spirit, until at last we come to the land where hunger ceases, and thirst is unknown, and where fulness of life is.

That that fulness may be ours, so lead, guide, guard, and govern us, O God, that we may all come at last, not of our merit, but of thy mercy, safe into the land of eternal peace. We ask it in the name of Jesus Christ our Lord.—AMEN.

XXXVII.

(Evening, Oct. 3, 1875.)

“If therefore thine eye be single, thy whole body shall be full of light.”—MATT. vi. 22.

ALMIGHTY GOD, who hath given us light, and the eye wherewith to behold it, now give unto us righteousness, and that inward vision by which we may know it. Add to these thy gifts thy commandments, that we may be enlightened into pureness, and purified into the truth. Forgive the dimness that comes so often over our vision, whereby we see things to be good that are evil, and count the things evil that are good. Forgive the dimness that passion brings, the hot breath that casts a mist upon the bright

mirror of God. Purge our eyes, that we may behold Thee. Purify our hearts, that we may see Thee. Let not our eyes be so holden with sin, and folly, and ignorance, and ambition, that the sweet things of God that lie about us should be unknown.

Let not pride make us carry our heads so high that we see not the humble things that Thou hast fashioned, the lowly things that Thou hast made. Let not pride lift up our head so high as that meekness shall be unseen, and graciousness unknown. Deliver us from vanity, lest we come to see our own image where we should behold Thee. Deliver us from hardness of heart, lest piteous things should be contemptible, and the lowly things of life become unlovely to us, and lest we pass by unpitifully the sinful in soul. Give us lowliness—the lowliness of the Lord Jesus, and the lowliness of sinful men; so that if we rise to loftiness, we may have his lowliness; and if we abide in lowliness, he may lift us by his loftiness. Let our height not be of our pride, but of meekness; not of this world's ambition, but that of the children of God.

In the long battle of life, grant that the spirit be ever uppermost, and lower things sink and fall. Do thou help us. Open our eyes, that we may not follow after evil, but walk in the ways of

righteousness ; with slow paces, but sure. Forgive us if with evil eye we think that evil things can prosper ; and forgive us still further if with evil heart we would rather have the riches of this world than the wealth of the next. Teach us that the things in which men glory soon pass away. Make our eyes bright, that we may see into the heavenly land, and know that there, one gracious affection, a forgiving spirit, a pitying heart for those who have gone astray, will count for more than all this world can give us. Let us hear the Master's words, and as good seed may they sink into our hearts—"Lay not up for yourselves treasures on earth, but rather lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt."

Look upon us when we have to confess lost purity, clearness of vision gone, a clouded sky, a troubled heart, a turbulent spirit, an unholy will, a longing for that which is not lovely, a love of that which is not true. Forgive us, and in forgiving, heal us ; as did thy Son, who cured the sinner he forgave. Cure us from the penalty of our sins, as far as may be ; but make us always wise to bear whatsoever penalty may come upon us, that we may the more strive after purity.

At last, when penalty hath done its work, and

the tears of repentance have cleansed our eyes, and the true sighing of a repentance that needeth not to be repented of hath purged our heart ; then may we come, not as little children who have not lost God, but as men who have been lost, and are found again, and brought back safe into the eternal mansions, therein to abide for evermore. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XXXVIII.

(Morning, Oct. 10, 1875.)

“The works of his hands are verity and judgment ; all his commandments are sure.”—PSALM cxi. 7.

WE give Thee thanks, Almighty God, for all the faculties and powers Thou hast bestowed upon us, and we beseech Thee that at times we may wisely meditate upon what those faculties and powers would be, did we but strive to understand thy works and ways which are ever with us. We beseech Thee to pardon and forgive the pitiful uses to which we have put the powers Thou hast given us—the weary waste, the sad loss, the want of understanding, and the loss of joy that comes from it.

Forgive those of us before whom thy wondrous

works are unrolled almost in vain; those who ne'er seek out the glorious things that Thou hast made. Forgive us if our eyes have been holden, that we have not beheld thy glory. Forgive us even more if our hearts have been holden against charity. Forgive the fond folly that seeks to make untrue things strong, or believes that anything can flourish without verity and judgment. Help us to remember that all thy works are done in verity and judgment, in righteousness and in truth; and therefore they are steadfast.

Pity and forgive any of us who are engaged in upbuilding things that are not according to just judgment. If any of us are engaged in the search for unholy wealth, or in following after ambition, teach us that these things can only fall in ruin around those that rest upon them. Teach us that after death nothing smells sweet but the good deeds of those that are gone. Give us the heavenly riches. Teach us how little we can carry from this world into the world to come. Teach us of the strange stripping that must come when death draws nigh; that the honours, and place, and wealth, and pomp of this world must all be laid down, and we pass away into that great land where one sweet charity, one touch of pity, one

cup of water given in charity, is better than all the wealth of this world. Help us at times to think of that strange country where the honours of this world go for little ; where dwell thy lowly children who lived and loved in lowliness and loneliness, and have passed out of life ; where the down-trodden and the exiled are uplifted ; where the slave is a slave no longer ; but all are made free in the light and love and liberty of God.

When at times the things of this world begin to be too precious to us, help us to see on them the rust that doth corrupt. And when we see the seeming beauty of the world pass away, may we learn the lesson, and think of the time when we too must pass away, out of sight, into the hidden land. Make us wise to know that each for himself must go, and go alone. May the riches of God be ours, and the comforts of the Spirit, that we may know that we do but pass away out of the vision of man in order to have a clearer vision of God.

Grant unto us that the work of our hands, our minds, our thoughts, and our hearts, may all be in verity and judgment. Whether we build a house, or frame a speech, or govern a household, or work and labour in any way, let truth and righteousness be ours, that we may lay the beams in righteous-

ness, and build the walls in justice ; that all we do may be done by the great lines of right, that we may build fast and sure in the laws of the Lord ; that so, being at one with Thee in all our ways, we, in the day of judgment, shall not be ashamed. They only dread judgment, who break the rules of judgment. In the hours of stress and peril, of storm and shipwreck, all men's works are tried, whether they be in verity and judgment. Grant that we, looking forward to that great day of judgment, may so frame and fashion all our doings, that they being built in the righteousness of God, our soul may not tremble at the coming doom ; all things, inward and outward, being built in righteousness.

Forgive us where we have put that which is false in the place of that which is true. Forgive us all our unfaithfulness, whether of head, or heart, or hand. Forgive the fond desires by which we hope that poor things may pass for good ones. Cure us of all mean deceits. Cleanse us in the inward parts, and in the hidden part make us to know wisdom.

Bless all who need it. Comfort those who greatly mourn. Bless those to whom death with sudden step hath come ; grant that they, and all of us, may so live, that at any hour we may be ready to

depart, and that we may be so well furnished for the long journey to the blessed land, that at whatsoever hour the Bridegroom cometh, with oil plenteous, with lamp well trimmed, and its flame bright, we may go forth to meet him, and join the festal throng, and enter the land of eternal peace. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XXXIX.

(Evening, Oct. 10, 1875.)

“Renew a right spirit within me.”—PSALM li. 10.]

ALMIGHTY GOD, whose it is by thy Spirit to renew a right spirit within us, look upon us with lovingkindness, and behold our waste and loss and want. Make us wise so to judge ourselves by our own consciences, that we, who know such waste and want and loss, and think of the pureness of heart that hath passed from us, the clearness of judgment that is gone, may hasten by thy good guidance to bring back ourselves to a right spirit and a clean heart.

Make us truly to understand that though all our sins may be forgiven, yet their consequences must be fought against all our life long; and that they who do evil sow seed, which cometh up even unto their

death. Cure us of the power and pain of sin, and help us for the time to come, with sad wise valour, to strive against all temptation to evil; to bury the dead past out of sight, and with newness of life serve Thee with all newness of heart.

Give us all charity, that we may give goodly guidance to others who, having wandered from the way, seek to return thereunto. Give us the divine gentleness which only can make us great, the patience that is so hard to wear out, the pity that is moved to sorrow by sorrow. Grant that we may ever be helpful to those who strive to do right. Let it be ours to follow the steps of the Master, who would not break the bruised reed. We pray Thee to have mercy upon those who are but bruised reeds; who are not stout and strong as once they were, but bruised; their heads bowed down, their hearts sad. Unto such bring thy comforting balm, the renewed strength, the revived hope, by which they too may lift up the song of praise.

Toward Thee may we ever be lowly, toward others loving and forgiving. Forgive our pride and haughtiness of spirit, our slowness to forgive, our quickness of temper, the heat of our passion, the sharpness of our tongue, and the malice thereof. So fill us with the divine charity that constitutes

true righteousness, that all our acts and deeds and words, being filled therewith, may be for thy glory and man's true good.

Lord God, when Thou hast renewed a right spirit within us, beholding then all things that are just and upright, all things charitable and loving, we shall look upon God. Grant us this spirit, and that we may maintain it to the hour of death, and that afterwards it may be with us for evermore, through Jesus Christ our Lord.—AMEN.

XL.

(Morning, Oct. 17, 1875.)

“ Let, I pray Thee, thy merciful kindness be my comfort.”—
PSALM cxix. 76.

WE beseech Thee, O Lord, as did thy servant of old, “ Let thy merciful kindness be for our comfort.” We beseech Thee that we may know all the richness and fulness, all the graciousness of the glory, and the glorious graciousness of those words, “ merciful kindness.” Thou art kind to things that need no mercy. To the bird of the air, to the creeping creature, to the flower of the field, to the running water, Thou art kind. Thy sun shines upon them ; they rejoice in thy kindness ; in the sweet air about them they breathe thy kindness.

But, Lord, we need more than this, for we have sinned, we have erred, we have gone astray, we have fainted, we have failed, we have fallen, we have forgotten, we have failed to forgive. Now we need more than kindness ; we need thy *merciful* kindness—the kindness that knows our stains, and yet is kind ; the kindness that remembers our wanderings, and is yet more kind ; the kindness that knows the son to have been prodigal, and yet kisses him with more passion, and loves him with a deeper love. We want the kindness that knows the sheep to have gone astray ; that sees its woundings, and the thorns in which it has been caught, and loves it because it needs love.

Let thy merciful kindness be ours ; the kindness that pities the foot that has fallen, that binds up the heart that hath been broken, that pours oil into the wounds of sin ; the kindness that calls us from darkness, from blindness, and from death. Let thy merciful kindness be ours, and for our comfort ; for we need it. We need thy merciful kindness to heal us from the world's cold blasts. For our friends are not always faithful, and the sweet things of life pass, and the summer goes, and the harvest is ended, and the storm comes, and the wintry wind pierces.

We feel that there are many things too deep for us, we cannot reach them ; many things too high for us, we cannot attain to them ; and we need to be comforted on every side ;—against death, and its doings ; against age, and its coming ; against wealth, and its follies ; against poverty, and its foolishness. On every side are our enemies ; on every side let thy comfort come. But, Lord God, our chiefest comfort is in thy merciful kindness.

Let the sweetest of all comforts of the Holy Ghost be ours, even the peace that passeth all understanding. When his wounds are dressed, the sick man lies quiet ; so, when through thy merciful kindness we have gotten home again, and the soul thinks no more of its sinful ways, then let the peace of God, the sweet calm that forgiven souls do know, steal over us, and we lie quiet, rejoicing in thy name. May the Holy Spirit, the Comforter, comfort us with holiness and with peace ; then, if it may be, Lord, when we have known thy merciful kindness, and won thy peace, then lift us up, and give us joy, and as health comes back to us, let us rejoice in the life of the spirit, and be glad. For the joy of the Lord is our strength. In thy light we see light. In thy love we grow strong. Thy merciful kindness we crave ; thy peace we pray

for ; thy joy, O Lord, grant it to us ; that so, though we should pass through life, and find this world little better to some of us than a desert, or though we should find it a land of plenty, nevertheless let our chiefest joys be those that spring from thy merciful kindness, from the comforts of thy Spirit, and from the joys of thy giving.

Look upon those who sorrow. Grant to them thy merciful kindness. Teach Thou them that thine are *tender* mercies. To the weak and weary teach how the smoking flax Thou dost not quench, how the Lord stoopeth and bendeth to those that be low, and how the Good Shepherd carries gently the lambs in his arms.

So, though we be within this world of evil, still let it be to us the sweet world in which Thou walkest. We know not thine essence, we ask not to know it. Enough for us if Thou be to us Father, Friend, Lover, Teacher, Guardian, Governor, Guide ; our God in time ; our Refuge in the stormy blast ; our Guide through the valley of death, and the glory of the life which is to come. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XLI.

(*Morning, Oct. 24, 1875.*)

“For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether.”—PSALM cxxxix. 4.

MAKE us wise enough, Almighty God, our Heavenly Father, to rejoice at last in those things that once we dreaded. For there have been times—as was said of the first father of mankind, that when Thou calledst him he hid himself, so there have been times—when the presence of evil in our thoughts made us ashamed, and we did hide from Thee. Now let us know thy lovingkindness, thy holiness, thy justice, and thy pity ; that we may altogether be glad that Thou altogether knowest us.

Almighty God, grant that when we do wrong, when our thoughts are not pure, and our desires are other than our words ; when our heart is worse than our tongue ; when there are hidden things of which we are ashamed, sad things that we fain would not have known ; then may we learn so to trust Thee, that we shall be glad that Thou knowest us altogether. For if Thou shouldst heal us, Thou wouldst heal us well if all our sickness Thou didst truly know. Man could heal man better if he could see all and know all that has been done amiss.

The body were no hidden thing, could all its life be truly known. We cry not for the healing of the body ; but the sad heart, the stained conscience, the sick soul, require to be healed of fear and foulness, of falseness and unholiness.

Thou knowest us altogether. Look at our heart, and see the springs of life ; look at our conscience, and behold its wavering at times ; look at our wishes, and see how they have been spoiled ; look at our imaginations, and see how they have been befouled ; look at our work, and see how irregular it has been ; look at our lives, and count the waste ; number our hours, and see how many have been ill-spent ; and then touch with thy finger the springs of our heart, and by thy justice restore our conscience, by thy mercy lift up our bowed head, by thy gentle breath cause the smoking flax to flame, by thy righteousness heal our unrighteousness, by thy clear knowledge give us truth in the inward parts, and in the hidden part by thy knowledge give us wisdom. So, Lord God, heal us and cure us.

Even when the sad foreboding soul looks forward, and knows that there is no sinning without pain, no wandering without weariness, no descent into lowness without loss of power to rise into highness ; yet teach us that it is well for us that Thou

knowest all this. The mother best guides the little child when she knows all its story. The wise father best guides the footsteps of the young when he has heard the tale of temptation, the history of failure, the struggle, and at last the deadly fall. Earthly love is large enough to forgive, when the stain is known, and the sin is spoken. For man loves, and man forgives; and as long as woman's love lasts, she forgives all things. And, Lord, we are not greater than Thou. We rejoice that Thou knowest us altogether; for now we shall have thy healing, thy pity, thy mercy, and thy peace. So we hide not from Thee our prodigal state, the rags of our wretchedness, the dregs of our pleasure, the vanity of our life, the foolish life of the far country; we hide it not from Thee. Weary pilgrims, when they put their feet for the washing of charity, hide not the signs of their travel-stain and woe. In the days of his flesh thy Son did wash the feet of his disciples. We beseech Thee make us confident that the same deep love so sweetly set forth is still his, and thine, and ours.

So whether we mourn our weakness or wickedness, our travel-stain and soreness, our erring or sinning, Thou knowest us altogether; and because Thou knowest us, Thou canst guide and govern,

and at last heal us. And we beseech Thee to go beyond healing, and to restore unto us thy free Spirit, and bring us of thy mercy into the land of the eternal peace. So, let not thine awful knowledge terrify us, but rather lead us to Thee; and let ours be the blessing that when we find we cannot hide from Thee, we may rejoice to come to Thee, and shut the door, and there before Him who, because he is all-knowing, is all-merciful, and because all-just, is all-pitying and all-loving, tell the tale of our weariness and worthlessness and woe, and receive in return the gospel of the glad tidings of God, and hear the heavenly music over a sinner that repenteth. So may we, in return for what we tell Thee, receive thy sweet gospel of forgiveness, and come, through thy goodness, unto thy righteousness at last. Of thy mercy hear us, through Jesus Christ our Lord.—AMEN.

XLII.

(Evening, Oct. 31, 1875.)

“O satisfy us early with thy mercy . . . make us glad according to the days wherein Thou hast afflicted us.”—
PSALM xc. 14, 15.

