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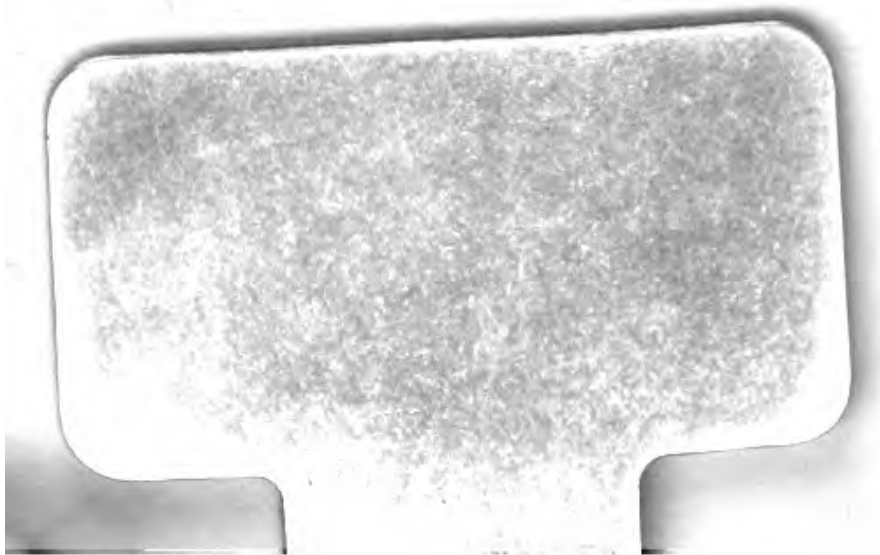


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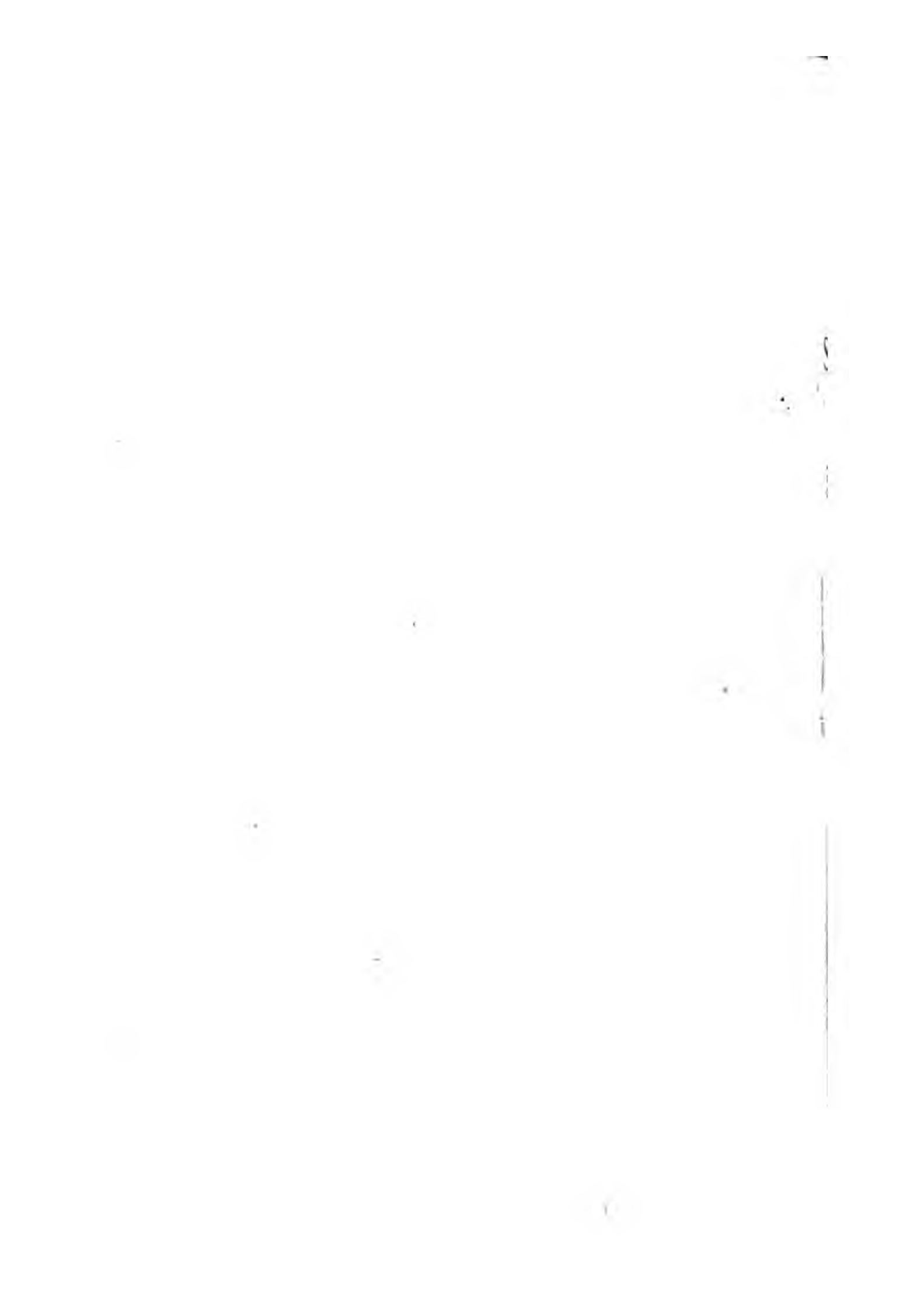


Maxims & Sayings  
OF  
SAM<sup>L</sup> WILBERFORCE.









# Maxims and Sayings

OF

SAMUEL WILBERFORCE, D.D.,

SOMETIME

Lord Bishop of Oxford and Elinchester.

ARRANGED FOR EVERY DAY IN THE YEAR,

By

C. M. S.,

*Compiler of "Daily Gleanings of the  
Saintly Life," "Under the Cross," etc.*

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TO THE  
REV. ALFRED POTT, B.D.,  
*Archdeacon of Berks,*  
THIS LITTLE WORK IS, BY  
KIND PERMISSION,  
DEDICATED IN REMEMBRANCE  
OF HIS  
LIFE-LONG FRIENDSHIP  
WITH THE  
AUTHOR OF THESE MAXIMS.





## Introduction.

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THE author of these Maxims is so widely known by the remembrance of his never-tiring energy, his sermons, his speeches, and his unrivalled powers of social converse, that no words from the compiler are needed to introduce this small work. “It is better to wear out than to rust out” were words constantly on his lips, and seem to have been the maxim by which his most laborious life was governed. May God grant that the reading of these Maxims and Sayings may encourage many to persevere in something like his industry and activity in the cause of God and His Church.



## ABBREVIATIONS.

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*V.C.*—Voices of Comfort.

*A.C.*—Addresses to the Candidates for Ordination

*C.*—Consolatio.

*S.S.O.*—Sermons Preached and Published on Several Occasions.

*M.S.*—Sermons Preached at the re-opening of different Churches.

*S.O.M.*—Speeches on Missions.

*U.S.*—University Sermons.

*S.U.O.*—Sermons Preached before the University of Oxford.

*S.U.O.S.S.*—Do., Do., Second Series.

*S.P.Q.*—Four Sermons preached before her most gracious Majesty Queen Victoria in 1841 and 1842.

*The Readings from February 1 to  
March 25 apply more especially to the  
Clergy.*

MAXIMS AND SAYINGS  
OF  
SAMUEL,  
LORD BISHOP OF WINCHESTER.



January.

1. There is a blessed peace in looking for nothing but our daily task, and our portion of Christ's cross, between this day and the appointed time when we shall fall asleep in Him.—*V. C.*, 94.

2. Amidst the strivings of the busy intellect, oh Wisdom of the Father, show us what is truth. Amidst the tumults of the earth, oh mighty Com-

forter, vouchsafe us peace. Amidst our many discords, oh bond of the uncreated Trinity, knit us into one by the sure binding of Thy unbroken unity. Amidst our pollutions, oh Spirit of holiness, vouchsafe us purity; in spite of all our coldness, oh breathe into us some inspiration of Thy love! Then shall we love and serve Thee as we would.—*V. C.*, 151.