ALMIGHTY GOD, howsoever bright our days may be at times, or howsoever our hearts may rejoice, yet in this world the shadows are

many, and the darkness much. The shadow of wasted time; of lost hours, and their foolish spending; of evil passions, and the deadly fruit they brought;—this is the Dead Sea into which has sunk so many things that might have been noble, so many things that might have been great. The shadow of sin, and the sting of sin, all these things do haunt us. And our many sicknesses and sorrows, and the death of those we loved, and the lonely footsteps where once we had company, and the longing for “the touch of a vanished hand,” and the listening for a voice that we shall hear no more, and the empty seat, and the vacant house, and the sweet earthly things that will know no sun again,—all these are shadows on our paths.

Lord, what can we do then but cry unto Thee, as did thy sad, wise, valiant son of old, “O satisfy us early with thy mercy”? For when we mourn the past, what but thy mercy can ever bid us rejoice? And when the shadows of sin are upon us, what is there but thy mercy for us? Lord God, we have no light of our own that is bright enough to make glad the sadnesses of life. What can we do but gladden ourselves in thy mercy? If, sin-stricken, we enter into the haunts of men, their mirth doth but afflict us; but if Thou satisfiest

us early with thy mercy, then, casting out the things of the dead past, we shall turn to the living Christ, and be at peace. Speak to us that word, "Let the dead bury their dead: follow thou me." And, thus following Thee, may we, absolved from care, receiving thy mercy, and dwelling in thy love, find once more that we can rejoice. So our cry is, "O satisfy us early with thy mercy, that we may rejoice and be glad all the days of our life."

Thy mercy we fain would have ; for we have all, if we have thy mercy. Look lovingly upon those that are sick. Look lovingly upon those that are sad and broken in heart. Look lovingly upon those who thirst for love, and have it not ; upon those who cry for friendship, and find it not. Look lovingly upon those that mourn a prodigal child. Look lovingly upon those that mourn for the dead. Have mercy upon all men. The further they are from Thee, seek them the more. The less they love Thee, pity them the more.

Make us all so wise, that, knowing our days are but few, we may have our lamps burning when the darkness comes ; that when the Bridegroom is nigh, and the Son of Man is at hand, we may go forth to meet him. Teach us so to number the

few days that are left to us, that we may apply our hearts unto wisdom.

We also beseech Thee to give us large bountifulness and abundant charity—hearts that quickly feel, hands that quickly help, feet that quickly run to be the sweet messengers of peace. Give us self-denial, that we may know what it is not to spare ourselves, that others may be spared; and grant that, all confident in Thee, the rest of our lives may be marked by patient courage, a wise endurance, a loving heart, a bountiful hand, a merciful spirit, a kindly tongue, and that we may walk humbly toward Thee, and lovingly toward one another; until at last, by thy mercy, and not of our merit, we may pass safe into the land of the eternal rest. Of thy mercy hear us, through Jesus Christ our Lord.—AMEN.

XLIII.

(Sunday after All Soul's Day: Morning, Nov. 7, 1875.)

“Why art Thou so far from helping me?”—PSALM xxii. 1.

“Draw nigh to God, and He will draw nigh to you.”—

JAMES iv. 8.

ALMIGHTY GOD, who art far off, help us to know what is meant by our drawing near to Thee, and thy drawing near to us. Thou art

afar off to us, because we feel it so ; and yet we know that Thou art about us ever, and that in Thee we live, and move, and have our being. Thou art the life of all life, dwelling in all light, moving in all motion. And yet we think of Thee as man *must* think of God, thinking of Thee as man thinks of man. We think of Thee as our Father.

We cry sometimes foolishly when trouble is upon us, as though thy hand could come *immediately* to uphold us. As foolish children we cry, when we think that thy hand can ever be present to keep us from stumbling ; or that when the arrow flieth we shall always be delivered. Help us to know that Thou art too nigh to *all* at one moment to be so close to *one* as that. The same law is for all. No man can lay a special claim upon Thee. Thy sunshine is for all. Thy free air is for all. Yet, Lord God, we desire to draw near to Thee, and to feel a oneness with Thee. Teach us how it may be. By lowly obedience so let us know thy law and love it, that we may have the sweet peace that comes after obedience, and hear the spirit-voice within us, and know it to be God's—that inward voice that lifts us above all sensual passions, and calls us away from all self-seeking, and vain wishes, and from the strife of

war. May we know this to be God ; and because in spirit we have drawn near to what we knew to be divine, may we know it to be God who is near.

Thy hand is over all alike. Thou art near to the littlest things that Thou hast made—*as* near to them as we. All things are thine, and are in thy hand. But we cry for more than that. In our spirit ; in the hidden chamber of the heart, when the door is shut ; in our souls, when we stand, not as one of all souls, but as one by itself, one only soul ; in loneliness, when all other things are forgotten but the true heavenly land, and our eternal hopes, we would be near to Thee.

In the time of death, we would be very near to Thee ; near in peace, and quietness, and trust. We would come to Thee in faith, for that brings us near. We would come to Thee in love, for that brings us close. Teach us then, Lord God, that to draw near to Thee is to be like unto Thee. It is the only nearness for which a wise spirit prays. So, give to us no special gift or favour, but being filled with all that is wise and pure and peaceful, may we find God in our hearts, and ourselves in God. Then shall we know that we have drawn near unto Him, and shall abide with Thee for evermore.

Look upon us with pity when we feel far away

from Thee ; for Thou art far from our inmost souls when we fear Thee, when we forget Thee, when we have failed to Thee. Lord, drive out fear from our hearts ; for then can we draw near. For even among men, two may sit close together, and yet be far apart ; how strangely strangers ! Two may be together, and their hands may touch, but their souls may be far apart from one another. One may speak, and the other listen, and yet a whole world of difference and doubt may keep them apart. So we all are with Thee ; living in Thee, and yet at times how far we are from Thee ; our wishes, our will, our loves, our desires, not thine. Teach us the heavenly nearness, the spiritual closeness, that we may be one with God, and God in us. Of thy mercy hear us, through Jesus Christ our Lord.—AMEN.

XLIV.

(Morning, Nov. 28, 1875.)

“They shall abundantly utter the memory of thy great goodness.”—PSALM cxlv. 7.

WE desire, Almighty God, abundantly to utter the memory of thy great goodness, to call to mind the days of old, the hours of our infancy, the years of our youth, the times of our

manhood, and some of us the incomings of age. We utter the memory of thy great goodness—the goodness that gave us those that loved us so tenderly, that cared for us so constantly, that watched for us so often, that waited with such lovingkindness upon our feeble steps and thoughtless ways.

We would abundantly utter the memory of thy great goodness, in that Thou givest us knowledge, and the understanding of thy words. We would abundantly utter it, in that we have been taught to walk in wisdom's ways, the ways of pleasantness; and in that Thou hast kept us from much evil; and in that Thou hast forgiveness for the many evil things that we have done. Grant, Lord God, that our memories of thine abundant goodness may fill up for us such deep faith, such glorious courage, such growing confidence in thy faithfulness, that we may know that what has been shall be, that the victory of yesterday comes as a prophecy of the conquest of to-day; and we go on from strength to strength—from the strength gotten by the forgiveness of yesterday, to the strength still to be won by the battle of to-day.

Lord God! as the years roll on, and some of us count but few that are left; and we look round and think how many of those who once walked the

path of life have ceased the bitter journey and gone to the eternal rest ; of how much that was is not ; then let us abundantly utter the memory of thy great goodness ; that we, who feel at times loneliness coming upon us, and the spirit of death, and feel the chill breath of the valley of the shadow thereof blowing upon us, may by this memory be comforted and upheld on every side ; that those of us who have known Thee in youth, may know that Thou wilt not forsake us when we are old and gray-headed ; and so walk all the path of life that remains for us, quieted in spirit, because confident in God.

For thy great goodness, Lord, we give Thee thanks ; the goodness that has surrounded us with the sights of joy and beauty ; the goodness that has given us this wondrous world of glory and of grace ; the goodness that has given us the friendship of man, the love of woman, the charms of the little child, and all the sweet joys of life ; the goodness that has given us the words of wit and the wisdom of man, and golden experience which is the honey of wisdom. All these are of thy goodness. We give Thee thanks for all those things that have made us strong and wise and true ; for the holy souls of ancient days ; for the martyrs and saints and prophets ; for the heroes and poets and

musicians ; for the inspired soul that hath beautified this world ; for the wise man that hath given us his treasure ; for the recorded life that beams out with unselfishness and devotion : for all the goodness of man and the friendship of man we give Thee thanks.

Lord God, grant unto us such largeness of heart, such fulness of life, such bravery of spirit, that we may not creep along as not knowing this world, but use it without abusing it, be pleased without being fascinated, admire without being caught ; and, thus delivered, may in the spirit walk, until such time as the day of full deliverance shall come, and we, freed from the body and the limits of time, shall walk in the larger life ; and with a larger, freer spirit, pass into the unrestrained liberty of the delivered children of God. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XLV.

(Morning, Dec. 5, 1875.)

“Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought.”—ROM. viii. 26.

ALMIGHTY GOD, we draw near to Thee that we may seek after that wisdom which is not of this world, even the wisdom of God. Let our

wisdom be the wisdom of lowliness, and a true understanding of what we can and what we cannot do ; that we may not seek from Thee what Thou canst not and wilt not give, but that we may hear with all reverence that " no man hath seen God at any time," and know that it is thy glory to conceal thyself as well as to reveal thyself. Where Thou hidest, may we not pry ; but where Thou revealest thyself, may we be there to behold. Almighty God, grant that whether we know Thee or know Thee not, all things of our life, all circumstance and change, the passing away of our companions and friends,—that all may teach unto us what to ask of Thee, so that the desire of our heart may be such as Thou canst grant.

Lord God, if thy sweet Spirit is ever present, though oft unknown to us ; if that be with us to work thy will in our spirit, then shall the desire of our heart lead us to that which is lovely, and righteous, and just, and merciful, and charitable, and long-suffering. Then, Lord God, we shall see Thee.

Grant that we may have the lowly wisdom that travels not far to behold God, nor summons aid from others to seek after God. We would not be of those who travel to Jerusalem to find Thee, nor go to any priest to interpret Thee. We would

see Thee in lowly houses and among humble people. We would behold thy joy in the joy of the child, and in the leaping life of all creatures Thou hast made. We would see thy pleasures in the simple, lowly, humble, lovable pleasures of man. We would know thy love in the love of woman and man, and in their love for the child, and in the love of the little child to those that love it. In the love even of the beasts about us, we would find Thee.

Lord God, in the book of man's story Thou art not absent; here teaching the martyr endurance, there giving the soldier courage; there swaying the sceptre of princes, there filling the hearts of little children with joy. Lord, Thou art not distant, if we were wise. Give us the wisdom that would make us rather go to Bethlehem and behold the sweet babe, than look upon earthly princes in their glory.

O Lord, "most hidden and most manifest," teach us where is God, when cometh God, how showeth God himself to be near to us. And may we know these things, until at last the words that sound far away to us, the sweet description of the inward life, "If any man will open the door of his heart, I and my Father will come in unto him, and we

will sup with him," become clear to us. Let the divine feet cross our threshold. Let the Holy Ghost dwell in our hearts. Then, Lord God, the peace that passeth all understanding shall be ours ; then shall we serve Thee in serving man ; then shall we give Thee truest worship by truest service ; then shall duty brighten to rapture, and the things that once were but statutes shall become our songs in the house of our pilgrimage. So, Lord God, teach us all this lowly wisdom ; that at last, humbly we may consent to worship the "Unknown God" in some things, yet who is God of the earth, in man, by man, through man, unto all men ; until that great time shall come when God shall be all in all. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XLVI.

(Morning, Dec. 19, 1875.)

"The wolf also shall dwell with the lamb . . . and a little child shall lead them."—ISA. xi. 6.

WE worship Thee, Almighty God, whose years knowing no change, whose will ever the same, is our refuge. When we think of the decaying vesture of the body, and the years that draw so fast toward their closing, may it ever be our

joy to turn from these earthly things, and behold the fixed thoughts, the unbroken purpose, the unwearied patience, the constant love of the Lord our God. And when distressed by life's storms, and troubled by life's ineffable weariness, we turn from these things in sadness, restore us by thine unchangingness, and let us remember that, go where we will, we go with Thee.

We give Thee thanks, Almighty God, for the great hopes that have always stirred and moved in holy souls ; hopes that the world shall one day become wise, and that peace shall reign, and that the human passions, so fierce and strong, shall learn so to be tamed by the spirit that the wolf and the lamb shall live in love together. And when thy time to us seems slow, and our sands run out so fast ; when thy ways are wearisome (for we long for the end, and pine for the blessed years), and we cannot at all times understand thy patience over a world so evil, nor why Thou dost so quietly wait ; then, Lord God, may we ne'er rise in murmuring to Thee, but remember the words of the apostle, "A thousand years with the Lord are but as a day."

Almighty, though these things seem so slow for the world's good, still may these prophecies come

true. We know the wolf ; we have felt the deadly things of passion ; we have known sin ; we have known evil. Lord God, let the *force* of life and the *love* of life lie down in us together. May we so bring the strength and passion of the soul to thy Son, may we so bring our gold and frankincense and myrrh to him, that our passion may be turned into earnestness, our sinful vigour into holy strength ; that in us, the lion and the lamb all may be together, and the Holy Child shall lead them. Let thy Holy Child that leads in us all love and peace and passion be the Child of Bethlehem, born in a manger ; thy Son, our Lord ; thy beloved, our beloved ; thy delight, our delight ; our leader and our hope. Let this little Child lead in us by meekness, by pureness, by gentleness, by graciousness, that so for us the kingdom of heaven may come, and in our hearts and souls the angelic voices may ever ring, "Glory to God in the highest ; on earth peace ; good will to men." Then, with this heavenly calm of the Babe divine, we can look out upon the world's storms ; and, mourning them for the pain they bring, still praise Thee, and under thy good guidance help to work out for the world what we ourselves have found, the sweet days of peace.

Hear us, of thy great lovingkindness, in this

our desire; that in us all these thy prophecies may be fulfilled, and that for the time to come of our lives we may have the sweet foolishness of God, walking in lowliness that to the world is meanness, living in humility that is foolishness to the world, and may come safe, led by the Child, into the eternal rest. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XLVII.

(Christmas Morning, Dec. 25, 1875.)

“For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.”—I PETER ii. 25.

ALMIGHTY and most merciful God, in whom we live, and move, and have our being; Lord of all life; Source of all light, guiding and governing all things of thy loving-kindness and power! Hear our thanksgivings unto Thee for all the joy that Thou puttest into mortal life; but chiefly for the joy that comes of sin forgiven, weakness strengthened, victory promised, life eternal looked for.

To every one of us grant that, being fully conscious of having erred and strayed from thy ways, we may be equally conscious of our need to go

back again to the Good Shepherd. Let there be no doubt with any one of us that Thou dost forgive, even to the uttermost, all those who draw nigh in penitence to Thee ; that so, those of us who are sinful, and sad because sinful, and sorrowful in sinning, may have this day the joy of the Lord. Tell us of the glad tidings. Bring to us of thy sweet gospel. Give to the lowliest, hope ; bring to the saddest, joy ; that so this gospel may be indeed to us "glad tidings," renewing our strength, and helping us through the rest of our days to live lowly, ever trusting in Thee.

Bless all, according to their need. Bless those who are young, with the large joyfulness Thou givest to them. Bless those to whom the heat and burdens of the days do come, that with calm wise valour they may bear the burden of life. Bless those whose days are well-nigh done, whose sands are nearly run out ; bless them with the greatest joy of all, the joy of thy salvation ; that, looking onward to other times, when what they have taught to others, others will teach,—and when there shall be a wider light, a fuller liberty, more noble living in the world,—and having seen thy kingdom come, and having beheld the future of God, they may depart in peace.

Bless us all who have come together to rejoice ; and bless those who, amid their rejoicing, must for awhile have a touch of sadness ; to whom the thought of “a vanished hand” that can come no more must be sad ; to whom the remembrance of the dear eyes now closed in death must bring for awhile the tear. Grant, Thou Loving Father, thy blessing to them, that they may look forward to the great festival to come, and that beholding those now in the land of triumph who were once in the vale of tears, they too may hold on and hold out even to the end, hoping to come back again one day, and abide in the blessed world for evermore.

Bless those who are sick, and unable to come to thy house this day. Bless those who mourn the newly dead ; let them not mourn as those without hope. Bless us all with thy great Fatherly blessing ; and above all, make every one of us to feel that Thou lovest us, and desirest our true life, and rejoicest in our gladness ; that so in Thee, O God, we rejoicing shall be strong, until such time as the hours of this our mortal life being closed, we may have an abundant entrance into the life everlasting. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

XLVIII.

(Morning, Jan. 2, 1876.)

“Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame ; He remembereth that we are dust.”—PSALM ciii. 13, 14.

WE give Thee thanks, Almighty God, that out of the human heart could come a strain that should praise Thee so well ; that calls upon thy goodness, that exalts thy mercy, that sets forth man’s feebleness, and glories in thy strength. And we beseech Thee that it may comfort, uphold, and bless us.

Lord God, we remember that we are dust, and Thou rememberest it too. And when we think how frail we are, and wonder how this “harp of thousand strings should keep in tune so long,” and marvel at the glory that is pressed into these few short years of mortal life, and call to mind that man at his best estate is but vanity, and that like grass he withers,—let us remember it not as an excuse for more folly, but that we may be comforted, strengthened, guided, and guarded even to the end. Because so weak by nature, we would not weaken ourselves still more by sin ; but because we are so feeble, we would cry to Thee for strength. Have mercy upon us.

We give Thee thanks that that great soul of old—who knew the passions and sins, the weaknesses and glories of human nature—lifted up unto Thee the cry of a child, and said of Thee that “Like as a father pitieth his children, so the Lord pitieth them that fear Him.” Pity us in our feebleness. Pity us in our falseness and sinfulness. Pity us as prodigals. Take us back to thyself as sons.

Lord God, when faith is feeble, and the lights of life are low ; when we hear not thy voice, or fondly dream that what men call thy voice is but some strange sounding of our own thoughts ; when doubt comes over us, and the heavenly lights are hidden ; then let us turn to the pity of a man for his child, to the love of man for man, to the sweet and noble things that men have done, and so gain comfort, and say to ourselves, “From God is all ; all goodness is thine : whatsoever hath been, may be ; we will rejoice in the Lord.”

Almighty God, we have given Thee thanks, and again we give Thee thanks, for all thy mercies to us from earliest days. For all the ordering of our lives, we give Thee blessing. For all the *disorder*ing of our lives by ourselves, we pray thy mercy. For all the pain that has come to us, we bless Thee. For all those things where wickedness would

not prosper and came to grief, we thank Thee. For the disappointments that came after having sown evil seed that we hoped good from, we bless Thee. For all that teaches us the great lesson that Thou art for righteousness, and that all thy ways are holy, we give Thee thanks.

We beseech Thee that for the time to come we may diligently give heed to these things, and be minded in all things to follow after righteousness, that our joy in goodness may be great, whatsoever may betide us. We ask Thee nothing concerning our earthly fate or fortune. We ask for neither length of days nor shortness of life. We cry for no wealth, and we dread no poverty. We ask for no prosperity, and we fear no adversity. What we do beseech Thee is, that come what will, our courage may never go; happen what will, our faith may never die. Let what darkness may be, let hope flourish in all things. Let righteousness be above all gain; let truth be above all gold, and love above everything.

Let not the things of this world break in too much upon the sanctity of holy things. Bring us to understand that in another world one act of love, one tear of pity, one sweet forgiveness, will tell more in the treasury than all the rank and

pleasure of this mortal life. Fit us for that world where love is supreme, where the things of this world go for naught, where men shall be counted wealthy for their wisdom, lofty for their lowliness and sweet humility, lovable for their life. And here in time let us know the heavenly merchandise, the heavenly riches, the heart's wealth, and the soul's strength. Let us set these things above all other things, that it may be ours to seek first the kingdom of God and his righteousness, let what will be added or what will be kept from us. Make us thy servants and friends, that so, without fear, we may look toward death, ay, and at times see it in its splendour, as that gate through which flesh may not pass, but which is all the wider for the spirit to enter into the eternal life.

Help those who are in trouble of soul. Grant to them the comfort of thy Spirit. Bless us all as our need may be, that with good courage we may pass on to another year of life ; and instead of sitting down to weep as those who have lost treasure, may it be ours to sit down and count our treasures—the treasures of a loving heart, the glorious joy of wisdom gained, of knowledge gotten, of foolishness gone, and God supreme. Of thy mercy hear our prayer, through Jesus Christ our Lord.—AMEN.

XLIX.

(Evening, Jan. 2, 1876.)

“Peter was grieved . . . Jesus saith unto him, Feed my sheep.”—JOHN xxi. 15-17.

ALMIGHTY GOD, with whom all that is past lives, to whom all our forgotten things are known, who rememberest all things, and forgettest naught,—have mercy upon us, who, when troubled with the things that are past, lose faith, and life, and courage, and hope. So fill us full with the goodly message of thy dear Son our Lord, that we, being fully persuaded of the forgiveness of our sins, may free ourselves from the deadnesses of the past, and for the time to come do thy perfect will.

When our thoughts do dwell upon the things that are past, though it were unwise, yet grant unto us that out of our unwisdom we may for the time to come win caution, and out of our folly gain sweet wisdom, and from our sufferings learn bitter experience, and by it profit, that henceforth we may walk in wisdom and in truth. Let the wound of yesterday bring caution for to-morrow. Let the smart of times past give us wariness for the things of the present. Let the heart saddened by the things of the past have the balm of thy mercy ;

and when again about to plunge into falseness and folly, let the old thorn once more prick, let the old sin once again sting. And until we shall be delivered from the power of the world and the flesh, when these things are stronger than our weak wills, have mercy, and uphold us, that so we, being sustained by a true faith that Thou art merciful and forgiving, may go on in the life of the future to keep thy commandments, to do thy pleasure, to love thy Word, to rejoice in thy bounty, to trust in thy mercy, and to hope in the eternal life.

Grant unto all of us, whatsoever may betide us, to remember ever that it is all of thy guidance, under thy care, by thy will ; that so, in darkest days, beholding Thee we may have courage to go on, faith to endure, patience to bear, and hopefulness to hold out, even unto the end.

So fill us with thy Spirit, that we, passing from one thing to another, may indeed go from strength to strength ; everywhere full of thy praise, everywhere full of thy work, finding the joy of the Lord to be our strength, until the time when the work of this world shall close, and the weary hours shall come to an end, and darkness shall come, and our eyes shall rest for awhile ; then give us an abundant entrance into the life eternal, through Jesus Christ our Lord.—AMEN.

L.

(Morning, Jan. 9, 1876.)

“According to thy mercy remember Thou me for thy goodness’ sake, O Lord.”—PSALM xxv. 7.

ACCORDING to thy mercy remember me, O God. For *thy* goodness’ sake be merciful to us. Did we plead for our own sake, what are we, Lord? Did we plead our own love, our own goodness, our own faith, how small the gift, how scant the plea! If we sacrifice of our own wealth, how poor the gift, how small the offering! O Lord God, if we were to plead our own merit and desert, how shouldst Thou behold that which doth not exist? So we cry to Thee as one cried of old, “For *thy* mercy’s sake have mercy upon us—for thy own goodness’ sake pity and love us.” Now, Lord God, when we plead with Thee for thy mercy’s sake, we cover ourselves with thy greatness, and are lifted into safety. When we plead with Thee for thine own sake to love us, then thine hand closes about us, and we are safe; then Thou givest us peace. For thy name’s sake, have mercy upon us. For thy mercy’s sake, look upon us. For thy love’s sake, love us.

And ever, through all our lives, whether in sun-

shine or shade, keep Thou us lowly. Make us never to trust to ourselves, but always to that of Thee that is in us, and to the incoming of more of thy Spirit. So, Lord God, may our boast be ever of God. And when at last, by thy mercy, we come to tune the great song of those whom Thou hast redeemed out of all their sins and troubles, let this be the song: "Not unto us, O Lord, not unto us, but unto thy name be the glory."

Look upon us now, and if it be that any of us are filled with thoughts of evil, or the pride of this foolish world; or if any are exalting themselves above their fellows, or, worse still, making out of their own little righteousness a ground of pride and contempt for others; if there be any Pharisee now in this house, thanking God that he is "not as other men;" if any of us are opening out our little goods unto Thee, bringing forth our small moral wares, and telling Thee how we have done righteousness,—have mercy. Give us the spirit of that lowly, humble, abasèd soul, who said, "Lord, have mercy upon me, a miserable sinner."

Almighty God, in time of our greatest joy, when strength is much, and life is lovely; when the heart is wisely mirthful, and our hands have been duly active; when, for awhile, sorrow is gone, and

trouble is past, and the song is raised, and the sunshine is bright, then teach us lowliness, that we may know that it is thy sunshine in our souls. Ever with humble heart grant that we may so live in a wise lowliness, that when we come to die, we may die in wise fearlessness, that when our last hour comes, God may be all in all.

And then, when we have nothing, and can give Thee nothing, and can plead nothing; when life is fleeting, and our breath is going; when we come as it were to nothingness; in our last hour of feebleness,—then, O God, for thy name's sake, for thy mercy's sake, for thy love's sake, we shall be thine. Then, uphold us with thy comforts, and give unto us thy good gifts; then, quiet as children, we shall fall asleep in God, saying quietly, "I know in whom I have trusted, and am persuaded that he is able to keep that which I have committed unto his charge, against that day."

So, in wise humility and loving lowliness, may the days of our mortal life pass away; and then, Lord God, if this shall be the spirit of our life, none shall write over us, "It was all vanity and vexation of spirit." Rather shall it be written, "They rest in God, for they were in Him. They sleep in the Father's arms, for they worked in the Father's vine-

yard." So let it be unto all of us, of thy great grace, and not of our merit. We ask it through Jesus Christ our Lord.—AMEN.

LI.

(Morning, Jan. 16, 1876.)

"He is their help and their shield."—PSALM cxv. 9-II.

ALMIGHTY GOD, be to us as to one of old—Help and Shield. Be our Help when fainting and fearing, when things go not as we would, when the burden of our cares is great. When the slowness of good wears down our patience, o'ercomes our courage, smites our faith, and makes the strong to fear ; then let us remember how Thou art from the beginning, how all things are thine, in thy hands, under thy care, and that Thou art sufficient for these things. So may we learn to be wise, and smile at our own impatience, beseeching Thee of thy goodness to remember that we are but children. Our time is very short, and our patience but small; our wish for rest so strong, and our desire for conquest over what is evil in ourselves so violent. Have mercy upon us. Be our Help by thy steadfast patience, thine unceasing power, thy constant guidance, thine unwearied care, thine unchangingness ; for in Thee all men have had

their being at all times. So may we rest in Thee.

When we look forward, and the mist is so close, and we long to know to-morrow, but it is forbidden ; and we fear the things that are to come, because of those that have been ; and we faint before the bitter consequence, bitterly knowing what causes we have already sown,—be our Help, for our meditation on Thee can make us strong to bear, and thoughts of thy lovingkindness can uphold us. The warmth of thy forgiveness can be with us in wintry cold, and in the dark night the love of God can make us warm.

Lord God, be our Help in evil times, as well as in the good times and the glad times of our life. And be our Shield. Shield us at times from the stings of our own consciences, when they would hinder us from doing what is just. Shield us when the weariness of former folly is leading us to throw down the spear, and give up the battle. Lord God, mighty and strong, help Thou us in this weary fight to conquer by what is just and good. Shield us from o'ermuch care. Shield us from the eternal, constant, irritating cares that eat out the heart, and spoil the joys of life. Shield us as the Lord Christ would shield his disciples—"Take

no thought for to-morrow : sufficient unto the day is the evil thereof ; to-morrow shall take care for the things of itself."

And shield us from fear. Shield us from the fear of death. Rather make death lovely to us ; for then we shall be at rest. Shield us from the fear of the world to come. Rather let it be a hope and joy, an uplifting, an encouragement, a rapture, a glory. Shield us from the fear of the consequence of our own iniquity. Forgive us when we have been ashamed, not of what we have done that was evil, but of *others knowing* that it was done. Shield us by thy love against all depressing things. Grant us thy large love and blessed patience ; that so, uplifted and strengthened, we may go on our way rejoicing ; ne'er forgetting to-day's duty because of to-morrow's hope or yesterday's failure, but ever remembering that we are passing on.

Since last we thus prayed to Thee, many days of this mortal life have passed away, and we are nearer the end. Since then, we have lost so many opportunities of doing those things that are just and true ; or gained them—Thou knowest. For the time to come of our lives, may we make fuller and more constant search after true wisdom, and dread above all things that worst of all foolishness

—to know, and not do ; to hear, and not learn ; to see, and not behold ; to perceive, without good ; to gather, without gain. From this worst of all foolishness, do Thou, Good Lord, deliver us.

Grant then, Almighty God, that on every hand we may shield ourselves in Thee. Defend us, guide us, and guard us, even to the end ; then when we pass away, we shall enter into thy goodly kingdom, and Thou shalt do for us that that will be best for our soul's eternal health, and thine eternal glory. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LII.

(*Morning, Jan. 23, 1876.*)

“He telleth the number of the stars ; He calleth them all by their names. Great is our Lord, and of great power : his understanding is infinite.”—PSALM cxlvii. 4, 5.

ALMIGHTY GOD, be unto us Comfort and Stay, be unto us Guide and Guard. Let thy greatness keep us lowly, let thy greatness keep us in peace. When we rise in pride, or conceit ourselves in knowledge ; when the interests of the hour seem too big, or the riches of this world become too dear ; whensoever we erect ourselves with false exaltation, then make us lowly again.

Help us to the wisdom that loves abasement, that knows humility, that walks in lowliness.

If the things of this world which are great seem too great (and the kingdoms of this world seem very great, and the affairs of this world fill our hearts and tongues too much with their noise); then let us remember that the nations of the earth are unto Thee as the dust of the balance, that all generations that have ever been are but as the sand of the shore, that all the years of man's life are as nothing compared with thy infinite life. So, make us lowly.

Then, when the littleness of life makes us fearful, and our smallness makes us think that we are forgotten; when out of lowliness we get misery instead of exaltation; when we fear that in the multitude of thy sheep we may be forgotten, as in the multitude of stars, some, we think, may be left out of thy care; then from ourselves let us turn to Thee, whose understanding is infinite. Then may we hear one say, "He telleth the stars by name." Then may we call to mind the "Good Shepherd," who "calleth his sheep by name." Lord God, save us from doing wrong unto thine infiniteness by thinking that there is aught too small for thy care. The great mountains of the earth, what are they to one human heart? What

are these mountains' bulk and vastness to Thee? What can they do? They shed no tears, they know no pangs; when they seem to weep, it is but the rain dropping from heaven. But when we go wrong, it is thy child goes wrong; when we draw near to Thee, it is thy darling who looketh up and loveth Thee. Lord God, teach us all how to weigh things in their true balances. As the truly great man goeth home, and playeth with his own little babe, who stirs his heart more than all the vain jingle of this world's turmoil; so teach us that thy little child is thy darling, able to live with Thee in thy hereafter for ever. So, we are glad.

When life perplexes us, and the things of life are hard to be understood, and the burden of the mystery is heavy, and the cloud presses close and seems to hinder our moving; then may we rejoice that thy understanding is infinite, and as little children, know what to give over to Thee, and be quiet; know what to renounce, and what to seek after; what to put out of sight as a thing not to be beholden; what not to cry for, and what to pine for. If Thou teach us the true aspirations, and show us the heavenly riches, then shall we make sight of that land where we would fain go hereafter; where one deed of charity makes a great

man, where lowliest love is loftiest gain, when the vanities of this world, and the bubbles of time, shall have died down upon the great stream of eternity, to vex and trouble it no more.

So, amidst all the stir of this world, whether profitable or unprofitable, amid all dimness and darkness, may we be quiet, and have faith in Thee, whose understanding is infinite. Then shall we understand that the Infinite understanding will not be vexed with the finite understanding, if there be little things that we know not, or if in large things, things too deep for us, we go astray. Whatsoever of man's foolish notions may float away into nothingness, they who keep thy commandments,—and there be but two—"Love the Lord thy God with all thy heart, and soul, and mind ; and thy neighbour as thyself"—these shall lay hold on eternal life.

Grant to us, then, to be fixed in charity, steadfast in faith, constant in hope, patient in suffering, industrious in well-doing, lofty, yet lowly and loving ; until such time as, delivered from the burden of the flesh, we may aspire to a newer life, a nobler way, and a better air, in the absence of evil, when God shall be all in all. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LIII.

(*Morning, Feb. 6, 1876.*)

“I am the Lord, and there is none else. I form the light and create darkness : I make peace and create evil : I the Lord do all these things.”—ISA. xlv. 6, 7.

ALMIGHTY GOD, may all we know govern what we do, and out of all we know may we draw some comfort, edification, and instruction. Give us that great wisdom that lets nothing pass by without leaving a blessing. Forgive us when thy angels come, and leave no shine in the house, no joy in the heart. Forgive us when the words of the wise enter our ear and leave nothing beyond the sound of gold—leave no precious gold behind. Forgive us when God draws nigh and we wrestle not for his blessing. Forgive us when life is fair and it lifts us not up into strength. Forgive us when things are sad and they bring us not with more adoring desire to Thee. Lord God, make us wise, that out of this unity of thine, of which thy servant did gloriously say, “The Lord, he is God, and there is none else,” we may gain comfort and wisdom and joy.