3. All life is full of opportunities of choice; and as we choose in them, and abide by our choice, such are we.—*V. C.*, 181.

4. It is by the often-repeated choice in little things that our characters are fixed.—*V. C.*, 181.

5. Any loss is better than the loss of our own strength of purpose.—*V. C.*, 182.

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6. The great man is he who is acting truly for some great object. Though his sphere of action be narrow, and its separate acts small, yet are they all hereby ennobled.—*V. C.*, 182.

7. There is a true dignity in manual service, in daily labour, in the commonest employments, if they are prompted and directed by high motives; and this sets the seal of greatness on the life.—*V. C.*, 182.

8. The thought of God will be as a true talisman of strength; it will give simplicity and directness to our life. Over the intervening crowd of daily difficulties will rise clear and high before us the mountain of God's presence, drawing to itself our advancing steps.—*V. C.*, 182.

9. Every man's own inner state, if



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closely watched, would bear to him abundant witness of a fall.—*V. C.*, 183.

10. The sense of God's presence, of living under His eye, the habit of converse with Him : these will strengthen our will within us, and repress all the rebellious strivings of our disorderly affections.—*V. C.*, 183.

11. Self-dependence and self-exaltation are the things which make us utterly weak.—*V. C.*, 220.

12. Look at the golden line of His redeemed, and take courage.—*V. C.*, 221.

13. Every one passes from weakness into strength through cleaving for himself to Christ.—*V. C.*, 220.

14. It is when the hour is darkest,

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when sorrow is heaviest, when hope is dying, when the clouds are thickest, and the hollow moaning of the voice of despair is beginning to awaken upon the chill night breeze,—it is then that He interferes, to Whom time is not, save as the setting wherein He has been pleased to place His work.—*V. C.*, 279.

15. Measuring himself by the measure of God, is for every man the very root of true humility.—*V. C.*, 291.

16. Stand, as if we were already called into the mighty judgment; look in the face our failings, our mixed motives, our unfulfilled resolutions, our poor performances, the seeming resistance of our will to God's, our lack of true love to Him, and so estimate by the searching rule of God's

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judgment these miserable littlenesses, as to which, in our times of weakness and earthliness, we are tempted to feel some satisfied emotions of self-approbation.—*V. C.*, 293.

17. Seize upon some time for more especial communion with God.—*V. C.*, 293.

18. Set yourselves alone with God ; look calmly in the face all your sins, defects, infirmities, and littlenesses ; picture to yourself how they will show before men and angels, and, above all, before the all-searching eye of God, on the great doomsday.—*V. C.*, 293.

19. Think as little as possible about any good in yourself ; turn your eyes resolutely from any view of your acquirement, your influence, your plan, your success, your following : above

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all, speak as little as possible about yourself.—*V. C.*, 294.

20. Nothing but duty should open our lips upon this dangerous theme (speaking about ourselves) except it be in humble confession of our sinfulness before our God.—*V. C.*, 294.

21. If praise comes unsought, it is well, whilst men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God ; thinking into what these pleasant accents would be changed if all that is known to God, or even to yourself, stood suddenly revealed to man.—*V. C.*, 294.

22. Take meekly the humiliations which God in His wise providence deals out to you ; they are a most wholesome diet.—*V. C.*, 294.

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23. The sharp sting of present pain, which is God's testimony, through conscience, against sin, is but an intimation of the universal law of His government: and all the secret hopes by which we strive to silence this warning, and whisper to ourselves, that in our case sin will not bring misery, are met here.—*C.*, 170.

24. If we will sin, we must suffer, our sins do not, as we are ready to believe, of themselves leave us as soon as we have committed them, but they stay with us, and become part of us.—*C.*, 171.

25. We have been weaving the web of our life, and it abides still coloured by the threads that we have woven into it, . . . sorrow is even needful, as the means of tearing out the lines of past permitted evil.—*C.*, 172.

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26. There can, in this world, be no divorce between these two yoke-fellows, sin and suffering.—*C.*, 173.

27. The man who allows himself in any iniquity is taking burning coals into his bosom ; and how deeply they may wound him God only knows.—*C.*, 173.

28. Connexion between suffering and transgression rests not on an arbitrary decree, which may be dispensed with in our case, but on the necessity of God's holy nature, on the one hand, and on the very needs of the nature He has given us, on the other.—*C.*, 173.

29. These (afflictions) are *not* the strokes of anger ; they are the blessed remedies of the most kind and skilful of Physicians.—*C.*, 173.

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30. The true secret of peace in this world of trouble—to yield ourselves always meekly, as the redeemed of Christ, to the hand of God, as of a loving Father ; . . . joy and sorrow are mingled for us, as He sees best for us ; that our joys are but His love, our sorrows but the deeper tones of that same love.—*C.*, 174.

31. The sharp edge of earthly anguish grows into the severe reality of heavenly joy.

## February.

1. The whole of your teaching is to be a *Theology*, an utterance to man about God. It is all to be the Apostles' Creed ; the declaration of the Father, the Son, and the Holy Ghost.—*A. C.*, 48.

2. Our whole teaching must exhibit God ; God in Christ ; God by the Holy Ghost.—*A. C.*, 49.

3. Live near to God, if you would know Him so as to be able to declare Him.—*A.C.*, 52.

4. You can only live near to God by loving Him : and love, which opens the blind eyes so that they see Him, is



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His gift ; it is love which places you in "the cleft of the rock."—*A. C.*, 52.

5. The love of God will make you love your brother, and so know him too, for love is ready-eyed and most sharp-sighted.—*A. C.*, 52.

6. The loving soul will see what his brother needs, and be able to supply it ; for love is quick and true in applying remedies, and has that master power which must dwell in every healer, that it draws the sufferer to itself.—*A. C.*, 52.

7. The living ministry must wield the sword of God's Word, must declare the doctrine which our liturgies incorporate, and guard the deposit which our creeds enshrine.—*A. C.*, 61.

8. For the Sacraments, we have, in

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act as well as in doctrine, to maintain their place and efficacy in the scheme of man's salvation, as well as to secure their administration in their purity.—*A. C.*, 62.

9. We have to deal with facts, not with speculations; to administer the discipline which is committed to us, not to crave or reach forth after what is not.—*A. C.*, 63.

10. The power of excommunication is the legitimate instrument of ecclesiastical authority.—*A. C.*, 63.

11. Temporal loss and punishment are but earthly accidents which have grown up around, and often overshadowed the Church's discipline.—*A. C.*, 63.

12. The right to restrain and even to

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withhold the privileges of communion with the Church for those who profane them,—this is the power entrusted to her by her Lord, this is the power of the keys committed to her.—*A. C.*, 63.

13. He who would maintain the truth successfully, must first have learned it perfectly.—*A. C.*, 65.

14. Sinful conduct naturally produces doctrinal error.—*A. C.*, 67.

15. Count on labour and opposition.—*A. C.*, 70.

16. Be yourselves not merely religious men, but theologians.—*A. C.*, 70.

17. You are set to oppose error: you must expect resistance.—*A. C.*, 70.

18. Pray and seek for courage.—*A. C.*, 71.

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19. At every turn of our lives we need courage of the highest and rarest quality ; simple, calm, persevering ; not that which glows only in the excitement of contest, though from contest, when necessary, such true courage will not shrink ; but courage which must act in quietness, out of the sight and apart from the praise of men, for which are stored no laurel-wreaths of the earth ; which must wait till the last day for its acknowledgment, and to eternity for its reward.—*A. C.*, 71.

20. Pray then, with all your prayers, for that gift of true courage which makes the “righteous” man as “bold as a lion.”—*A. C.*, 71.

21. Seek to be strong in that great security for soundness of doctrine, a holy life.—*A. C.*, 72.

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22. An evil life breeds heresies by a spontaneous generation in the human soul.—*A. C.*, 72.

23. A vigorous life of holiness destroys those parasitical corruptions which attach themselves to bodies of a weaker vitality.—*A. C.*, 73.

24. You cannot overvalue this security (*i.e.*, of a holy life), and therefore is it that prayer, and communion with God, and earnest devotions, are so closely connected with a maintained purity of faith.—*A. C.*, 73.

25. In God's presence all is clear: as you wait on Him, the fertilizing dew of Heaven from above falls richly on you.—*A. C.*, 73.

26. For ourselves or others a tender conscience is the best of casuists, and

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a tender conscience is the blessing which God's grace bestows upon a holy life.—*A. C.*, 73.

27. If you would discharge aright this great work, seek to hold the truth in love. Love alone can apprehend God's secret revelations. Love alone can deal wisely, firmly, and yet without needless provocation, with your brethren — *A. C.*, 73.

28. If you do love God truly, you will enter, as others cannot, into all the depths of His teaching. If you love your people truly, you will be as none others can be, firm, and clear, and unflinching in maintaining truth in doctrine and in discipline, and yet for Christ's sake will yield everything but truth to keep their love to you.—*A. C.*, 73.

29. Be of good cheer, He is faithful  
Who hath promised ; make Him indeed  
yours ; lean your difficult ministry, lean  
your secret burden, lean your own soul,  
on Him who died for you, and He will  
bring you through.—*A. C.*, 75.

## March.

1. Claim your oneness with Christ, your place and power in His New World ; the freedom of your own spirit : peace with God, and a triumph over sin ; and then go forth in Christ's name to set free the captives round you ; to open the prison doors ; to use, for your brethren's blessing, the wealth of this life ; to fulfil your dispensation of God's mercy and so to enter into all the blessedness which waits upon your own new birth.—*S. S. O.*, 6.

2. The eyes of all creation are upon you because ye are redeemed men ; all are looking on ; bad men look to you in their dumb misery ; God's



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saints, as the brotherhood of Christ, call aloud upon you ; the holy dead, that mighty cloud of witnesses for God, are round you.—*S. S. O.*, 5.

3. The holy angels look upon you ; the whole creation, groaning and travailing together round you, bids you labour in the earnestness of faith in this your high vocation.—*S. S. O.*, 5.

4. They give up their birthright and royal privilege, who are basely setting their affections on the things of this stricken, miserable, earth.—*S. S. O.*, 5.

5. Christ's ministers are to believe that they are in a new kingdom, a kingdom of spiritual power, full of a spiritual presence ; that through them, weak as they are, in virtue of Christ's undying commission, a power will act, if they will speak faithfully in Christ's

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name, which shall even now begin the blessed work of restoration. *S. S. O.*, 6.

6. They (Christ's ministers) shall, even beyond their own comprehension, in their daily words and acts done in Christ's name, and with a true faith in His presence, "remit and retain sins;"\* that their whole ministry, as well as the culminating point of direct and formal absolution, shall be instinct with the same energy and life.—*S. S. O.*, 7.

7. Remember the privilege of your redeemed station—claim the blessedness of having the first-fruits of the Spirit; and minister to the wants of those children as those who believe that the world of sorrow was redeemed

\* Ordination Service,

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by Christ : that its travail pangs are ushering in a gracious birth ; and that to you already has been mercifully given a stewardship of mercy, and a power of healing woe.—*S. S. O.*, 11.

8. We do not seek to exalt the Christian priesthood to any superstitious height ; but we do claim for it to be thought of as a ministry in Christ's name, and by Christ's commission, amongst our suffering brethren.—*S. S. O.*, 8.

9. We are the witnesses of His death, His resurrection, His spiritual presence in His Church.—*S. S. O.*, 8.

10. Depend upon it, as the most certain truth in spiritual ethics, that you can only raise other men's devotion by being, not by seeming to be, devout.—*A. C.*, 225.

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11. You can only quicken their (other men's) zeal by winning from God a life which bursts forth into natural and real acts of love to Him.—*A. C.*, 225.

12. You must for yourself have wept for sin ; for yourself laid down its burden at the foot of your Master's cross : for yourself have stooped to His yoke, as if there were none but He and you in all this wide-spread world : you must for yourself have learned His lesson, and rejoiced in His salvation, and carried His cross, and then your life will, with no self-consciousness in you, be quickening and raising others.—*A. C.*, 225.

13. Secret self-denial must deepen your character.—*A. C.*, 225.

14. Hidden communion with God, tarrying on the mount, hours of secret

prayer,—these must make your face to shine so that, though you know not of it, men shall read its brightness.—*A. C.*, 225.

15. To seek indeed to be a saint, and so to bless others, will lead to our salvation ; to seek to seem to be a saint even for the holiest purposes, is pretty sure to end in our damnation.—*A. C.*, 224.

16. To frame your outward conduct with a view to affecting others is the sure way to become a mere delusion, a moral sign-post, a deceived hypocrite.—*A. C.*, 224.

17. Frame and fashion your own inmost life in God's sight, that it may become, by the brightness of the renewed nature, a beacon-light to others.—*A. C.*, 224.

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18. Remember the wide difference between trying to set an example, and living so as to be an example.—*A. C.*, 224.

19. Seek to form (our) rules of living not by men's opinion, but by God's Word and the Church's laws.—*A. C.*, 223.

20. Let us break through that crust of professional decency which forms so rapidly around us, and ask ourselves, not what do men think of our course, but how will it show in the great day of trial.—*A. C.*, 223.

21. What a man really is himself underneath the veil of professional formalities, is often most openly declared by what those are who stand nearest to him.—*A. C.*, 220.

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22. Let there be no intervals of conscious self-allowance, no earthly parentheses in our ministerial life.—*A. C.*, 222.

23. Let us remember that always we are the messengers of Christ ; that all our life, and every part of it, is embraced in the wide-spreading engagements of the Christian ministry.—*A. C.*, 222.

23. A holy, self-restrained, cheerful deportment, without the painful presence of a mask-like, assumed gravity, is that at which we should aim, and for which we should pray.—*A. C.*, 218.

24. Slovenly habits at meals, inattention to neatness and perfect cleanliness in dress, a careless neglect of the true delicacy which marks good society, want of sympathy with those in whose

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company we are, idleness as to joining modestly in cheerful and rational conversation. All of these things will seem important to one who is indeed watching himself carefully lest in his person "in anything the ministry" should "be blamed," and his own power of witnessing for Christ be lessened.—*A. C.*, 218.

25. As the light and heat by which life, and beauty, and increase are maintained in this world, stream always noiselessly, yea, and imperceptibly, from that mighty luminary which God has set in the heavens to rule the day, so is there ever flowing forth from every true Christian man an animating and pervading influence of good, which affects all others who come within the sphere of its action.—*A. C.*, 209.

26. As labour for God is the fruit,



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so is it also the perfecting of inward life. They that water others, shall themselves be watered.—*S. S. O.*, 163.

27. We should give our best to God—our highest science, our best training, college life in its highest form, mental training in its fullest perfection, business habits with their regularity and acuteness, our varied classes, all all our home resources of men and arts. Till we have thus laboured, how can we think that we have, as becomes us, stirred up indeed the grace of God bestowed upon us?—*S. S. O.*, 161.

28. It is one special attribute of Christ's Church, that it has an ever-new power of self-adaptation to the wants and difficulties of men.—*S. S. O.*, 161.

29. As the root of all, let us seek to quicken our internal life—All true lab-

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our for God, in individual Christians and in Churches, is the coming forth of an inner life ; and in quickening that life at its source, is that outward labour best and most truly perfected.—*S. S. O.*, 162.

30. By holding fast at home Christ's truth in greater purity ; by growth in love ; by devotion deepened and increased ; by more frequent and earnest communions ; by a wider, more enduring, more steadfast unity ; by being more filled with the Spirit ; by being transfigured into Christ's likeness ; by sitting always beneath His cross ; by bearing His burden ; by learning to do common things in a higher spirit of self-sacrifice, and grateful love to Him ; —by those beyond all other ways shall we become able as a Church to cast abroad a brighter light of truth, and to

gather in more largely the fulness of the heathen to our Saviour's fold.—*S. S. O.*, 163.