Teach us that hard lesson—for the nations have found it hard, and we ourselves have not truly

known it—that morning and night, light and darkness, life and death, good and evil, all, all are thine. Give us the wisdom that knows that the rose *and* the cankerworm ; the fruit, and that which destroys it ; the raging fire, and the gentle wind ; the stormy sea, the plague and pestilence and famine ; all, all are thine. Let us not be of those that see God in the smiling day, and cry for Him in the stormy night, as though Thou wert further away then than in the day. Let it not be ours to see Thee in the spring-time close, but in the winter far away. Make us wise to see thy finger-touch in the flower, but not miss it in the snowflake. Let us hear thy voice none the less in the storm that raises the waves of the great sea than in the gentle breath of summer. When the little babe draws its first breath in this world in tears, let us hear thy breath, and when the sweet child parts with his last sigh in going back to Thee, may we know Thou fetchest him, Thou callest him. When the earth is full of thy glory, and when thy wealth is not apparent, may we see Thee still. So may all these seeming contraries work thy unities ; and whatsoever may seem contrary, let us know that God is all in all.

So, Lord, if we cry to Thee with passion at one time, and not at another, Thou knowest we are but

dust. Help us to the sweeter wisdom. Rather would we be fearless through lovingness, and through depth of trust cease to fear anything. Teach us the sweet lesson that perfect love casteth out fear. Therefore, when things go evilly, when the storm is loud, and the sky is dark, and bread is scanty, and hope hath fainted, and faith hath fallen, and the eyes are tearful, and the heart is broken, and daylight is done, and the night draws nigh, let us have no fear, for the darkness and the light are both alike to Thee. Thine is life, and thine is death.

Almighty God, if we hold steadfast to this, and there be some things that we know not, what are we? Children, groping, crying in the dark. Have mercy! And if we do keep towards Thee a steadfast desire, wilt Thou not love us as truly as those who do the truth without the strife? Lord, accept the struggle; pity our fallings; have mercy upon our sinnings. Oh teach us thy wondrous love set forth by thy Son our Lord—"There is more joy over one sinner that repenteth, than over ninety and nine just men that never went astray." Teach us the rapture of forgiveness. Show us how blessed a thing it is to take away sin. Grant us to have thy true love so deeply rooted in our hearts, that

the vain words of men will give us no trouble. Let all deep words of all deep creeds show their meaning to us. Let us understand in the spirit how the Lamb of God taketh away the sin of the world. Let us know the spiritual meaning of the words—“This is my body ; eat ye all of it. This is my blood ; drink ye all of it.” And not in the vain words of external things let us lose ourselves ; but if lost at all, let it be in the spiritual wisdom, in the large depths of thy tender word.

And let us not raise death into being, but simply say, “God taketh away the life that He hath lent to this poor body for awhile, and it perishes,” hoping, and confidently trusting, that we shall pass on through this poor shadow of death, which lasteth but a little while, into the land of unbroken peace. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LIV.

(Morning, Feb. 13, 1876.)

“Brethren, be not children in understanding : howbeit in malice be ye children, but in understanding be men.”—
I COR. xiv. 20.

WHATSOEVER betide us, Almighty God ;
to whatever height we rise, however deep
we sink ; whatsoever knowledge we may gather, or

wisdom we may gain ; whether we be rich or poor, much observed or entirely forsaken ; grant us all the spirit of a little child. And make us know that the wisest man is but a child ; the strongest man, when death comes to his house, is bowed down like the weakest. Show us that the clearest eye hath darkness for part of its portion ; that the bravest heart knows days of dismay, the wisest man finds his wisdom gone.

Let us ponder upon the piteous pages of life, and watch how Death hath laid his icy hand upon those that we have known and loved—

“ Who in the dust are level made,
With the poor crooked scythe and spade.”

And yet, Lord God, we would remember that thine apostle said, “ Be not as children in understanding.” In understanding make us men ; acute, clear, fearless. And, above all things, as men of understanding, deliver us from that fear which haunts men so much—the fear lest, longing for truth, and searching for truth, we should offend Thee in finding it. Deliver us from the fear of the anger of God because short-lived man hath not time nor skill to know all the ways of God. Let thy love teach us to be loving ; let thy mercy teach us to be merciful ; let thy patience teach us to be patient. Let us

hear the words of the Master to good purpose, "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." And whilst delivered from all this foolish fear, grant us the holy reverence that loves not iniquity, that hates meanness, that loves uprightness, that delights in justice, that has a passion for righteousness, tears for misery, kindness for sadness, pity for the unfortunate, forgiveness for all. Lord God, if Thou keep us safe in these things, what shall we fear?

Yet, Almighty God, we who know what it is that makes a child of God, how oftentimes we fall from our childhood, and become thy prodigals! Then when our resources fail, and we have nothing to offer Thee, and we are full of shame, still let the spirit of the prodigal be in us, that we may tell our shame, and cry to Thee, "I am no more worthy to be called thy son: let me be as one of thy hired servants." Let that be our deep feeling; then we know what thine shall be: "My son, enter again into the joy of God." Grant unto us, Almighty God, the spirit of a simple, gentle, childlike life; that so, fear shall be taken away from us, or so robbed of its evil power that from the absence of evil in us our life may become vigorous, our age bright, and that it may be daylight with us even to the end.

And when the sun sinks toward the west, and the cool breath of evening tells us that the longest night is coming, and the sharpest cold, even then let us see the splendid glow of the heavens; at eventide let there be light. Love us with that love that Christ showed to man in his death. For he came to die, and to die for us. And when we think of the blood of Christ, let it not be of the miserable vanity of outward washing, but rather of the spiritual significance of that last sublime act of Christ, that the will of God may be done in man in body and in soul; and how the bread must be eaten that there may be blood to be shed, and blood must be shed that there may be bread to be eaten; and following the spirit, though delivered from the bondage of the letter, walk humbly in manhood and in childhood before God.

Thus we ask for all that man can have, and all a child can feel. Make us sons of God. Let us not cease to be the children of God, *little* children, of large faith and abundant hope, quickly joyous, easily moved, all alive to life, fearful of nothing, embosomed in love, sheltered by the shadow of a great rock, fed of living bread, drinking of the living water of thy pleasure.

And may the day come for all of us when we shall know the depth of the old saying, "They shall drink of the river of the pleasures of God." When once we have drunk of that stream, death hath done all it can do; thy pleasure shall be our life for ever and ever. Whensoever we drink of the river of thy pleasures, we shall live. Hear us of thy mercy. We ask all in the name of Jesus Christ our Lord.—AMEN.

LV.

(Morning, March 5, 1876.)

"I have set the Lord always before me."—PSALM xvi. 8.

WHATSOEVER, Almighty God, may be the need of confession of our past lives; whatever may be our wanderings from Thee, which we have now bitterly to remember or sadly to pay for; whatever neglect of thy sweet commandments and promises we may have to mourn; yet make us wise for the time to come to say, and to say with faithfulness, "I have set the Lord always before me." Give us the wise piety that sets Thee always before us—in time of joy, that we may behold the blessed river of thy pleasure from whence comes joy; in time of suffering, that we may see the Father's face,

and know the meaning of the stroke, and understand the healing that may come from the wound ; in time of sinning, that we may see the Father's house, and go back as poor prodigals in lowly penitence, that we may be received again into thy mercy ; in the hour of death, that beholding Thee, and knowing that thy Spirit in us is the *Holy* Spirit, we may say, "Thou wilt not suffer the spirit of thy holy one to see corruption." So, being in God, may we without fear pass through the sweet gate of death, into the life of the pleasure of God ; for "at thy right hand are pleasures for evermore."

In time of mourning let us set thy comfort before us ; and when this life shall pass out of sight, and we take the deep dark path that leads to God, may we, setting Thee before us, behold the haven of hope, and hear the Master say, "God is not the God of the dead, but of the living." So let us comfort ourselves, that those that are gone are living in Thee.

In all times and seasons, in all chance and change, give us faith in thy love. In life and in death, help us to set Thee ever before us—in the time of gladness, that we may be wisely joyous ; in the time of sadness, that we may be healthfully

sad ; when the herbs are bitter, that from their bitterness may come the healing wine of life ; in the pride of life, that therewith may come the divine joy. Come what will, if Thou art at our right hand, we cannot be moved. Forgive our many wanderings, our foolish fallings away from what is right and good ; and keep our eyes ever open to what is just, and lovely, and of good report. Help us to walk humbly before Thee, and very charitably with our brother.

So make our heart to be after the spirit of thy Son our Lord, that whatsoever stroke may fall upon us, it may, like a stroke upon a sweet bell, bring forth nothing but music—the music of charity, and faith, and hope, and peace. Then, though Thou smite us, we shall rejoice that though it is dark with us, in Thee is light and glory ; though emptiness is our portion, the whole fulness of the Father is with God ; and that, with God at our right hand, we shall pass through life and death, and come at last to the eternal peace.

Forgive our sins ; help us to walk thy paths ; lead us with lovingkindness until the work of life shall be closed ; until such time as of thy bounty, and not according to our merit, Thou shalt bestow upon us the gift of everlasting life.

Grant us this for thy love's sake ; we ask it in the name of Jesus Christ our Lord.—AMEN.

LVI.

(*Morning, March 19, 1876.*)

“Seest thou this woman? . . . Her sins, which are many, are forgiven ; for she loved much.”—LUKE vii. 44, 47.

ALMIGHTY GOD, just and merciful, slow to anger, swift to mark iniquity, swift to forgive it,—hear us when we make no complaint of the punishment of our sins. Hear our mourning that we have sinned. Hear our acknowledgment that we have gone astray from thy ways like lost sheep. Hear us bless Thee for the brier and the thorn, for the weary way, the bleeding feet, the tearful eye, the bowed-down heart ; and may these yokes borne as punishment, so by thy sweet love be turned to good, that out of them may come hereafter, if not even now, the godly life, the earnest striving, the peaceful death, and the glories of the eternal years.

Thine it is, O mighty God, with wondrous touch, out of things that are foul to bring forth things that are fair, out of corruption to bring forth sweetness, out of death to bring life, out of blackness to bring light, and out of sinfulness healing. Touch

these our darkened eyes with thy life-giving finger, and they shall become one day light, as Thou, Lord, art light. And grant that all the bitter herbs of life may for us have wondrous powers of healing, that through the bitterness of correction the sad soul, seeking health, may find it in Thee.

O Lord, whom we know most in Christ, whom we can see best in him ; O mighty God, incarnate in man ;—hear our cry that all the sins and sufferings of our mortal life may bring us, as that sinful woman of old, to lowly penitence, sweet devotion, constant charity, largeness of love, plenteousness of forgiveness. Almighty God, whom we know best in Christ—O God, incarnate in him—let us through him know thy lovingness, and let us hear his words in the days of our sadness—“ There is more joy in the presence of the angels over one sinner that repenteth, than over ninety and nine just men that never went astray.” We have strayed from thy ways ; we are not just ; we give no joy to the angels like unto that which we shall give them. Lord, do Thou bring us back, and take us from the Shepherd Christ, then shall the angels be glad that another prodigal has come home.

And so, in all times of weariness, and of wakefulness when we should be sleeping, of sorrow when

there might have been joy, of smart when there might have been health, of sickness and wofulness when there might have been healing,—in all such times, O God, let thy Son go by, with healing touch, with blessing hand, with forgiving tongue, with loving heart ; that so, coming back through him to Thee, knowing his power to subdue all things unto himself, he, subduing our evil hearts unto himself that he might yield us unto Thee, we may at last see that great, great day that shall come, when God shall be all in all. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LVII.

(Morning, March 26, 1876.)

“ My soul waiteth for the Lord more than they that watch for the morning.”—PSALM cxxx. 6.

ALMIGHTY GOD, in the hours of weariness, in the nights of watchfulness, we have watched for the morning ; and slow seemed the passing hours, late the coming sun. And we have watched for Thee more than we have watched for the morning. We have watched for the time when the heaviness of the heart within us should pass away. We have watched for the time when thy bright face regarding us should draw our eyes to

Thee. And now we watch ever, that we may behold Thee, and, knowing Thee, learn first truly to know ourselves.

Make us, Almighty God, to know what Thou art to us, that we may mourn that we are not to Thee as Thou art to us. Teach us thy steadfastness ; how thy love changes never. Lord, had we been as steadfast to Thee as Thou hast been to us, we had not now watched in weariness or waited in darkness. We have not been steadfast. We have wavered and wandered, and forgotten Thee. Bring us back to thyself by thy steadfast regarding. Almighty God, thine eyes have never closed from beholding us. Ever and ever Thou art wistfully watching for us. Would that our eyes had never closed upon Thee ! Open our eyes, that we may behold thy loving gaze again.

Teach us thy patience, that we may learn patience, and from the long-suffering shown to us, learn to be long-suffering to one another. Teach us thy patience, that under the burdens of life we may be quiet, that in the storms of life we may be calm, that in the strife and tumult of life we may be courageous, that in the daytime we may be dutiful, and in the night-time sweetly quiet ; singing gladly in the daytime, and singing God's song in the night.

Look upon us, love us, and make us see thy love in thy law. Whatsoever be the burden of our hearts, Almighty God, help us. Say to us as Thou saidst to that great soul of old, "My grace is sufficient for thee." We would not ask that the burden be removed; we ask not that care should wing its flight from us; we ask not freedom from work or suffering; but we ask, as he did, that the peace of God may be with us. "Cause thy face, O Lord, to shine upon us, and bless us; and let the peace of God, that passeth all understanding, keep our hearts and minds through Jesus Christ our Lord."

When, Lord God, we count up our evil days, and foolish deeds, and weary wanderings, and wasted hours, and idle living, our sins and follies, then look upon us very mercifully. And when we give utterance, as we would fain give utterance, to the one prayer, ever in season, "Lord, have mercy upon me, a sinner;" then may the sweet words of Christ teach us the heart of God,—“And this man went down to his house justified.” Show us that when we are weakest Thou art strongest. Show us that our want is thy time; our need, thine opportunity and occasion. Help us to hold up the provoking hands of weakness, to bring down thy blessing. Turn us by thy light into thy way. We

show our wounds unto Thee ; thine is the oil and wine. We cry from our degradation unto Thee ; thine the uplifting, thine the glory. We tell of the swine and the far country ; speak unto us of the son's place, the ring, the robe, the music, and the joy. Help us through all the doubtful things of life to find the light. Through all the mazes of life, find Thou for us a path. In the darkest days of this beclouded life of ours, at least tell us where the sun's place is ; and though it may not be brightly shining, still let us turn our faces toward Jerusalem, still let us pray toward the city of the living God.

When haunted by the things that we have done, when the past rises before us, and with reproachful finger shows us the long array of consequences that can never be cut off, but that the evil that we have done will go on in one "long-drawn-out line till the crack of doom ;" still give us thy light, enfold us with thy love, speak peace unto our hearts, cast our sins behind thy back, and help us lovingly to commit these sadnesses into thy forgiving hands. Then, Lord God, joy shall come, and we shall be uplifted, and shall draw near to Thee with thanksgiving. Almighty God, when thy face is hidden, and Thou seemest far off, let

thy Son come to us to tell the sweet tale of the bruised reed. We are bruised reeds. Break us not. Heal us, and we shall yet be strong for thy work. Hear, of thy mercy, these our supplications, offered in the name of Jesus Christ our Lord.—
AMEN.

LVIII.

(Morning, April 2, 1876.)

“And the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them.”—LUKE xv. 2.

ALMIGHTY GOD, Thou art too great to be angry with us when the burden of the mystery of life brings doubt, and the heavy clouds that pass over us for a time hide thy light. Thou art too wise to be vexed with us when we misread the strange things of life, and can hardly reach revealed truth. In all our fainting and falling Thou art too pitiful not to lift us up.

Grant, Almighty God, that in all our weakness and sin we still may long for higher things than we have reached. Pity us in our weary gazing after a better life than we have known. Lift us into the knowledge of the wondrous gospel of Jesus Christ our Lord, whose great desire was that the evil should turn to him, that the fearful should trust him, that the sinful should become saintly.