31. Beware—lest by impurity of life, or unsoundness of belief—lest by impatience, unkindness, or dissension, we mar the work God has put into our hands, and turn that body spiritual through which have come to us all our choicest blessings, into a bye-word and reproach, when He has designed her to be a praise and a blessing in the earth.—*S. S. O.*, 164.

## April.

1. God works gradually. He works with us, and calls on us to work with Him.—*S. S. O.*, 136.

2. In little things there is a real power to the Christian man.—*S. S. O.*, 136.

3. Lean more upon the faithfulness and power of God your Saviour.—*S. S. O.*, 136.

4. In Sacraments and the other means of grace; in such common things as daily prayer, daily reading of God's Word, daily striving against selfishness,—in such things as these, there is stored up for him that will

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diligently use them such a true power and presence of the unseen God, that the Christian, in their use, shall indeed become another man from that which he was before.—*S. S. O.*, 137.

5. Time is a measure for the creature : there is no time to *Him* to Whom there is neither past nor future ; to Whom eternity is one *Now*.—*S. S. O.*, 137.

6. Rest not upon feelings ; they are ever changing ; and to try yourselves by them will puff you up to-day, and to-morrow morbidly depress you.—*S. S. O.*, 138.

7. Work (for God) can be really done only by constant self-denial, and this is that from which the flesh shrinks.—*S. S. O.*, 145.

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8. There is but one power which can uphold you, and that is God's most Holy Spirit, freely given to you.—*S. S. O.*, 146.

9. God works by means.—*S. S. O.*, 146.

10. Watch your own hearts.—*S. S. O.*, 147.

11. Watch closely your present life, remember that the especial character of the present time is, for all of you, *preparation*.—*S. S. O.*, 148.

12. Any sin you now indulge, will, like some old, and, it may be, forgotten stain, come out in future weakness, when every energy of your nature is tested by the severity of some hard struggle.—*S. S. O.*, 148.

13. Preface every service with the  
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secret cry for God's grace to make it the real offering up of your heart to Him who died for you ; follow it with searching inquiries, — How have I praised Him to whom ascends no other melody than that of contrite hearts ? — *S. S. O.*, 149.

14. Seek to have your secret prayers keep pace with your more public and appointed services.—*S. S. O.*, 149.

15. You must pray more in secret, that you may pray really in company.—*S. S. O.*, 149.

16. Look closely and often into your own sins and corruptions.—*S. S. O.*, 149.

17. If we would do God's work successfully, we must do it in His way.—*S. S. O.*, 199.

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18. Believe, in very deed, in the fearful evil and misery of sin. This is the root of all true labour for our brethren's souls.—*S. S. O.*, 210.

19. To know indeed the evil of sin, we must see its evil in ourselves.—*S. S. O.*, 210.

20. Next to a sense of the evil which we have to redress, we must have a firm belief in the reality of the remedy for it, given us by God.—*S. S. O.*, 210.

21. The true measure of our power of service will be the reality of our own faithful dependence upon God and communion with Him.—*S. S. O.*, 211.

22. They who at any time have done great things in the service of Christ, have been trained and exercised in manifold sufferings, inward and outward.—*S. S. O.*, 250.



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23. To hold on amidst discouragements—to lift to God a face wet by tears, and soiled by mourning—to know outward trials and inward—to go down to the grave, and leave there, at noon-day, all which made life worth the living—to be tempted, buffeted, yea, and above all, betrayed! This is our life.—*S. S. O.*, 255.

24. God is leading us by ways we know not; that these strange troubles are the veriest messengers of mercy—angels with dark countenances, but with hands full of blessings; that they are the answers to our own prayers—the message of His love, precious tokens—transforming gifts—drops from His cross.—*S. S. O.*, 256.

25. Learn that to choose His service is a solemn thing; to do His work an awful blessedness.—*S. S. O.*, 256.

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26. Great builders must be great weepers. Every tear shed by Christ's faithful ones is stored by Him ; every sigh is precious to His love.—*S. S. O.*, 256.

27. All our national blessings, hang upon the truth, reality, and power of our national Christianity.—*S. S., O.*, 264.

28. We want a quickening of the Church's internal spiritual vigour, greater gifts of grace, we want a deeper love for the purity of doctrine, we want a higher value for souls, a simpler faith in the Cross, a life more pervaded with the presence of our Lord.—*S. S. O.*, 270.

29. We must seek and we must prepare to receive God's gifts.—*S. S. O.*, 270.

30. Let your actions match your prayers.—*S. S. O.*, 271.

## Stay.

1. Our supports are equal to our difficulties.—*S. S. O.*, 275.

2. For every obstacle we have special aid provided.—*S. S. O.*, 275.

3. For every evil we have a certain and sufficient cure.—*S. S. O.*, 275.

4. Niggardly works evermore breed meanness, contract hearts, cramp souls, palsy hands.—*M. S.*

5. Liberal works breed liberal works, for they expand the soul.—*M. S.*

6. Beware of putting off what may be done at once.—*M. S.*

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7. Only be true—true with thyself, true with thy God.—*M. S.*

8. Thou mayest be as helplessly pressed down under a mountain of sand as under the crushing of a millstone, though the one fell on thee with the singleness of an overwhelming violence, and the air powdered down the other in a dust so fine that thou mightest have swept it off in its several alightings with the wing of a butterfly, but which thou didst suffer to grow first into a film, and then into a hillock, and now into a mountain.—*M. S.*

9.—God's long-suffering grace is all patient.—*M. S.*

10. God will, as He has ever done, give to us, if we work for Him, the guerdon of His rich reward.—*S. O. M.*  
136.

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11. To know the love of Christ ; to fly to it in temptation ; to rest on it in sorrow ; to trust in it when the sense of guilt shakes the soul ; to have it turn every action of life from its outer unmeaningness into an inner communing with Him ; and to know that nothing can separate us from Him ; that in life and in death, and through eternity, He shall be our portion—this is, indeed, the perfection of happiness.—*U.S.*, 197.

12. Cheerfulness and high spirits are the continual accompaniments of depth and reality of character.—*U. S.*, 186.

13. The deepest soil throws forth most abundantly these sweet and gracious fruits.—*U. S.*, 186.

14. The deepest water rises into the highest waves.—*U. S.*, 186.

15. It is when the breath of heaven

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falls upon the mighty floods which roll for ever round the great southern cape, that it lifts them up into mountains which laugh in the sunlight, or kiss the clouds which sweep above them.—*U. S.*, 187.

16. It is the dry shallow soil which is covered with the barren creeping vegetation, which cannot lift its stem heavenward because it cannot cast its roots downwards.—*U. S.*, 187.

17. It is on the shallows that the waves run into the idle breaker, because there is no room beneath for its under swell.—*U. S.*, 187.

18. Never let the devil persuade any one that the religion of Christ makes the heart gloomy, or destroys the natural flow of cheerfulness, or is

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hostile to any innocent enjoyment.—*U. S.*, 187.

19. Levity has no real relation to the glad flow of natural joyfulness.—*U. S.*, 87.

20. Levity is shallow-heartedness as to the things of God.—*U. S.*, 187.

21. Levity ripens no precious sheaves for the garner of eternity.—*U. S.*, 188.

22. Levity, its indulgence makes all true spiritual life impossible to the soul, because it makes it all unreal.—*U. S.*, 188.

23. Every resistance of a temptation, every act of contrition for a fall, every hearty call to Christ, every mortification of idleness, help to set us free from the law of levity ; and as a man

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perseveres in them there grows up in him a self-recollectedness and sobriety of soul, which makes his whole life real.—*U. S.*, 197.

24. The love of God, and therefore His gifts of grace, outrun our poor prayers, and make our feeble strivings effectual.—*U. S.*, 195.

25. Only let a man meet the rising temptation with the secret sigh to his ever present Lord for His ready aid, and he will be delivered.—*U. S.*, 195.

26. The Christian verities are the deepest things in the world—God, the soul, sin, salvation, guilt, atonement, the cross of the Lord Jesus Christ, His wounds, His meritorious death, His resurrection, the gift and the work of God the Holy Ghost, eternity, the love of Christ, eternal bliss, eternal death—



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what realities are these for those who have a share in them.—*U. S.*, 188.

27. It is a wounded spirit which none can bear, and the spirit of every fallen man has a deep, incurable wound in it, the intolerable ache of which will, one day or other, break forth as a very fire in his bones, unless it be indeed healed by Christ the Lord.—*U. S.*, 197.

28. That great gift of peace which God bestows on those who love His law. There is nothing in this world like it.—*U. S.*, 197.

29. Just as the habit of frivolity grows up in the life by the repetition of the unmeaning acts and words in which frivolity spends, and by which it spreads itself, so do reality and seriousness strengthen themselves into fixed

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habits in the soul, through the severally small acts of a serious life.—*U. S.*, 197.

30. Worldly dissipation destroys the soul.—*U. S.*, 192.

## June.

1. It is impossible to cast into the mighty ocean of God's purposes of love our own single offering, without those offerings being transmuted into something glorious above their feeble nature by being cast into that ocean which embraces them.—*S. M.*, 207.

2. There is an oath on high, that he that doeth not the will of his God shall be cut down from the post to which he was elevated that he might perform it.—*S. M.*, 209.

3. There are still for the eye of faith, angel squadrons encamping round about God's people, and prayers,

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in mighty phalanxes, defending His Church.—*S. M.*, 210.

4. Let England be true to England's mission ; let her understand that it is hers to keep the faith in its purity—to spread the faith in its truth ; that it is hers to teach her people to love Christ, and not to wrangle about Him ; and then to lift up the Cross of Christ in the face of a world, longing in its dumb agony for the enfranchisement, which alone that can give.—*S. M.*, 210.

5. Let God see you rise . . . to the mighty privilege of being, not the conquerors of men, but in Christ's name the vanquishers of evil and the deliverers of souls.—*S. M.*, 216.

6. The slightest injury at the extremity of the smallest limb of the body taints, as the blood passes by it,

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the living current, and returns with a load of corruption to the heart.—*S. M.*, 228.

7. Wherever England exists as a nation, there England should be as a Church.—*S. M.*, 244.

8. It is not God's way, as I read the history of the Christianisation of the earth, to give at once great results.—*S. M.*, 248.

9. Redemption is the absolute denial of selfishness.—*S. M.*, 253.

10. Be assured, that if your work is done for Him, if it is stamped with self-denial, if it is offered with secret prayer to Him, if it is given with a real desire to spread His kingdom, that you are fellow labourers with the mighty host of

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God's accepted and perfected servants.  
—*S. M.*, 253.

11. When you yourselves are taken to your blessed rest, and stand with the spirits of light upon the battlements of glory, with the Eternal Son upon the throne of mediation, you will see that no higher office can be committed to man than to labour, and to pray, and to deny himself in order that his brethren who are afar off may be made one with him in Christ.—*S. M.*, 253.

12. God uses instruments of every shape and of every earthly fitness.—*S. M.*, 263.

13. The fisherman of the lake, the publican at his seat of traffic, the lawyer taught at the doctor's feet, the beloved physician taken from his art, they differed in every respect save this —

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that the soul of every one was full of the love of Christ ; each knew in whom he had believed, and therefore for very loves' sake, he must witness to his brethren of that which he had himself found.—*S. M.*, 263.

14. S. Paul was a mighty instrument in God's hand, because he loved the Lord with such an abundance of affection.—*S. M.*, 263.

15. Christ's Gospel cannot have lost its power ; the Lord's arm cannot have been shortened ; the apostolic office, because it was of Christ, cannot in itself wear out with time, for time is not as to the instruments of the Lord.—*S. M.*, 263.

16. Failures should not dishearten us, but should only incite us to fresh

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exertions, and thus draw down fresh blessings from our God.—*S. M.*, 279.

17. Be hearty and self-denying in missionary works.—*S. M.*, 280.

18. The points which an expanding Church must attend to, are first of all, purity of doctrine,—the maintaining the Creed, the symbol, and the Word of God in its purity ; because that is the converter of the unconverted heart.—*S. M.*, 281.

19. Nothing is so dangerous as to let one's feelings be kindled and then die away without any corresponding action.—*S. M.*, 289.

20. It is a most dangerous thing to have the feelings kindled, and not follow the kindling up with some act of self-denial.—*S. M.*, 289.



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21. A man who is perpetually talking about the state of his health is sure to be a sickly man.—*S. M.*, 290.

22. A man who is perpetually talking about his own feelings is sure to be an exceedingly morbid man.—*S. M.*, 290.

23. It is intended that the emotions of our nature should be kindled by the love of Christ and man until they have illuminated the darkness of the whole earth.—*S. M.*, 290.

24. It is in a time of action when all the daring and skill of the commander are required.—*S. M.*, 298.

25.—The spread of the Gospel was not limited to the Apostles. Those who were scattered by persecution

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went everywhere preaching the Word.—*S. M.*, 298.

26. A man cannot be in a healthy state while he is not doing something for others.—*S. M.*, 300.

27. Every parish is bound to be an organisation for spreading the truth of God.—*S. M.*, 301.

28. The effect of the Holy Communion in the Church is to build up the faithful in it in the perfection of Christian love.—*S. M.*, 301.

29. There is nothing good, there is nothing great, there is nothing living that the God of nature has given us in this world, which does not by the very law of its own being impart itself, even in its own existence, a condition and law of existence to all things that

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are round about it. Look at the sun ; what does it do ? Fancy the sun in the firmament not imparting light, colour, and life, and all the means of vegetable life to everything in this world. Fancy such a thing, and what have you fancied ? You have fancied the extinction of the sun ; because while it is the sun God has sent to rule in the natural heavens, it must by the very law of its being impart itself, and its colour, and its light, and its living influence to all things that it can reach in this universe.—*S. M.*, 316.

30. To have is to impart.—*S. M.*, 316.

## July.

1. All that is, is, only because He wills it to be, and keeps it in being.—*S. U. O.*, 3.

2. To nothing is the pure Spirit of God more intensely opposite than to lust and carnal uncleanness.—*S. U. O.*, 12.

3. Sin in every form, but especially in that of self-will, is ever bidding for our hearts by the old promise of making us through our self-choices to be like gods, knowing good and evil.—*S. U. O.*, 15.

4. He who would know the full powers of the marvellous intelligence

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which God has given him, must seek for that acting of the uncreated intelligence upon his own which will set free all its energies, and give it back at once its strength and harmony.—*S. U. O.*, 15.

5. Belief in Him is evermore the same. One in its object; one in the instrumentality wherewith it is wrought into the soul; one in the hindrances by which its entrance is opposed.—*S. U. O.*, 18.

6. It is only when we are alone with Him, when we are in the great calm of His presence, and in the searching light and truth of his holiness, that we can see ourselves as we are.—*S. U. O.*, 20.

7. Humility is not the taking a false

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view of our character and powers, but a true one.—*S. U. O.*, 20.

8. Vanity is in large measure a diseased desire for sympathy, a perpetual craving for the good opinion of others in order to mend or to bolster up our good opinion of ourselves.—*S. U. O.*, 23.

9. The proud man cannot reason himself out of his pride.—*S. U. O.*, 26.

10. Self-conceit will survive innumerable humiliations and crushing disgraces.—*S. U. O.*, 26.

11. Self-consciousness will poison a life of active exertion or contemplative piety.—*S. U. O.*, 27.

12. Self, in this deceitful form, has too firm a hold upon us to be cast out by any power less than that of our

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Maker Himself. It is to Him that we must go, if we would be delivered from it.—*S. U. O.*, 27.