Grant that the ways of this foolish world may not blind our eyes to God, that we may not worship wealth without wisdom, force without love, power without goodness ; that we may not sell ourselves to the prince of this world, and forget the Prince of Life, that we may not run with the multitude to worship some pitiful idol. Pardon us when we are tempted to make one amongst the Pharisees, who, with serene self-righteousness, and sense of superiority, feel able to cast the first stone. Let us not read thy gospel without practising it. Let us not read of the angels who have "more joy over one sinner that repenteth, than over ninety and nine just men who never went astray," and yet take care to rank *ourselves* among the clean and the unstained. Rather give us to follow that man of righteousness, thy Son ; whose chosen company was the sinful, the mean, and the miserable ; whose clean garments were touched by the bloody hand of that poor woman, and touched to her healing ; whose lovely feet, the loveliest of thy messengers, were washed with tears hot with sin ; whose saintly soul went with the publicans ; who did eat with the sinners ; whose lofty head was bowed so low ; whose golden glory wore a crown of thorns ; whose sinless back bore the bruise and

the stripe ; whose heavenly form became abased in the dust of this world. Make us wise, lest we be Pharisees, and from our poor superciliousness thank Thee that we are not as other men. For us the lower place ; for us the one, sad, constant prayer, " Lord, have mercy upon me, a sinner."

Make us lowly through lovingness, and make us lowly through sinningness. Let us be lowly because we have lived low, and because we have received of the gift from above. In whatsoever difficulty we may be, help us to live lowly. May our hands bring no palm-branch, may our tongues sing no hosanna to the prince of the power of this world. May we not waste life by the foolishnesses of passion ; let us not waste the forces of the soul over them ; knowing that there is nothing lasting but that which is of love. Keep us lowly and humble all through this life.

Help us so to live in the Spirit of God, that with sweet childishness we may leave all our doubts about death with Thee. Enough for us that God knows. We are thine. If Thou shouldst finish with us, thy will is best. So may we say in life, " Though Thou *slay* me, yet will I trust Thee." And in death, though we go we know not whither, may we yet trust that we shall be carried by God's

hand, and to God's purpose ; and so, with a quiet spirit, may we lie down and die. Of thy loving-kindness and tender mercy hear these our supplications, through Jesus Christ our Lord.—AMEN.

LIX.

(Palm Sunday Morning, April 9, 1876.)

“ Descend to thy Jerusalem, O Lord !
Her faithful children cry with one accord ;
Come ! ride in triumph on ! behold we lay
Our guilty lusts and proud wills in thy way.”

HYMN (FROM BISHOP TAYLOR).

ALL-HOLY GOD, teach us thy love ; make us to see what in the course of this wondrous world thy will is, toward what is all the tendency of things ; that so we, associating ourselves with thy will, may be ever victorious, in that being at one with the divine will, we move with the courses of all things.

Give us to know that which moves us most, that which is strongest within us, that which we covet most, that which stirs our deepest passions most. If there is anything within us that we at our better times know should not be there ; any spirit of evil that if Christ came by he would cast out ; any pride or haughtiness that he would condemn ; help us to lay all these our guilty passions before

the feet of thy Son. Help us to know that which most deeply stirs us as the rule of our life. From conformity to the things of this world ; from trusting the thoughts of others too much ; from walking in the vain show in which men walk ; from measuring things by the standard of the world ; from the worship of war, of wealth or fame, of pleasure, or luxury, or sloth ; good Lord, deliver us. From the sacrifice of the deep things of life for the small ones, good Lord, deliver us. From the Pharisee who turns away from the sinner, and, priding himself upon his own cleanliness, lets the mean and the miserable go by unheeded, unsaved, good Lord, deliver us. From the Pharisee who makes a merit of meekness, and a pride of that which should give humility, good Lord, deliver us. Rather let us be of that lowly order who find one prayer ever in season, one cry always of the heart, " Lord, have mercy upon me, a miserable sinner."

Make us wise to know the methods of God ; that, watching thy gentleness which hath made us great, thy mercifulness in which we live, thy tender-heartedness by which we are spared, we too may learn by these things to be like unto God. Striving diligently against all vindictiveness, may we turn oftentimes to behold thy Son, as he entered into

Jerusalem, meek and lowly ; and may we follow him with a true "Hosanna!" and cast before him all things, especially such things that it is well should be trampled upon, even unto their dying.

Almighty God, when this weary war is ended, and the sweet peace of a won victory is in our hearts, then let the incoming of peace abide with us for ever, the peace of God that passeth all understanding, that shall carry us quietly through death, and bring us into the large, spiritual life of the eternal years. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LX.

(Good Friday Morning, April 14, 1876.)

"And they gave him vinegar to drink, mingled with gall."

—MATT. xxvii. 34.

IN Thee, O God, is our perfect trust. In light and in darkness, in sunshine and in shade, in sin and in innocence ; when in the "far country," and when redeemed, recovered, our trust is in Thee. Thou madest us, and not we ourselves. Thou orderest our lives ; it is not ours so to do. Thou hast laid upon us the burden of the mystery of life. Thou hast caused us to walk in ways of temptation. Thou hast fashioned us so strangely.

Thou hast put into us Thy life ; ay, and the life of lower things too. Thou hast made us to have part with the beasts of the earth, and Thou hast given us spirits that tell of our sonship to God. Of all these things we ask nothing ; Thou art great ! How these things came about, we know not, we ask not ; Thou knowest : it is enough. How it will all end, we know not, we ask not ; Thou knowest : Thou art wise. We ask not why the wail of the world still goes up to Thee ; why the cry of sadness and of suffering still goes up to Thee : enough to know that Thou art Love. We are quiet.

We beseech Thee that this trust may be ours at all times. Though Thou *slay* us, still let us trust Thee. In saddest, darkest, dreariest days, we are thine. Give us that intimate trust of Thee ; the trust of those who have confessed, and come back to Thee in penitence, and been again received as dear children ; the trust of those who walk with that strange, sweet, sad burden upon them—a forgiven soul. Grant us that great, sad nobleness—“to bear the burden of forgiveness well, and live,” and love, and work. It is hard to be forgiven ; harder still to have needed it. We need thy forgiveness. Oh ! greatly give it ; and may the sad sweetness of the needed gift be our perpetual safety ; that, walk-

ing underneath its sadness, we may walk wisely, not self-trusting again, but leaning heavily upon Thee, that Thou bring us at last into peace.

Almighty God, we mourn that our sins help to make life's burden ; that into the vinegar and the gall we too have squeezed. Now, we beseech Thee, that we may walk wisely, not putting away from us any cup of bitterness our folly may have earned for us, but drinking bravely even to the dregs, beseeching Thee that out of this bitterness may come healing, out of this wofulness may come strength. We beseech Thee to give us part and lot in the death of thy Son.

Give us that true wisdom that runs not about asking what men have thought, but goes quietly into the secrets of the soul, and asks what it knows, and what it bears. May we not talk of "views," and "opinions," and wordy things that grow from the lips outward ; but shut the door of the soul, and there, holding communion with our Father, who seeth in secret, ask what God is *in* us and *to* us. So let us ask not what men have thought of the death of Christ, but what we have found it to be to *us* ; not what the cross of Christ is to others, but how it is borne by *us*—what stripes *we* have suffered, what crown we have most

desired. Set before us the golden crown of kings, and the crown of thorns; the sceptre of power, and the reed offered in mockery; the gold of wealth, and the emptiness of poverty; the delight in our own will, and the delight in sacrificing it. Set before us endeavour and indolence, work and sloth; death, doing thy will, or life with thy will undone; to be freed by Pilate, or sent to death.

Put before us all the sad experiences of Christ. Give us our hour in the garden, if need be. Then, if we should cry, "Let this cup pass from me," let thine angel bring us the cup of the divine wine, that, uplifted and strengthened thereby, we may be enabled to take the vinegar and the gall, that drinking thereof, we may be healed. Then, when healing hath come, lift up our bowed heads, that we may cast forward our brightening hope, and look through the dark gate of death without fear, thinking of what thy Spirit is, and of what it hath been to us; of how it hath lifted us above sloth, and lust, and passion, and hot blood, and the pleasure of the world, until these things seem vanity, and less than nothing. Then, Lord God, looking through the gate of death, let thy brightness stream forth, that we may walk the rest of this our earthly pilgrimage, not looking upon the sadness

in us, but gazing where the lifting cloud shows the sun to be, and beholding across the narrow bound the home of the redeemed ; into which we pray Thee, O thou dear God, to give each one of us an abundant entrance, through our part in the passion and sufferings of the Lord.

Give unto every one of us a lowly, humble, penitent heart ; a kindly, sweet, and charitable spirit ; a large, bounteous, and generous hand, and a readily forgiving heart, knowing how much hath been forgiven us. Say to every one of us, "They loved much, and shall be forgiven much." Let thine angels sing over us the song of the prodigal returned, of the sheep brought back and folded in the dear arms of the Shepherd, there to lie for evermore. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LXI.

(Morning, April 23, 1876.)

"God is a Spirit ; and they that worship Him must worship Him in spirit and in truth."—JOHN iv. 24.

GRANT unto us, Almighty God, that we may truly worship Thee ; not by a vain prostration of the mind, or by vain bending and bowing of the body ; not by foolish praises that have lost

all meaning, all seriousness and solemnness, and that come not of the heart ; but with the true worship that, knowing thy greatness, dwells with delight therein ; that bows before the beauty and splendour of the world, piercing by its spirit to thy Spirit, and seeing with the eye of the body the vesture and garment of God.

We would worship Thee in spirit, lest at times, lost in speechless gazing at the fairness of this vestment of thine, we lose sight of the wondrous loving wherewith Thou hast loved us so well, and give Thee but outward worship, instead of the service of charity and mercy. Help us to receive with gladness thy gifts according to nature, rejoicing in youth, enamoured of beauty, full of love to that which is loving, full of joy at the opening of the flower, at the running deer, the coursing stream, the mighty sea. For truth, for righteousness, for art and poetry and genius, for the great books of wise men,—for all thy fair gifts we are glad. We gladly worship Thee for all glad things.

Lord God, we would worship Thee in solemnness when Thou comest unto us in sadness and cloud. When night is over us, and darkness is within us, even then let us worship the unspeakable God, who doeth all things well. Lord God, grant to us

true humbleness, that runs not and craves not, but waits and watches and serves, standing ever in the way of thy commandment ; that whatsoever cometh near unto us, that we may do ; receiving of Thee whatsoever life brings ; patient in spirit—not with the humility of a self-sought martyrdom ; not with the affectation of a love for pain and poverty and misery—but with a sad, brave heart ; prepared for joy, if joy should come ; prepared for battle, if needs must be. Though lovers of peace, and glad to possess it, yet able to struggle and to strive, turning neither from the vinegar nor the gall ; avoiding not the bitter cup or the thorny crown ; able to bear the cross, and to be laid upon the cross, if need be.

So, with a “sad wise valour,” and not without some good wise joyousness, may we pass along this world, humbly obeying, patiently serving, largely loving, joyously living, until such time as the things of this life shall do for us what thy Spirit hath done in us, and our spirit shall mount to that fairer world, that larger life, that broader day, and that sweeter song promised to those who, by patient continuance in well-doing, seek them. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LXII.

(Morning, April 30, 1876.)

“For with Thee is the fountain of life : in thy light we shall see light.”—PSALM xxxvi. 9.

WITH Thee, O God, is the fountain of life. From Thee we come, yet from Thee we stray. We cry for more life, more of the life of God within us, that all our powers, all faculty and feeling, all duty and care being filled with the life of God, it may lift us above the low life that too often leads us away from Thee, and give us joy and peace in the wisdom of God.

Almighty God, lift us into thy light ; for then, and then only, can we see light. Here, of ourselves, our light is little ; and our wills, that go so oft astray, do bring us into darkness ; and our deeds being evil, we covet darkness, and make it, and dwell in it. Yet, Lord God, what most we need is the light, the light of life. Lift our understandings into thy light, then shall we see light. Grant us to know the truths of God—those things which, being before our eyes, if duly and wisely studied, we may truly know. Let all things be shone upon by thy light, that in thy light we may see light. Let the tangled story of man’s history, the strange record

of man's sin, the marvellous tale of ancient days, be to us all light ; because, being lifted into the understanding and knowledge of thy truth, we can see that all these things have worked obedient to thy law, in accordance with thy will ; and so, seeing wherein men have broken thy commandments, or kept them ; wherein they have walked in light and life and love, or in darkness, evil, and hate, we may see thy judgments, and find them a great deep ; and behold thy righteousness, and see it tower like the great mountains ; and, surrounded by thy righteousness, feel safe and strong ; and, pondering upon thy great judgments, feel that Thou art righteous and true altogether. Make us lovers of light. Above all things give us light. Unto all things and about all things let there be light.

We need most that thy light shall enter into our own hearts, that it may show us the strange things that be there. For oftentimes, O God, Thou knowest there are idols and false gods. Things that we call good which are not good, foolish desires that can bring no lasting peace, covetings that can end in nothing but disappointment, hide themselves in our heart. Shine on us, Fountain of life. Shed abroad thy light in our hearts, that these false gods may fall, and our false idols be broken. Turn out all

false things from our hearts. Let thy light shine upon us, for only as thy light shines upon us can thy life be in us, and only as thy life is in us now, can we stand in the light of thy life hereafter. On our sins shed thy fearful light, that knowing what they be, and how they came, and whither they tend ; what they have wrought, the mischief they have done, the defacement of thine image, the marring of the body, the breaking of our peace, the killing of our joy, we may truly forsake them, and being lifted by our understanding into the light of thy truth, may by thy love have our wills brought into oneness with thine, and so, having light and love, living in light, and nourished in love, we may have that divine love which is thy life, and that sweet peace which comes of the light of God.

When all outer things are in darkness, then, driven in by sadness, where we might otherwise have sat forlorn, when we gaze upon the ever-setting sun, the bloom ever passing, all things dying, the grass withering, the flowers speedily fading, yet, having thy life in our hearts, and thy love in our souls, we shall have the light of God, which shall light us in darkness, and be bright in death ; unquenched, unquenchable, shining unto the eternal day. Of thy mercy hear us, through Jesus Christ, our Lord.—AMEN.

LXIII.

(Morning, June 18, 1876.)

“The eyes of all wait upon Thee.”—PSALM cxlv. 15.

GRANT unto us, Almighty God, the sweet wisdom that sees the divine order by which all things wait upon Thee. And when our eye beholds the light of heaven, let us remember that it waits upon Thee, for Thou art its light. And all the fair things of the earth, as we behold them, may they seem to us as waiting upon Thee, waiting thy light, thy life, thy love, and waiting never in vain. Teach us what it is to wait upon God, to be consciously dependent on Thee for all that is bright, and good, and sweet, and fair, and pure, and just, and manly, and courageous, and bold, and wise, and intelligent, and lovely,—that all this comes to us from Thee. Lord, we are dark without thy light, dim without thy word, cold without thy fire ; deathless if Thou givest us life, deathful if Thou withholdest it.

Make us wise at this time to wait upon Thee, to offer up unto Thee this vessel of earth to be filled with thy life, to lift up unto the rain of God our thirstiness, and to satisfy our hunger upon the bread of heaven. Take thou our earthly words,

and make them fiery strong. Speak unto our conscience and hearts the deep, strong, sweet things of God. Forgive us if our blinded eyes behold not the solemn waiting of all things upon Thee. Open our eyes wide, that we may see wondrous things out of thy law. Give us eyes to behold the incoming of God, the incoming into this poor earthly tenement of the light divine, the light above the earthly.

We beseech Thee grant to us abundance of understanding, and that impatience of ignorance, and that hatred of dulness and darkness that shall make us constant students of God. Forgive some of us, who hear and understand not. Forgive some to whom thine apostles speak and write, and they remain ignorant of their meaning, careless of their divine significance. Forgive those who find life barren, and God dumb. Forgive those who make to themselves false gods. Forgive those who turn from the glories of nature, and go and make for themselves some poor fashion-rag of the splinters of this earth, and bow down to it. Forgive those who by their carnal life have killed the spiritual life, whose low passions have made their eyes bloodshot, so that the sweet sanctities of heaven are hard to be seen, those in whom earthly

things have quenched the divine spirit. Open our eyes, O Lord, that we may see wondrous things in thy works. Forgive all our wilful ignorance, count it not against us in the day of judgment. Grant to every one of us that large informing spirit, the love of truth, and light, and knowledge, the desire for the perfect day. Help us all to pray, even when in the jaws of death, "More light." O God, more light!

But whether our knowledge or wisdom be great or not; whether it be our lot to be observed amongst men, or an obscure corner be ours; whether fair Science hath taught us her glorious laws, or whether hard work and care hath closed the book for us; teach us one thing—that no man is so obscure but he can be obedient, none of us are so lowly but we can be loving, that there is no place in which the law of love cannot be. Whether we have a bountiful or a scant supply of this world's things, grant us thy love, and give us an obedient spirit. Help us to fear God, and to keep his commandments. Help us all our life long to love Thee with the heart, and our neighbour as ourselves; then, quietly resting in thy large love, and patience, and promise, may we do the work of our daily life, quietly looking forward to its closing,

hopefully looking forward to its re-beginning, and joyously desiring to see Thee in thy glory, and to meet the holy souls from the ends of time—all who have sought Thee, and striven for Thee, and done righteousness, and sinned and suffered as we have done. Let none of us miss the fulfilment of these our best dreams, our deepest desires, our fairest hopes. We ask it in the name of Jesus Christ our Lord.—AMEN.