13. Every sin committed in a state of grace, brings with it deeply disturbing principles, which are lacking to man in a state of nature.—*S. U. O.*, 51.

14. The attitude of a learner is essentially the attitude of humility. By the very necessity of his position he is to be a receiver.—*S. U. O.*, 82.

15. Set ever before your eyes the pattern of our Lord's humility. From the Manger to the Cross, how surpassing thought is the vision of the humiliation of our incarnate God.—*S. U. O.*, 70.

16. If the pathway be hard, His steps have trodden it.—*S. U. O.*, 70.

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17. Plant thine evermore along the way in which He walked before thee.—*S. U. O.*, 70.

18. No pride is deadlier in its working than the pride of being humble.—*S. U. O.*, 70.

19. Of all the subtle spirits the spirit of pride is the subtlest, guard thyself by every act of watchfulness against its marvellous deceitfulness.—*S. U. O.*, 70.

20. Suffer not thyself to muse complacently upon anything in which thou excellest, but dwell rather upon those in which others excel thee.—*S. U. O.*, 70.

21. If the great peril of being praised by men ever falls upon thee, tell thyself whilst the sweet ointment is being poured upon thee, with a secret breathing



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of the breast, what thou knowest of him whom they are praising. Remember at such moments for thy safeguard past sins and their shame. Think how thou wouldst show if they were all suddenly disclosed.—*S. U. O.*, 70.

22. Set thyself in trembling fear under the Judge's eye, and read out to thyself what might be, what, if thou art ever left to thine own proud independence, will be God's judgments on thy secret sins.

23. Seek by all means the way of humility, for blessed are such paths to all who walk in them.—*S. U. O.*, 71.

24. It is not only man's fall which makes him require for his perfection the indwelling of God the Holy Ghost. He was originally framed to find the completeness of his own being in such

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a partaking of the Divine Nature.—*S. U. O.*, 78.

25. He (man) was created, not to be self-sufficient, but to need God. This was the permanent law of his existence; he was made by God, for God; and so he could find his own perfectness, and therefore his full happiness, only in God.—*S. U. O.*, 78.

26. He was fashioned as a temple of the Holy One.—*S. U. O.*, 78.

27. Each particular affection is to be reduced to an easy and orderly obedience to the renewed will, and that will is to learn to fix itself upon God, and to choose all things for Him and in Him.—*S. U. O.*, 80.

28. Let us use, simply and earnestly, our present opportunities, such as

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daily prayer. Let us regularly practise it, in spite of any difficulties.—*S. U. O.*, 86.

29. Let us watch over ourselves in little things even more carefully than in those which seem great ; let us come for renewed union with Christ in the sacrament of His dying love. In the faithful use of such means, because He is indeed with us, God the Holy Ghost will quicken us. We may feel little, know little of such experience, but the work will go on under His hand, like the growth of the tender grass in the dews of the morning.—*S. U. O.*, 87.

30. Set us guard against all that grieves Him (the Holy Ghost). Such a guard must surely be kept by every one who really believes in His personal

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presence with us as the Lord our God.  
—*S. U. O.*, 87.

31. How could we endure the ribald joke, the light word, the secret allowance of sin, the impure thought, the wandering of our heart in prayer, if we did indeed feel His perpetual presence with us, who is the bond of the adorable Trinity, the ever blessed Comforter, the Lord and Giver of life. If the presence of another being like ourselves, whom we reverence, is a check upon our actions, what must be the power of the remembered closeness to us of God the Holy Ghost.—*S. U. O.*, 78.

## August.

1. The fact that your age is an age of temptation does not make it in any way safer to let it be an age of sin. On the contrary, the sinful habit of the next stage is itself the result of the sinful acts of this.—*S. U. O.*, 92.

2. As you go on in life, temptations do become in a certain sense rarer, the pleasure with which temptations are baited less intense, and so the immediate gratification of sinning less enticing; but if you have yielded in the earlier stage, the habit of sinning has been formed, and it is far harder to break through a habit, than to resist even a strong temptation.—*S. U. O.*, 92.

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3. Under the fierce fires of temptation, as under the breath of the furnace, your life glows now like the incandescent metal which is beautiful in the dazzling whiteness of its heat, but almost imperceptibly in its running off into the mould which will fix in an all but irrevocable outline its dulled and indurated proportions.—*S. U. O.*, 92.

4. You are placed in this world not at any period of your being to enjoy a lotus-eating life of self-indulgence, but even already to do work for God ; and in doing it now, to fit yourselves under the fashioning of His grace for doing it more abundantly hereafter.—*S. U. O.*, 94.

5. In neglecting the work appointed for you at this present time, you are not only guilty of the direct sin of

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omission, but you are rendering yourself unfit for the work of the future when it comes.—*S. U. O.*, 94.

6. What you do need is, to know Christ for yourself.—*S. U. O.*, 95.

7. So to know Him, that love to Him shall spring up in your heart, that He shall be to you a real living Person, and that grateful affection to Him should become a real passion in your own heart ; you need to see Him on the Cross atoning for your sin, and winning for you the new life ; you need to hear His voice, to believe that He is beside you, to see that eye of His resting on you, that heart of His yearning over you, that love of His seeking to win you. Just in proportion to the strength of your temptation to self-pleasing is your need of this counter

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attraction in all the fulness of its force, for this acts directly against it, and it acts as nothing else can.—*S. U. O.*, 95.

8. Personal affiance brings you unto His Presence ; and to be in His Presence is to love Him ; and love makes all labour easy.—*S. U. O.*, 95.

9. Love makes every act glow with the fire of reality.—*S. U. O.*, 95.

10. As you see that you can for love's sake give your life to Him, you learn the value of that life down to its lowest actings.—*S. U. O.*, 95.

11. To live becomes a real earnest in one sense a tremendous thing ; exertion, toil, self-denial, zeal, these become developed instincts of the new life within you as the higher affection grows, and as the life of the spirit



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becomes stronger in you, temptations lose their power.—*S. U. O.*, 95.

12. As the most ordinary outlines of the tamest landscape are glorified by the flooding light of the rising sun, so does the most routine life any one of you can be called upon to lead, glow with the brightness of this heavenly affection.—*S. U. O.*, 96.

13. Gain but this love, (love of Christ) and your whole being is exalted.—*S. U. O.*, 96.

14. Bring Christ by the cry of faith into thy life, set thy struggles against corruption in the full light of His eyes, look up to His Cross and plead for the desire and gift of purity and self-restraint, and you shall have it.—*S. U. O.*, 97.

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15. To see Him, to be alone with Him, to hear His voice, to know His touch, to lean on His breast, to yield itself to Him : this, and no less than this, can satisfy the soul which for itself has learned, in the deep mystery of personal experience, that He and He only has the words of eternal life.—*S. U. O.*, 99.

16. You cannot starve the busy intrusive fancy into a heavenly affection.—*S. U. O.*, 100.

17. Ages have their own temper, just as natural seasons have their own character ; and to that character, be it what it may, peculiar disorders, as well as peculiar advantages are akin.—*S. U. O.*, 100.

18. No good is to be done by simply

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flouting at the temper of our age.—*S. U. O.*, 100.

19. The only wise course is to acknowledge and act with the good, and to strive to precipitate the evil in the great stream which is weltering round us and bearing us and ours along.—*S. U. O.*, 100.

20. The real talisman against unbelief—It is not to be in hard, narrow, exclusive views, but in a personal love to Christ: for this rises in its strength as difficulty rises; this arms the soul with new instincts, which defend it in the day of danger.—*S. U. O.*, 103.

21. True love to Christ will sweep away a thousand doubts, and answer a thousand speculative difficulties; and as this is to be our own internal safeguard so it should set the note for

those who have to handle the mysteries of God before such a generation as this.—*S. U. O.*, 103.

22. With this safeguard (true love to Christ), there can be no danger to the truth from any amount of increased intellectual activity.—*S. U. O.*, 103.