LXIV.

(Morning, June 25, 1876.)

“O ye spirits and souls of the righteous, O ye holy and humble men of heart, bless ye the Lord : praise Him and magnify Him for ever.”—SONG OF THE THREE HOLY CHILDREN (AS CHANTED).

ALMIGHTY GOD, not as “*holy*” men, but as humble men of heart, we can obey the call to come and praise Thee, and join with all the fair things that Thou hast made, and with the storm, and pestilence, and rising sea, to call upon thy name in praise. For we have learned that even those things which at first seem dumb, do praise Thee in their work. All things serve thy great and glorious ends ; and those ends, though, O God, we behold them not, yet, being thine, good we know they must be.

We beseech Thee, make us all lowly-hearted. For there be few things, Almighty God, that are very clear to us. The shadows gather quickly round us, and life is short, and the spirit is weighed down by the burdensome cares and wearinesses of the body, and the mystery of life oftentimes oppresses us; and, when we look forward, the world to come is oftentimes a peradventure. Then teach us the lowly-heartedness of a little child, that we may always make out thy ways, that we may always see what *doth* "make for righteousness" in this world, and know the things that make for our true peace, and bring true joy; and then, though our heart be bowed down by care, and our eyes be dim through mourning, yet let us know that all things work together for good. Show us the beauty of obedience. There is always something that should be done; make us always willing to do it.

Let us not be impatient of the lowly round of daily life. Wean us from the passion for greatness, that is dangerous to the spirit. From all foolish ambition, good Lord, deliver us. From the desire to be rich, and what the world calls great, good Lord, deliver us. From the vain desire to fill the world's great annals, or to be thought well of by men; from a foolish wish for idle fame, good Lord,

deliver us. From all fear of men ; from all dread of evil tongues ; from all slavery to custom ; from all bondage to this world's laws, good Lord, deliver us. From all hardness of heart ; from hardness of heart towards those that have wronged us, or towards the poor and oppressed ; from hardness of heart toward those who have tripped and fallen, those who have slipped and sinned, good Lord, deliver us. From all unforgivingness of spirit ; from pride of heart ; from hatred of others ; from malice and revenge and covetousness, good Lord, deliver us.

In place of these things, give us a quiet, lowly obedience to what we believe to be thy will ; a quiet, loving labour for others' good ; a sweet, passionate pleasure in thy works, a joyous delight in the fairness of life, an eagerness to see the beauty of the world, an inquiring spirit into the beauty of its workmanship. Give us this, and above all things give us the peace of God, that we may be held in quietness of heart in the midst of storm and darkness, of doubt and disaster and death, that so, living in quietness, we may wait till our great change come, looking forward to be still under thy sweet guidance hereafter, as we desire to be now. Love us all, and make us all humble-

mind, and bring us, through thy Spirit's guidance, safe into the land of eternal light. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LXV.

(Morning, July 2, 1876.)

“And let the beauty of the Lord our God be upon us.”—
PSALM xc. 17.

ALMIGHTY GOD, ours be the prayer, ours be the passion that crieth, “Let the beauty of the Lord our God be upon us.” Pardon us the meanness that shrinks from that prayer. Pardon the ugliness of our life that dares scarce to utter it. Forgive us when we know there is little beauty in us or upon us. Grant unto us then, that having naught of our own, we may from the very deep depth of our heart cry, “Let the beauty of the Lord our God be upon us.”

Would we had all beauty—the beauty of the body, the glorious fashion of the mind, the clear brightness of the heart, the overflow of charity, the kindness of the soul, the deep understanding of the unspoken things of love. Would we had all gracious and beautiful things. We beseech Thee, good Lord, so to deliver us from those things that are pitiful and mean, from all crouching and

terror and miserable servitude—so to deliver us from all trembling at Thee or at man—that there may come upon us the pious liberty and freedom of the children of God. Lord God, why should we fear Thee with craven fear? for Thou lovest us; and though thy hand seems sharp, and the blow from life's rod seems bitter, still love can bring sharpness, and sweet mercy can bring bitterness. Though the cup given to the child may contain a bitter draught, yet sweet may be the healing that comes therefrom.

Of thy mercy heal us of those things that mar the beauty of life. From all meanness and lying, from all falseness and fear, good Lord, deliver us. From ignorance, that deadly crime; from stupidity, that shameful sin; from unobservance of thy glorious works, that fearful blindness, good Lord, deliver us. Open our eyes to behold thy beauty; quicken our ears to hear thy song; unloose our tongues to sing thy praises; strengthen our hands to do thy work; touch our hearts that we may feel; expand our minds that we may know, until for us shall be fulfilled that passionate prayer, "Let the beauty of the Lord our God be upon us."

Lord, Thou hast made this world very fair. Grant us of its fairness. But above all things may ours

be to know the supremacy of beauty, the heights of righteousness, the glorious comeliness of holiness, the ineffable sweetness of pureness, that above all things ours may be the beauty of the spirit, the very beauty of the Lord our God. Of thy mercy hear our supplications, offered in the name of Jesus Christ our Lord.—AMEN.

LXVI.

(Morning, July 9, 1876.)

“In thy light shall we see light.”—PSALM xxxvi. 9.

ALMIGHTY GOD, as in thy light only we can see light, and we have thy light, grant that our eyes may be opened, that in thy light we may behold it, and in the light of God see all things. May we watch this glorious world that Thou hast made—its awful going, its unbroken order, its wondrous way ; and see that all is in God—that from Thee, by Thee, to Thee, are all things.

Though at times we see not the beauty of some things in life, and though there seem to be hard and harsh things in life, yet, Lord God, grant that in Thee we may have trust, and that where our knowledge is not yet large enough, our faith may be strong enough to wait till such time as, by the increase of thy light, we may see Thee to be all

light and loving. Grant us the inward light, the eye of the soul by which we may see what is holy and sweet and fair. Let us know that strange thrill of the heart, that trembles only when the sweet notes of righteousness are struck. Give us a passionate desire that in all things thy will may be done. Let thy will be our law, and the ground of our hope. Grant us thy light, that we may know what is right.

Increasingly make us alive to the beauty of life. Let us never deserve the reproach that having eyes we see not, and having ears we hear not. Rather give us that reverent feeling of study that lets nothing go by without giving up its secret, without giving its mystery, without giving the thought of God that was before *it* was. Let not times past nor times present pass by us without our seeing the hidden law; how Thou hast ever been for righteousness; how, in everything, evil hath not prospered, and only what was good hath brought us peace; that nothing may be done in this world that doth not speak to us of Thee. When the voice of man is undivine, when the cries of man are complaining from the peevish anxieties of petty things, or when he rises in violence and anger, still, Lord God, behind these foolish voices may we hear

the eternal harmony, the roll of the mighty sea that brought us hither, and the roar of the mighty sea toward which we go.

Above all other voices, may we for ever hear the one great song, "God, all in all." In us now bring the divine peace, to us now give the heavenly wisdom, that we may have the victory over what in us is mean and evil, until even here we may catch some notes of the divine song, and praise Thee continually for all thy lovingkindness, and take up the work in thy vineyard that Thou hast given us to do, and thus, diligently working, and patiently waiting, and charitably living, come at last to know the peace of God that passeth all understanding. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LXVII.

(Evening, July 9, 1876.)

"Verily, every man at his best estate is altogether vanity."—

PSALM xxxix. 5.

ALMIGHTY GOD, unchangeable, immovable, steadfast, without shadow of change, eternal, invisible,—look upon us in thy lovingkindness and mercy. We are thine. Look upon us in thy pity, for we are but vanity. The earth is strewed with

the ruins of ancient temples and former kingdoms, and man goeth his short day, seemingly to dust. Teach us how plaintively and sadly all holy souls have felt at times the sadness of man's life, and what vanity it is. We plant, and another comes for the fruit ; we gather, and never distribute ; the little place that knows us now, soon shall know us no more. When we think of these things, what can we say but that "man at his best estate is but vanity" ? As a cloud we come, as a cloud we go ; short our story ; soon will come its closing.

May this vanity of our lives but make us more desirous that all this little life of ours may become thine—thine in obedience, thine in love, thine in purpose. For, if we do thy will, vanity vanishes. If Thou lovest us, we long to be as we should be. If Thou shine upon our works, they shall be established. If we make thy will ours, thy purpose ours, we become eternal. Write our poor thoughts into thy thoughts, that they may grow for ever ; they are thine.

Lord, make us wise, that knowing the shortness of our life, the vanity of our wishes, how oftentimes our hopes fall futile to the dust, we may desire the open eye, and the quickened mind, that we may behold the wondrous things of God. So, being

purposed to keep ever thy commandments, whatsoever we build being builded in righteousness shall be builded in eternity, and whatsoever may become of this poor frame, Thou shalt take our immortal souls into life everlasting.

Look with loving pity upon those who build upon the things of time and bestow upon them too much care and thought. Teach us how there are riches that give no comfort in death, that go not with us beyond the narrow river. Show us how things are wasted that are spent upon our own will, but how naught is wasted that is spent upon thy will. Show us that to spend some things is to win them ; that when we spend love, and pity, and truth, and lovingkindness, increase comes of spending, forthgiving brings increase. Show us that there be cisterns and wells from which the more we draw the sooner they become dry ; and there be *others* which the more they are drawn upon the more they spring. Grant us the heavenly riches, the bread that knows no wasting, the life that knows no dying, the love that knows no shadow, the hope that knows no dimming, the eye that needs no sleeping.

In all things give us the bread of God, and the water of life. Grant that all lofty things and all

divine things may be ours, that quietly we may pass on amid all the changes of time, calm in God, confident in Christ, fearless of death, looking ever forward to the sublime day when God shall be all in all. Hear us of thy lovingkindness, through Jesus Christ our Lord.—AMEN.

LXVIII.

(*Morning, July 16, 1876.*)

“Rest in the Lord, and wait patiently for Him.”—

PSALM xxxvii. 7.

ALMIGHTY GOD, whose it is to give peace, whose Spirit, the Comforter, bringeth peace,—so still within us all passion and tumult, all trembling and fear, that we may know what it is to “rest in the Lord.” And we beseech Thee, Almighty God, that we may be quiet. To this end, we beseech Thee that Thou wilt cast out of us whatsoever in us is evil. For we give Thee thanks that Thou hast so ordered it, that as a mote or speck upon the eye bringeth unrest, so evil-doing brings to the soul unrest. And we beseech Thee that the unrest we have known through evil-doing may make us mindful of thy mercy by which our sins may be blotted out, and we, as forgiven children, having wept the

tears of repentance, may smile again in the light of thy forgiving love. And we pray Thee to still all stormy waters within us. Let him come who in days of old to the stormy wave bade stillness come, and come it did ; that the storms of passion and desire may be laid within us, and we, with quiet heart, may do the will of God.

Give us stillness from all fearfulness. Let nothing make us afraid. For when the storm is loud, Thou art behind that storm ; when the night is dark, the night is thine ; and all things that are crooked, they are in Thee. Lord God, in whom all this universe has its life, teach us there is no passing away from Thee. By day and by night, in life and in death, Thou art there.

From the unrest of the love of money, deliver us. Grant us the quiet contentment that is easily pleased and satisfied. May we desire not the riches that perish, nor sell our souls for the most miserable pottage that man e'er sold his divine inheritance for. Deliver us from that constant petty fearfulness that something will go wrong, but may we lift the tools of our daily labour in a quiet, trusting spirit, knowing that the great laws of God ne'er get out of gear, and that they who patiently sow may reasonably hope to reap. From

all fret ; from all undue care for to-morrow ; from all vexation over little things, do Thou deliver us. And from fear of the petty stings of life do Thou deliver us. Teach us that the tongues of men stir the ear but for a moment, and the judgments of men are not written down in the great book of God.

If at any time foolish remorse bows us for awhile, let us go home to the soul, and hear the sweet words of the Lord, "If thine heart condemn thee not, neither do I condemn thee : go in peace." And, Lord God, give us quiet from the fear of death. If we are vexed at the thought that the darkness comes, that the eye shall close upon this fair world, that obstruction shall come upon us, and the place that knows us now shall know us no more,—from all fear of death, good Lord, deliver us ; for death is thine, and life is thine.

And should we for a moment be vexed as to what shall happen to those we love when we are gone—smile mercifully upon us, and remind us that though we are gone, they still have Thee. They are thine, and we are thine. Lord God! Alpha and Omega! Beginning and End! in whom are all things, grant that our lives may be so ordered by Thee that we may have quietness,

and find rest in the Lord, and wait patiently for Him. And now we beseech Thee that the peace of God, that passeth all understanding, may keep our hearts and minds through Jesus Christ our Lord.—AMEN.

LXIX.

(Evening, July 16, 1876.)

“Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer.”—PSALM xix. 14.

“And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ.”
—PHIL. iv. 7.

ALMIGHTY GOD, Searcher of hearts, grant that the words of our mouth may be from the heart, and so be acceptable unto Thee. For we ourselves love not words that have no depth, and care not for sounds that have no sense. Not to those that *say* they love us, but to those that show us that they love us, do our hearts go forth. So, teach us, it is with Thee. Not those that cry “Lord, Lord,” and keep not the commandments, but those that do thy will, are thy servants; and thy true servants Thou callest thy friends. So may the words of our mouth, and the meditation of our heart, be found acceptable before Thee.

And we beseech Thee, Almighty God, to grant us the peace of God—that sweet peace that passes understanding, that peace that is precious, because in storm it is untouched, in danger unshaken. Whilst the world shakes beneath thy thunder, or when the heart shrinks beneath coming danger, still let us be at peace, trusting in Thee. And, Lord God, because it is thy peace, coming from thine untroubled throne, bestowed by thine unchanging love, made steadfast by thine unbroken word, made sure by thine unbroken promise, true because it comes from Thee, give us this peace, that our heart may be untroubled in us.

May the great desire of our hearts be so to know Thee that we may learn to love Thee ; for to know Thee truly and to love Thee well is eternal life. Grant that with all diligent searching we may seek Thee, and learn at last to love Thee with the mind as well as with the heart and soul.

If Thou hast given to us this love, may we of this love go forth to find those to whom we can give the water of life and the wine of kindness. So, loving the Lord our God with all our heart and soul and mind, which is the first and great commandment, may we fulfil also the second, which is like unto it, and love our neighbour as ourselves.

Grant that this love may not only go forth to others, but search deeply our own heart (for it is thy dwelling-place), and turn out from our heart whatsoever is contrary to God—all pride and ambition, all vanity and envy, all jealousy and self-seeking, all undue desire for riches and fame, all restlessness to be known and fearfulness that we shall be forgotten. Teach us the quiet spirit that does its work, loves God, loves man, thinks wisely, fears naught, and looks forward with goodly hope unto the life which is to come.

When our sins do trouble us, then let thy sweet peace come, because Thou wilt forgive all penitent souls, casting our sins behind thy back, and from our sight. So, whatsoe'er betide us, let the sweet peace of God be unbroken within us. And if, for a time, forgetfulness of thy constant love cause us to be tossed by the changing of mortal things, then, when the heart is sad, and faith is faint, and the lights of earth are low, and all things seem drear—then upon the stormy sea let us behold him who cried, “Peace!” and said to the restless waves, “Be still!”

So, with thy loving forgiveness, thy goodly guidance, thy constant presence with us in trouble and in joy, may we walk all the days of our appointed

time in lowly dutifulness, constant obedience, quiet trust, firm faith, glowing hope, and constant praise. And when the hour of death shall come, before our closing eyes let some heavenly shine appear, that we, shutting our eyes in this world in quietness, may open them to a better day, a longer light, a fairer world, and the undying beauty of the life which is to come. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LXX.

(*Morning, July 23, 1876.*)

“For He knoweth our frame ; He remembereth that we are dust.”—PSALM ciii. 14.

ALMIGHTY GOD, teach us what it is to find Thee our Strength. Hear our confession of weakness, a weakness that Thou thyself didst fashion. Thou rememberest our frame ; Thou knowest that we are but dust. Made by thy wisdom, fashioned by thine understanding, how frail we are ! The smallest thing hath power over our life, and every footstep is surrounded with peril. Complexly strange Thou hast fashioned us, until we wonder, with one of thy saints, that this strange “harp of thousand strings should keep in tune so long.” Weak too we are, by inward weakness ; for

our knowledge is but small, our light is but dim, our faith is but faint, even at our best. Weak we are through the follies we have done ; for want of knowledge and wisdom we have weakened ourselves.

The eye has been weakened by unwise wakefulness. The tongue for thy praise has been weakened, having sung the praises of unholy and unlovely things. The whole life has been weakened, for by getting and spending we have diminished our powers. We are weak in knowledge and wisdom ; weak, for we have not the abundance that we should have. *Alway* we are weak. And death comes, and the heat of life is great, care is heavy upon us, our burdens are many ; and we confess our weakness.

Lord God, *how* weak we have become ! Because we have not obeyed thy voice within us our conscience has become weak ; and we dare not face the life to come, for "conscience doth make cowards of us all." Lord God, be our strength. Frail as our body is, it is in thy hand ; weak as our mind is, it is in thy power ; faint as our spirit is, it is thine, and Thou canst revive it. Grant that in thy large love we may be quiet, and in thy great mercy be comforted. Long are the eternal years, there-

fore we need fear not death. Abide with us, and let us abide in Thee. Instruct us, that we may be wise in understanding. Love us, that we may be quiet, and cast our burdens of care and doubt and fear upon Thee.

Thou orderest all things. Order our life, that we, being alway guided by Thee, looking up to thy light and life and truth, fed upon the bread of understanding, and having thy sweet love within us, may find God to be our Strength, and rejoice in Him as our Redeemer. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LXXI.

*(Anniversary of the Opening of the Church : Morning.
Aug. 6, 1876.)*

“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.”
—JOHN iv. 23.

ALMIGHTY GOD, so stir our spirits that we may worship Thee in spirit and in truth. We give Thee thanks that amidst all the dulness of this outward life, amidst all the cares of visible things, we do know in the spirit joy, and love, and fear, and faith. In these things Thou hast been good to us. Thou hast given us many times to

walk by faith, and in that which is invisible to behold Thee whom no eye can behold.

O Lord God, "most hidden and most manifest," grant that we may know wherein to seek for Thee, where to find Thee, how to know Thee. In no local, outward similitude ; in no chosen places ; by no painful sacrifice of bloody knife, or rising smoke of fire, do we serve Thee. We beseech Thee to make us wise, that these outward vain services being passed away, we may still understand that the ritual of God, and the service of the Most High, is the worship of the heart. Grant, Almighty God, that we may so worship Thee, that our religion may be deep within us. Oh for that well of water, the everlasting well that never dries, the spring that never fails ! that amidst all the weariness of life, when the sun is too hot or the night is too dark for us, this well of water may spring up into life everlasting, and we, worshipping God within us, be independent of all time or place, and with sorrow and shame, whatsoever evil deeds we have done, still come back to the great forgiving God.

O Lord God, dwell within us at all times ; be to us all in all. God of beauty and grace, Maker of this fair world, Giver of the shine and glory of

this summer-time, be to us God of the light and of the storm, of life and of beauty, of sickness and of death. Shine on us in our sadness, and in time of our sin desert us not, that so we may quick come back to know what is good, and quick may shame come to let us know what is evil. Lord God, when we turn our back upon Thee, beset us most with thy promises. Let us read thy Word and know thy way. Leave us never.

And in time of death, when that strange change shall pass over us, be very near to us, and may we behold Thee inwardly, and have peace. When the eye and the hand fail, and others stand around us on that sad day to watch us as we pass through that strange portal to another world, teach us and them that we do but pass to a wider, nobler, higher life than this. O God, most hidden, be most manifest to us then; hidden to the eye, sweetly manifest to the heart, never hidden in loving-kindness, and charity, and peace.

So may we, thus serving Thee, calmly hear the din of outward things, and watch the drifting clouds, earth-born, pass away,—the eternal peace of God ne'er obscure; in Thee be confident, in thy fixed purpose secure, and in thine unshaking love remain. Grant to us then that water of life of

which thy Son spake. Let it not be the water of life sought from other men, or won from priests—water drawn from old wells years and years ago; but let it be the living water of lovingkindness and deeds of charity, bringing the sweet peace of God, and the conquest of self that leads to all noble victory. O Lord God, evermore give us this water of life. Of thy mercy hear our supplications, offered in the name of Jesus Christ our Lord.—
AMEN.

LXXII.

(Evening, Aug. 6, 1876.)

“Whatsoever thy hand findeth to do, do it with thy might.”
—ECCLES. ix. 10.

ALMIGHTY GOD, surrounded we are by many things too deep for our searching, too high for our knowledge, too long-lasting for our short lives to understand. Whilst we wait to understand these things, grant to us that quiet, faithful, obedient spirit that searches diligently for the duty that lies nearest to us, and with lowly, patient industry performs the same. May the spirit of the child in us go along with the powers of the man, and whilst diligently searching to know thy ways, and to love Thee with the mind, yet may

we quietly trust Thee in those things that are too deep for us, till such time as the light shall break and knowledge come.

Deliver us from thinking that duty can stay because knowledge is weak, or that the cloud across the things that are lofty can hide those that are lowly. Show us that whilst we wait we can work. Teach us that "they also serve who only stand and wait," if with quiet, pious patience they "wait for the Lord." Grant unto us that uncomplaining spirit which through daily duty finds at last the peace of God. Whatsoever we understand, or whatsoever is too difficult for us, let us remember always that God is holy, that righteousness is lovely, that charity is fair, that humility brings promise of a wise and true exaltation, that death is certain, but God is near.

So, whilst we search after thy truth, may we quietly work, patiently wait, lovingly live, and peacefully die, knowing that both life and death are thine. May this be the spirit of our life, even to the end. We ask it in the name of Jesus Christ our Lord.—AMEN.

LXXIII.

(*Morning, Aug. 20, 1876.*)

“The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose.”—ISA. xxxv. 1.

O LORD of life, and Lord of love! love us into life, and give us life to love Thee. And if the passion of our souls go not out toward Thee, yet let obedience and quiet godliness be ours, until such time as faithful doing shall bring glad-some singing, and thy statutes, which once were *but* statutes to us, shall “become our songs in the house of our pilgrimage.”

O Lord of boundless life, grant us life enough to put life into all things, that when we travel o'er this part of our life, and it seems but dust and barrenness, we may be of those who hope in Thee. Smite Thou the rock, that water may come. Touch this barrenness, till all things bloom. Touch those of us whose life is barrener than it need be—lacking knowledge and beauty, filled with petty interests and foolish cares, growing no Rose of Sharon, no flowers of God. Lord, forgive us that our life is so poor, and grant us the thoughts of God, that we may be enabled for the time to come to make this very desert blossom as the rose.

Grant that ever the outward may lead us into inward places, that whensoever the glory of this world is great, we may be listening to hear the message of the Spirit of God. Be to us according to our need, sunshine or shade, brightness or quiet gloom ; now shining upon us with thy lustre, now hiding us under the shadow of thy wings. All our life long live in us, love us, be patient with us. Remember our frame, that we are but dust. But if Thou touch the dust, the soul doth live in dust, and through dust the beauties of God and the loveliness of Christ are manifest. Grant that the beauty of the Lord may be upon us, and that we, short-lived, vexed with cares, hungry, thirsty, naked, dying, corrupted, that in us the Spirit of God may so come and so dwell, that the beauty of the Lord may be upon us, and the work of our hands may be established.

Loving Father, of thy pity we beseech Thee to bless those who are in sore trouble. Be to them as the shadow of a great rock in a weary land. We beseech Thee to bless all sad-hearted children. They are thine. Love Thou them, and make them know that Thou lovest them, that their sad hearts may through sadness be brought very nigh to Thee, and so at last the joy of the Lord may spring up within them.

Forgive all our errors and sins ; show us all the path of life ; lead us and guide us to the end, and afterward receive us to glory, through Jesus Christ our Lord.—AMEN.

LXXIV.

(Morning, Sept. 10, 1876.)

“ They shall perish, but Thou shalt endure : yea, all of them shall wax old like a garment ; as a vesture shalt Thou change them, and they shall be changed.”—PSALM cii. 26.

GRANT, Almighty God, unto us such knowledge of Thee from such knowledge as we have, and of what the inward light declares to be comely, pure, just, noble, and wise ; that, knowing Thee, we may search all the days of man’s story to behold the growing light and the increasing knowledge, that we may be wise enough to separate that which is of the earth from that which is eternal, and though rejoicing in the forms of things that have passed away, may hold ever to the eternal truth.

We beseech Thee for the wisdom that helps us to know that which abides from that which passes away, and to be delivered from that fondness which clings to things that can save nothing,

purge nothing, and cleanse nothing. Rejoicing that these vestures grow old like garments, and that they pass away, may our desire be ever for the *living* God, the flowing light, the growing truth, the widening bounds, the brighter day, the fairer years, and the peace of God. Ever to us let thy kingdom be coming. Ever to us be thy kingdom come. Ever may light increase, and we rejoice in the increase of it. Let us turn never angrily from the light, nor love shadows and darkness. Let them, O God, pass away.

Whilst we are reverent toward the things of the past, may ours be the spirit of desire for that good time which shall come, when knowledge shall be increased, and wisdom shall be deepened, and morals shall be purged, and man's life lifted up, when man shall be redeemed, and God's will be done, and sweet peace shall reign. Towards these things may we ever look. For these things may we ever live. By them may we ever be guided, and by their light, far ahead of us, may we ever be glorified. And whatsoever is contrary to all these things may we ever look upon as short-lived, and doomed to pass away.

Save Thou us from the vanity of losing eternal things for the things of time. Let us never miss

charity in our desire for correctness. Let us never lose peace in the struggle for pureness, and never lose true pureness in our love of outward appearances. Ever be Thou to us the *living* God—living in the heart and in the conscience, living in every pulse of our body, living in the soul and in the life, living in all things. And may we know that full life is true service to the living God. May our desire ever be for the largest living, the widest, noblest, strongest life. So may we bring ourselves living sacrifices unto God, not in death and circumcision, but in largeness and fulness of life, in charity and wisdom and nobleness, a living sacrifice to the living God.

So, Lord God, from all that is dead, and weak, and worldly, from all that loves words and forms and signs, from all love of vestures and things that must pass away, deliver us. From all niceness of care about these poor passing things, from all largeness of anger about such dead things, good Lord, deliver us. Deliver us into love and life, into life and glory, that so we, being filled with the living God, may do the duty of life bravely, bear its trouble with holy patience, love our neighbours with loving lowliness, serve Thee reverently, and look for, and long for, and leap to, in spirit, oft-

times, the rest that remaineth for the people of God. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LXXV.

(Evening, Sept. 10, 1876.)

“Peace I leave with you, my peace I give unto you.”—
JOHN xiv. 27.

WE give Thee thanks, Almighty God, for the words of thy Son, the Prince of Peace, who to all who trusted in him to keep his commandments gave the peace of God. And we beseech Thee so to show us thy perfect peace, that we, giving good heed to that whereby it may be gotten, may find the Comforter, which is the Holy Spirit of God. To this end help us each to meditate upon what bringeth peace, that out of our souls we may cast all greed, avarice, pride, and passion ; that we may learn to be meek, and keep a quiet tongue, and a quiet heart and spirit, not disturbing ourselves about the treasures of earth, nor vexing ourselves about its disappointments, but doing the duty that lieth nearest to us, and keeping our highest desires for highest things, that heart and treasure may be together, and they both may be in the land of peace.

Make us watchful, that we may overcome and conquer all evil resentments, and all unholy wrath, which troubles the soul and destroys the image of God, which lifts the lower life above the higher, and unfits us to be the servants of him who was the Prince of Peace. Grant, Almighty God, that the spreading of this peaceful spirit of Christ's may in its due time still the waters of this world, and end the blood-struggle of the battle-field, and take out of the hearts of rulers all lust of power, all pomp of pride and circumstance, that they may sway the sceptre for the good of those they rule, that men may learn the persuasiveness of peacefulness. May the sweet vision dawn even upon us, of the time when those things which cannot live in peace shall pass away, and the strong and the weak, the lofty and the lowly, shall be all in quietness together; when the strong man shall protect the weak, the lowly shall be brought in, the heavy burden loosened, the blind made to see and the lame to walk, that in the Son of God there may be eternal peace, because all men shall know the Lord.

Toward these ends may we give something more than prayer and desire. After our manner and according to our power may we *live* the peaceful

doctrine and preach it, that so, slowly but surely, the stormy waves of this world may be lulled into rest, and the brooding Spirit, the Comforter's, bring over this weary world the sweet and heavenly day of God. Keep alive within us these precious hopes. Let nothing tempt us from them, but may all things beckon us toward them, that we, looking forward to a better day than we now have, may bear ourselves as children of light, and live by the light, having our eye single, and therefore our whole body full of light. Grant us thy light, that we may live in thy life, and give us thy life now, that we may have thy life for ever, through Jesus Christ our Lord.—AMEN.

LXXVI.

(*Morning, Sept. 17, 1876.*)

“I will plant in the wilderness the cedar . . . I will set in the desert the fir tree, and the pine and the box tree together.”—ISA. xli. 19.

WE give Thee thanks, O Lord God Almighty, that nothing beneath thine eye is too small for thy love, or too little for thy care. We think of the ancient world that beheld Thee first, that knew that Thou callest the very stars by their names, that all things to Thee are numbered and

ordered, and are filled with Thee: and when the things which are counted great in this world make us afraid, or when we hear that others are made afraid thereby, may we worship the God who loveth little things, whose heart-beat and life is in the smallest creature, whose Spirit guideth us, who causeth the rain to fall upon the wilderness where no man is, who hast promised that the waste places of this world shall become as the fir tree and the cedar which shall be planted in the desert, that the desert may blossom as the rose.

Awake, O Spirit of God, and behold this world, and fulfil thy promise. Look upon the lands that are swarming in filthiness. Help those who go forth to see this filthiness, and to proclaim the law of God. Plant Thou the fir tree and the cedar. Send Thou there thy law, thy ways of love, O Prince of Peace, that this desert may blossom as the rose.

And behold the wilderness that is near unto us, of the ignorant, and the unlovely, and the unloved, the loathsome, the forgotten, and the despised. Teach us the gospel of Christ, that lover of the unloved, that lover of the loveless, that lover of the unlovely. Make us wise to despise the common-places of love, that love which is bestowed only

upon those who can answer to it. May we have the faith of him who made his home with the lowly and the despised, who came to plant the fir trees and the cedars of God in the unlikely places of human life. Grant that with all our might we may bring to bear what knowledge and wisdom we possess, that our strife may be not to exalt the exalted, but to look unto the weak and the despised, that in them may be found the child of light, the spirit of God, the pure water, the baptism within and without, that the low places may be exalted, and the way made straight for God.

Pardon those of us whose ambitions are pitiful, and whose aims in life are small. Pity those who gather together the wealth of this world, and become slaves to it, and sell the better life for the mean and lower life. And pity those who seek to have their names written in the court roll of this world. Teach them of the book of saints and martyrs, teach them of the Lamb's book of life, and may they rather seek to be there. Grant to every one of us that our names may be written in the book of life. Pity those who lose the largeness of life in the pursuit of pitiful things.

Give us the large life of mirth and mournfulness, laughter and tears, the life answering to all life, the

life that hath fellowship with all things beneath it, and with all things above it, the life that lives in the bright things of life, and that lives even among the tombs. Grant us to be at the feast, and to make the mirth more mirthful. Grant us to stand by the side of the grave, and make the sweet life to come a certainty. Wheresoever we go may flowers spring up, and tears be dried. Largeness of life bestow upon us, that so we may not creep through this world unknowing and unknown, but, learning of all thy wondrous way, and seeking ever to know thy wondrous Word, may we live in fulness, die in quietness, and enter at last into the life, the large life of the eternal years, the vision of God, the fulness of all things. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LXXVII.

(Evening, Sept. 17, 1876.)

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”—HEB. xi. 3.

ALMIGHTY GOD, Giver of all wisdom, Lord of all life, Teacher of all knowledge, Maker of the Eternal Word,—grant unto us, we beseech Thee, such understanding of thy wisdom, such knowledge

of thy Word, such converse with thy ways, that we, being thus rooted and grounded in that which is beneath all the things of life that do appear, may with steadfast eye, perfect faith, and constant trust, do the work Thou givest us to do.

We beseech Thee not only for outward peace, but for that deeper secret, the peace that can live in storm, the inward light that burns in darkness, the hidden manna, that thus in the desert there may be for us a well of water springing up in dry places. Teach us how deep and how lofty thy secret is. Make us ever to put our trust in Thee, knowing that Thou knowest all, seest all, and guidest all things, that in Thee all things are, by Thee sustained, and toward thy purpose all do work.