23. It is mere unbelief to suspect that criticisms or science can threaten Christianity. Such fearfulness belongs to the defenders of an imposture, not to the keepers of truth.—*S. U. O.*, 103.

24. It is not by limiting the intellectual side of our religion, but by exalting its spiritual side, that we can be safe and keep others safe.—*S. U. O.*, 104.

25. It is not by striving to repress intellectual activity, nor by jealously

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warning it off the precincts of revealed religion ; it is by lifting up before men's eyes the Cross of Christ and teaching them personal affiance in Him, that we shall keep uninjured the great deposit of the truth.—*S. U. O.*, 104.

26. Nothing can more endanger the true life of the spirit than the cold charnel-house breath of a mere reasoning, unloving, uncharitable orthodoxy.—*S. U. O.*, 104.

27. This, and this only, can keep us safe amongst our own perils,—to have known ourselves the love bred within the soul by a true belief in Christ's atoning blood, in Christ's perpetual presence, in Christ's abiding love.—*S. U. O.*, 104.

28. No speculative difficulties can

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endanger one soul, which has been taught by experimental knowledge to say in times of darkness, "Lord, to whom shall we go? Thou hast the words of eternal life."—*S. U. O.*, 104.

29. If we do not see the result—that should make no difference in our work.—*S. O. M.*, 17.

30. God has connected together the prosperity of our beloved country with the meeting His offers of service to Himself.—*S. O. M.*, 31.

31. Christianity has been spread by the Church ; Christianity is not spread by nations.—*S. O. M.*, 32.

## September.

1. The will of God *shall* be done, whether *we* do it or refuse to do it.—*S. O. M.*, 34.

2. Man cannot stay the mightiness of the march of His love.—*S. O. M.*, 34.

3. Spiritual selfishness is the worst form of selfishness, whether it be that of a Church or man.—*S. O. M.*, 49.

4. Who contemplates the gift of God in Christ as if meant only for himself, and not for every one around him, that man turns with the alchemy of selfishness the very gold of God's blessed gift into poison and dross.—*S. O. M.*, 49.

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5. It is as we do give to others, that our God will give to us.—*S. O. M.*, 49.

6. It is as we bear the blessed message to every waiting soul, that we shall know, from God's merciful gift to ours, more of its inward power, more of its superabundant grace.—*S. O. M.*, 49.

7. They who teach Christianity must feel its life and appreciate its truth.—*S. O. M.*, 66.

8. There must be an atmosphere of religion round about the man or the country, if that man or country intend to spread the truth of God.—*S. O. M.*, 66.

9. Was it not the life of the Apostle (S. Paul)—the embodiment of the truth his lips were teaching—which was the



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all-powerful instrument in bringing the truth to the hearts he converted?—*S. O. M.*, 66.

10. It was the light of Christ shining forth in the person of the Apostle S. Paul which flashed into the heart of the gaoler at Philippi.—*S. O. M.*, 66.

11. Each of us in the separateness and individuality of his own soul, must be when time is no more ; aye, and each one of our actions must be, for each has only a golden or a fiery counterpart in that eternal world.—*S. O. M.*, 90.

12. *You*, at least, whatever is the issue of the world, may yet labour in God's great field.—*S. O. M.*, 90.

13. Ventures of faith for Christ's sake—sacrifices made for Him—the

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denial of some enjoyment—the giving up of some permitted indulgence, that we may the better glorify His name,—these things are cast unseen and unknown into the great womb of the future ; but there they ripen, every one, into celestial jewellery, and they shall be brought forth and strung together, and wreathed into crowns for those who dare “to use this world as not abusing it,” and to give up things present, looking for a recompense in eternity.—*S. O. M.*, 90.

14. How is man to be educated ? He is to be educated, as every one of us Christians know, by being trained to look up to God as his Father, to Christ as his Redeemer, and to the Holy Ghost as his Sanctifier. He is to be brought into the new company of regenerate manhood, and trained in

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this his passage to the eternal world for the grander destiny which is before him.—*S. O. M.*, 130.

15. Never let us forget that in reference to His great designs God has entrusted the execution of the work, rather to the dictates of what men would call the enthusiastic movements of the soul, than to the duller and slower conclusion of the reason.—*S. O. M.*, 185.

16. Never did man do anything great unless he trusted to the double nature that God gave him, and found the spring of action in his spirit, if he found the restraint of action in his judgment.—*S. O. M.*, 185.

17. You must concentrate the light in order to make it luminous amid the darkness,—*S. O. M.*, 186.

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18. The will must be set to do the will of God before the intellect can act without embarrassment ; and the reason of this lies here, that the essence of the doctrine is not the teaching of a philosophy, but the revelation of a person.—*S. U. O.*, 110.

19. All the doctrine is impersonated in Him, so that to receive Him, is to receive the doctrine : and to reject Him, is to reject the doctrine.—*S. U. O.*, 110.

20. The revelation of any person merely by his acts, is an imperfect and often a misleading revelation.—*S. U. O.*, 110.

21. We need to know that hidden link between the action and the motive which led to it, before we can estimate anyone aright from his acts.—*S. U. O.*, 110.

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22. It is when there is poured into the acts the significance of the motives which stand between them, that, like brilliants which are quenched in the darkness, but dazzling in their flashing brightness when the light has flooded them, they teach us really to know their doer.—*S. U. O.*, 110.

23. The same act done in our presence, or to us, is welcome or intolerable as our minds picture to us the motive to which it is to be traced; and this affects the whole power of comprehending a character.—*S. U. O.*, 111.

24. In Him (Christ), as the one true man, in whom the full flower of manhood is perfectly developed, there is the entire compass of humanity, so that every heart finds in Him the note

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answering to its own voice.—*S. U. O.*, 112.

25. No turning of the will towards God, even in its first weak and most imperfect beginnings, is unnoticed or unheeded by Him.—*S. U. O.*, 114.

26. Any allowed habit of sin is, whether we know it at the time or not, really hardening our will against the Will of Christ, and so making a true filial trust in Him impossible to us.—*S. U. O.*, 121.

27. True prayer is not merely the pleading of petitions, be they never so earnest, it is the wrestling of the spirit with its Maker and its Sanctifier.—*S. U. O.*, 122.

28. It (prayer) is, in its highest exercise, the reaching forth of the finite for the infinite.—*S. U. O.*, 122.

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29. Of what a struggle is every man who prays in earnest often conscious ; even in the perfect prayer of the incarnate Son this mystery is present. His human will sought deliverance from that to which, as His Father's Will, He bowed Himself at once. " If it be possible, let this cup pass from Me ; nevertheless, not My will, but Thine be done." In those night-wrestlings what changes pass upon the will.—*S. U. O.*, 123.

30 When we rise from prayer, there must be a careful watching against what will bend it back to earth, and breed in it a secret opposition to that which our prayers have uttered. For everyone who thus will watch and pray, the end is sure.—*S. U. O.*, 123.

## October.

1. Every allowance of evil weakens in its own degree that special power of conscience by which it passes sentence on our actions.—*S. U. O. S. S.*, 52.

2. Only under Christ's Cross, only in the full sight of his love and holiness, and bitter agony for us, can we see anything of the true evil and hatefulness of sin.—*S. U. O. S. S.*, 55.

3. Sooner shall the shadows of darkness remain thickly strewn beneath the enlightening rays of the glorious sun, than anything which defileth abide in the light of God's countenance.—*S. U. O. S. S.*, 56.



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4. Sin, when it is perfected, when its rule is thoroughly established in any creature, is and must be everlasting separation from God and His blessedness.—*S. U. O. S. S.*, 57.

5. Dare to look closely into your own hearts : to search and try your ways ; to put to yourselves the solemn question, Whom am I serving, the world or Christ?—*S. U. O. S. S.*, 58.

6. Are you striving against sin, first in yourself, and then meekly and unobtrusively, but still really and with settled purpose, in society around?—*S. U. O. S. S.*, 58.

7. Do you in acts and life bear at this moment any testimony for Him Who hung upon the Cross for you?—*S. U. O. S. S.*, 58.