May we then, thus believing, have a quiet heart, and, with no undue care or fear, go on in the simple way of duty which Thou hast set for us, and freeing ourselves from all vain ambition, but striving to do only our day's work as unto God, and striving to give our many errors unto thy Fatherliness, and our souls and bodies to thy care—may we trust Thee in all things, crying for ever, "God is great: let God's will be done;" that so, amid all the struggle and strife of life, we may possess our souls in a sweet patience, trusting in God, and always abiding

thy time. Grant us this inward peace, this quiet trust and constant faith, and whether ours be the active work of life, or the quiet waiting and diligent endeavour, or patient endurance, whether we are known to the world or remain obscure, whether our names be written in the world's records or in no record but thy great book, let it be alike to us.

Grant us thy wisdom always, that with quiet heart we may put our trust in Thee, know thy law, obey Thee in all things, and leave the issues of life in thy great hands, until at last we come to that sublimeness of trust which made one sorely smitten of old cry out to Thee, "Though Thou slay me, yet will I trust Thee." From height to height, until we win this glorious trust, O God, lead us on, that so, whatsoever our life may be, the peace of God, that passeth all understanding, may keep our hearts and minds through Jesus Christ our Lord.—AMEN.

LXXVIII.

(Morning, Sept. 24, 1876.)

"They have made them crooked paths : whosoever goeth therein shall not know peace."—ISA. lix. 8.

ALMIGHTY GOD, we wonder at thy wondrous works, we adore thy marvellous skill, beholding how, by thine order, all things work thy

beauteous purpose, though that purpose is sometimes hidden to us. We behold the works of thine hands, how Thou fashionest them, that they, having in them thy spirit, may work ever thy purpose, and do ever thy will.

We behold the things beneath us, their beauteous works and wondrous ways. We behold the little birds, and mark the skill with which they build their nests. We watch the bees, and see the glorious symmetry with which they fashion their cells. We see the marvellous power they do exercise. And in all these things we behold Thee ; for thou livest in their life, and their works are thine ; unbroken is the order of their going, and their will is thine.

We behold ourselves, and lo ! there is broken order, confused beauty, spoiled purpose, thwarted will. While in the works of the little bee all is order, beauteous, wondrous ; and the nest of the bird is built after the divine pattern, fulfilling thy will ; when we turn to the cities of men, their lives, their ways, are crooked. Our lives are full of turmoil, our plans are full of confusion ; we do ourselves mischief, our works are spoiled, our ways are crooked. Lord God, teach us. Because we have this awful power to sin, this awful power of

breaking thine order, because Thou hast seen fit to enable us to rebel, because we can know Thee and yet not serve Thee, because we can know Thee and yet not love Thee, because we can watch thy ways and not do thy will, we are sad. O Lord God, who hast given unto man this awful power of going wrong, teach us thy way, and bring us thereinto, that we may come at last to the divine order, do the divine will, keep thy holy commandments, and walk in wisdom, until at last, life and death, day and night, sorrow and joy, wisdom and knowledge, shall pass through us, and because passing through a will made divine by thy will, shall bring about a life fair and orderly, a heart warm and charitable, a spirit lowly and lofty, an undying hope, an unfainting faith, the life divine in time, and the life divine in the eternal years.

Touch us till all confusion ceases. Speak the word of peace until the stormy waves lie low. Order our steps that they may be orderly, put thy beauty into our hearts that they may be beautiful. Take from us all crookedness of purpose, all love of darkness, all fear of the light, that our passionate cry may ever be, "More light." Give us the light of life, for in thy light we live. Let thy light shine in us till we become glorious and joyous. So let

thy light be with us, that when at last we come to the valley of the shadow of death, that light of thine may guide us safe through the deep dark path that leads to God, and bring us at last to that holy city where there is no need for the sun, his light, nor for the moon, her shine ; where the Lamb of God is the light thereof—to that holy city where thy redeemed children of time sin no more, where the voice of discord is hushed for ever, where God himself shall wipe away all tears from all eyes, where the kingdoms of this world shall be laid down, that Thou mayest be all and in all.

So lead, guide, govern, and guard us, that through this troublous world safe passing, we may have at last an abundant entrance into the fulness of that life already given to us, through Jesus Christ our Lord.—AMEN.

LXXIX.

(Morning, Oct. 15, 1876.)

“ If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him.”—JAMES i. 5.

ALMIGHTY GOD, who giveth liberally, and upbraideth not, hear us when, deserving upbraiding, we cry unto Thee for wisdom. We

mourn that the large wisdom that may be had hath tempted us so little to its winning. We mourn that the wisdom which can alone make life great, and eternal life sure, has been despised by us. Give us thy Spirit. Grant that the spirit of wisdom and consolation may be ours, that our eyes may be opened to behold wonderful things in thy Word and works and ways. Let us not be of those who pass by the wonderful works of God, but may we be diligently inquiring thereinto. Nor may we be of those to whom thy Word comes, departs, and leaves nothing. Nor may we be of those who know not the marvellous march of time, and the wondrous way in which Thou hast led the children of men. Forgive our ignorance and folly. Teach us all to love Thee with our minds, as well as with our hearts and souls.

May those who are ignorant, and strive never to lessen their ignorance, ask themselves how they can fulfil thy commandment, "Thou shalt love the Lord thy God with all thy mind." O Lord, Giver of wisdom, make us wise. Thou hast fashioned for us all the fair things by which we are surrounded. Give us a passionate admiration of thy works, and grant that we may be led to know Thee in thy works and ways and Word—Thee

through whom life is governed, death is conquered, and the spirit becomes supreme.

Almighty God, have mercy also upon us, not only for our ignorance, but for our departures from thy way. Look upon us, for our folly is great. To know what is good, yet not to do it ; to love with the heart the things that are fair, yet to let our passions sway us ; to know the heavenly light, yet to choose the earthly darkness ; to know the heavenly city, and yet to linger in the world of vanity ; to know the things that are fair and of good report, yet to dwell with that which is lowly and of base report ;—this, O Lord, is our folly. Have mercy. Give us this blessedness,—cause us to love Thee with the *mind*, that we may be lifted above petty things. Fill us with the joys of toil and thought. Deliver us from the mean anxiety to know all the little details of the worthless life that goes to ruin and dust. Lift us into greatness, a greatness not of ourselves. May we behold and love and desire thy righteousness.

Forgive the folly by which we think that thy law can ever be broken with safety. Open our eyes, that we may behold the law that joins cause and consequence together, and though for a time it seems to be hidden from us, yet may we

remember that thy works are never thwarted, thy word is never broken, thy law is ever fulfilled. So with wisdom and humility may we keep thy commandments, receive forgiveness of our sins, walk humbly, live lovingly, die quietly, and at last enter into the life everlasting.

Grant unto us, Almighty God, in all time of sore distress, the comfort of the forgiveness of our sins. In time of darkness give us blessed hope, in time of sickness of body give us quiet courage ; and when the heart is bowed down, and the soul is very heavy, and life is a burden, and pleasure a weariness, and the sun is too bright, and life too mirthful, then may that Spirit, the Spirit of the Comforter, come upon us, and after our darkness may there be the clear shining of the heavenly light ; that so, being uplifted again by thy mercy, we may pass on through this our mortal life with quiet courage, patient hope, and unshaken trust, hoping through thy lovingkindness and tender mercy to be delivered from death into the large life of the eternal years. Hear us of thy mercy, through Jesus Christ our Lord.—AMEN.

LXXX.

(Hospital Sunday : Evening, October 29, 1876.)

“And now abideth faith, hope, charity, these three ; but the greatest of these is charity.”—1 COR. xiii. 13.

MAY the words of our mouth and the meditations of our lips be acceptable unto Thee, O Lord, our Strength and our Redeemer. And let us know that they are acceptable to Thee only as they come from the heart, and as they are carried out in daily duties. We have declared the greatness of faith, the goodness of knowledge, the supremeness of charity. Forbid it that when these sweet triumphant words have been ours, we should harbour in our thoughts envy, hatred, malice, pride, self-seeking, the love of gold, the lust of power, contempt for the lowly, scorn for the mean, cruelty to the weak. Lord, if we have this divine charity, all these things must die. Fill us with this wondrous love, in whose presence the lion must lie down and become lamb-like, before which the strong passions of men must be subdued.

Almighty God, make us wise to search after the truth of Christ, that so, learning of him meekness, winning from him his love, we too may delight in the return of the prodigal, the finding of the lost

piece, the bringing home of the strayed sheep, the helping of the helpless, the feeding of the hungry, the uplifting of them that be bowed down. Make us wise to think oftentimes of the times past of our lives, and see to what we have given our chiefest love, our fairest hours, our deepest desires, our unspoken prayers, our wishes, our passions, our aims. Happy shall we be if charity, sweet charity, do win from us most, and hold us most. Forgive us where we fail, for we are but dust, and help us out of this dust to rise to God.

Help us to watch the slow march of men from brutishness to majesty, from blind worship to intelligent service, and especially may we understand the Master when he proclaims the divinest service to be the service of man, "Inasmuch as ye did it unto one of these little ones, ye did it unto me." And ever let us think of the judgment of Christ, "Inasmuch as ye did it not unto the least of these, ye did it not unto me. I know you not."

Almighty God, let these things conquer in us all pride. Through our learning may others become wise. May ours be the wealth that grows in the spending, the feast that grows better at the ending, the gift that renews itself, the oil that rises as it flows, the bread of God that knows no wasting, the

water of life that ever springeth up. And teach us how much better these things are than the things of this life, which waste in the using, and leave behind them naught but a sting, an aching void, a weary head, and a saddened heart; the things of which to get is to rob others, of which to pile high is to make others low. Give us the heavenly love, the Christ-like charity, and the peace of God, that passeth all understanding, to keep our hearts and minds through Jesus Christ our Lord.—AMEN.

LXXXI.

(The Sunday after the Days of "All Saints" and "All Souls:" Morning, Nov. 5, 1876.)

"For whatsoever doth make manifest is light."—EPH. v. 13.

ALMIGHTY GOD, Giver of that light which maketh manifest, we beseech Thee give us that light, for we would be of those who, having eyes, do greatly see, and, having ears, miss nothing of the eternal Word of God. We would that our eyes were opened, that there should be nothing in this world common or unclean to us, except man's follies and man's departures from the way of God. Oh, open our eyes, that we may behold

thy wondrous works. Give us the light that maketh manifest. Let the very dust beneath our feet be eloquent to us of faded things, of worn-out worlds, of ancient days, of the solemn changes from the old order to the new. Let not a leaf fall without telling its tale. Let us behold the bud of next year safely nurtured by the life that passes away. Make all things manifest to us. The spirit of God in all things, the true beauty of thy works, oh make manifest unto us.

Grant, Almighty God, the light that maketh manifest, that we may look upon man and his duties, his sorrows and his joys, his works and his cares, his life and his death, as they look unto Thee; that we may behold man as the child of God, how into this poor brain of his the divine spirit can come, and make the sweet music of righteousness and charity there. Make manifest to us the wonders of the body, how in it is inclosed all truth, the history of all things, the epitome of all, until we look upon man as the home of God, the very temple of the Holy Ghost. Let us look upon all life, until it grows glorious in its gladness, divine in its meaning. O Lord, let there be nothing to us common; for how can things be common that come from Thee?

If at any time we pick up the vain talk of the blind-eyed, and speak of this as a weed, and of that as worthless, teach us that the littlest thing that is made is made by Thee, lives by thy life, moves by thy touch, is formed as it is by thy will. When we look at the bee, and watch its cell, and marvel whence came its law, let us remember that into that little creature Thou hast put the heavenly geometry ; it is of Thee, and flows from Thee, who art the great Architect of all. And nothing Thou hast made hast Thou left.

When we go forth into the ways of men, and despise the little things of this world, and count the babe as nothing, and the suckling as small, let us remember that out of the mouth of babes and sucklings hast Thou perfected praise. O Lord, our Lord, how manifest is thy glory, and yet how blind are we! Open our eyes, that we may behold wondrous things out of thy Word. Lord God, let us know the Word of God, the written Word and the spoken Word, the thoughts of holy souls and the songs of loving hearts. Let us see thy wondrous ways in the world. Let nothing be common or unclean to us. Open for us the gate of life, that nothing shall be to us only what it seems, but everything give up its hidden life, and

tell the tale of spirit, and speak of the One Soul that liveth in all.

Let our life be not what men have found life to be—poor, and tame, and mean, and low ; not vanity of vanities, and vexation of spirit, but a day of work illumined by glory, a day in the field with the heavenly Husbandman for taskmaster, labour lightened by love, hoping to bring forth at last the fruitage of God.

Help us day by day to touch all earthly things with these their heavenly meanings, until we shall behold, in the light of thy Spirit, all things as they look to Thee, and, walking with the divine vision, come to know what is vanity ; that we may smile at last at covetousness whilst we cast it out, and dismissing the beggarly vices of life, make them give way to the charities of God, and forsaking the meannesses of low things, climb, step by step, unto the heights of righteousness, justice, charity, and peace.

Lord God, whilst thus we would behold thy glory, yet let us remember that the mountain must be climbed for the transfiguration, and he who would behold God in his glory must climb the mount of Calvary, and bear the sad cross. Grant us that great divine beauty of self-sacrifice, which

would be dependent upon others, and let others be dependent upon us, helpful to one another ; that so, through the communion of saints, and through the sweet fellowship of man, we may come nearer and nearer to the glory of God.

Touch all the relationships of life till they too glow with glory. May the house be within itself the teaching-place of God. Shelter us, we beseech Thee, in the sweet sanctities of home, that there, shutting out the temptations of the world, we may grow in the nature and likeness of God, and in lovingness to one another. And forgive all our sins, hold us in thy goodly keeping, bring us safe through death, and then at last give us that light that makes manifest—that makes manifest to us what death means ; that so, calm, quiet, fearless, with assured heart and loving spirit, our day's work being done, we may die in peace, bestowing, as the Lord did, our peace upon all who come near to us. At peace with God, at peace with man, then give us an abundant entrance into the life eternal, through Jesus Christ our Lord.—AMEN.

LXXXII.

(Morning, Nov. 12, 1876.)

“To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life.”—
ROM. ii. 7.

ALMIGHTY GOD, from whom cometh all understanding, all inspiration, all wisdom and knowledge, all things, so show unto us thy way with us, that we may become fellow-workers together with Thee; that Thou having given to us light, we may see that our eyes be opened, and that we turn towards the east, and look toward God, and search after the truth, knowing that it is possible to have eyes and not to see, and to have ears and not to hear.

O God, who quickeneth all things, so quicken our understanding that thy Word may enter into fruitful ground, and bring forth thy praise. O God, who giveth understanding, grant unto us such quickening faculty, such constancy of thought, such persistency of well-doing, that whatsoever is set before us we may deeply understand and follow, and, above all things, know that we shall be judged, not by Christ, nor by written words, but by the Word written into our hearts: by that we must stand or fall.

We beseech Thee that we may not be of those who think that whatsoever they have heard from above, the having *heard* it can save them. In vain the bread of heaven if we feed not thereon. In vain the Book of God, except we read, mark, learn, and inwardly digest it. In vain the cross of Christ, except we bear it—except we ourselves count not our lives dear, that the will of God may be done in us. Almighty God, help us to understand that hour of the Lord's troubles, when the poor sick body cried out that the hour, if possible, might pass from him, and the great spirit within cried out that *unto* this hour he came, and, setting aside all care of himself, cried unto Thee, "Father, glorify thy name." Grant unto us to drink of this spirit—the spirit that sets at naught ease and self, pleasure and pain, and counts the will of God the one thing to be followed, the glory of God the one thing to be sought.

So deeply may we feel these things, that they may not only guide our lives, but gladden our souls. And when the world is wearisome, and its duties heavy, and the burden of life is galling, and all things around us are gloomy; when the leaf falls, and the flower fades, and darkness comes, and the longest night seems nigh, then may the glory of

God so uplift us, that we may count these things as naught that we may lay hold upon the life of God, the life everlasting. Then, Lord God, if we do thy will, and seek thy glory, then shall we be quiet. We pray Thee for that quiet spirit that is content to serve God in lowly places and in humble ways, for there is no duty that cannot be filled with divineness. We cannot climb into the tree as Zacchæus did, but we cannot humble ourselves before Thee without feeling that salvation this day hath come to this house and to this heart.

Therefore, whatsoever we have to do, however lowly, however sad, whether we stand by the cradle or the grave, let this spirit of Christ's come into our hearts, that so we, being thus filled with the glory of God, may walk all the days of this mortal life without fear, calmly, quietly resting in Thee—resting in thy forgiveness where we fail, resting in thy faithfulness where we are faithful, resting in thy deep wide knowledge where we are dark and doubtful, resting on thy promise in all things, that to them who by patient continuance in well-doing seek the life eternal, to them it shall be given. Hear us of thy lovingkindness and mercy, through Jesus Christ our Lord.--AMEN.

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