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8. Our daily prayers in private and in public, our labours, our self-denials, our sorrows and disappointments, all of these are means through which we are led on by the good hand of God, in which we are secretly drawn by the Holy Ghost to give up ourselves to Him, and to choose indeed His blessed will for our portion.—*S. U. O. S. S.*, 119.

9. We must not sit still and wait for His working ; we must work as though we could do everything for ourselves, whilst we trust entirely to Him, and then he will work through our weakness.—*S. U. O. S. S.*, 123.

10. If we do not feel within ourselves that we have indeed yielded up our whole hearts to Him, we must neither be cast down into a fatal despair, nor careless about it as though

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it were a thing indifferent.—*S. U. O. S. S.*, 123.

12. We must take to Him that heart we cannot melt, and pray Him to make it willing in the day of His power ; we must set it, day by day, and hour by hour, beneath the Cross of our Lord, that some drops from His wounded side may fall upon it ; we must seek Him in more earnest supplication, in the Holy Eucharist, in secret self-denials practised for His sake.—*S. U. O. S. S.*, 123.

13. It may be that whilst we are yet speaking He will answer ; it may be that we shall seem to wait long before He hear us ; but our answer is sure, and our deliverance certain.—*S. U. O. S. S.*, 124.

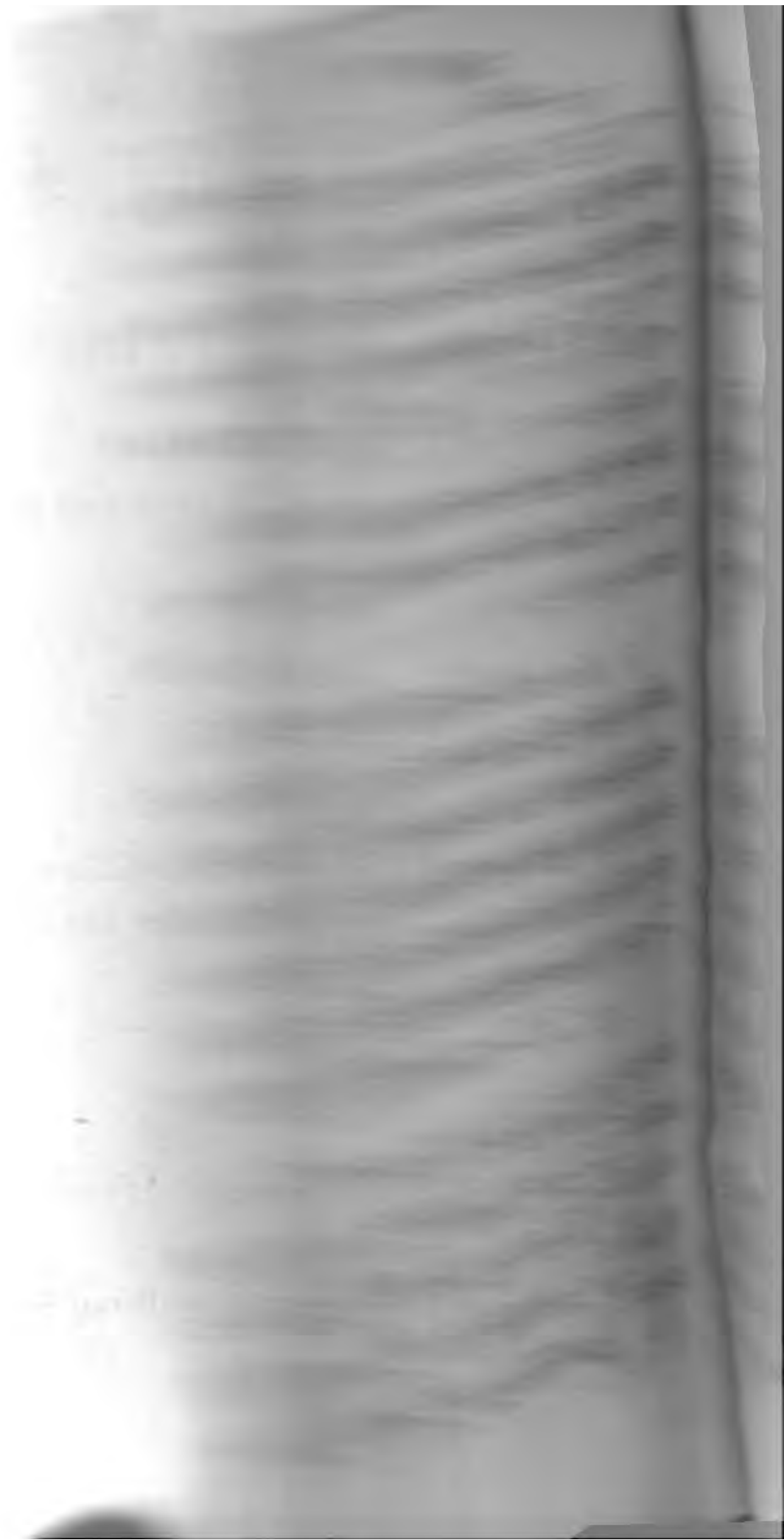
14. Every neglect of your present

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opportunities of service . . . every self-indulgent extravagance, every waste of time, every trifling with the Spirit, every rejection of grace, every wilful sin, every act of impurity, every injury to another's soul,—every one of these grieve in you the long-suffering Spirit of God's grace and shut your hearts against his saving influences.—*S. U. O. S. S.*, 124.

15. Every act of wilfulness strengthens the evil will.—*S. U. O. S. S.*, 124.

16. God's work is from within; it must grow; it is seen in a daily struggle with evil, and a daily overcoming; it does not admit of those breaks of unconnected pauses and unmeaning retrocessions which belong to the mechanical increase which is added from without.—*S. U. O. S. S.*, 167.



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17. The living tree is always growing ; its increment is not like that of the wall, built up of separately added courses of severally separate stones.—*S. U. O. S. S.*, 167.

18. Growth may be very slow, and yet be growth.—*S. U. O. S. S.*, 167.

19. One wave or another of a rising tide, if they are measured singly, may seem to be receding, but none can doubt that on the whole the tide is rising.—*S. U. O. S. S.*, 167.

20 The conflict of the spirit with the flesh is inevitable, and so the progress of the final victory is of necessity gradual.—*S. U. O. S. S.*, 167.

21. As the soul which is renewed, by grace, sets itself to seek God, the voice of prayer is drawn out of it by

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an influence secret as that whereby the perfume of flowers is awakened under the breath of the summer.—*S. U. O. S. S.*, 169.

22. The soul of the praying man knows not what it is which is thus drawing him on in prayer, so intimately mixed are these impalpable aids of the spirit with those desires of his own heart, which, in the strength of grace already given, he hath set towards heaven.—*S. U. O. S. S.*, 169.

23. Every reform of the moral character which is accomplished by secondary powers is more or less partial.—*S. U. O. S. S.*, 170.

24. There is no object short of God which can duly draw forth all the capacities which He has implanted in man's nature, and there is no power less than



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that of God which can duly accomplish that development.—*S. U. O. S. S.*, 170.

25. One vicious habit is being overcome, not by the strengthening of another, but by such a drawing nigh to God, such a clearer sight of His presence, such a stronger and more direct aim at His glory, such a more constraining view of His love in Christ, such an increasing fellowship and communion with Him, as is not only overcoming the temptation which at the moment is the most perceptible, troublesome, but is also weakening the future strength of those which will hereafter awake from their temporary slumber.—*S. U. O. S. S.*, 171.

26. The victory is universal, because the victor is Almighty. For “ye are

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not in the flesh but in the spirit, if so be that the Spirit of God dwell in you.”  
—*S. U. O. S. S.*, 171.

27. The change which proceeds from an inward principle, essentially one and indivisible, is yet multiform in its external manifestation.—*S. U. O. S. S.*

28. Whilst each character is growing in all graces, yet every separate character, as it has its own law of perfection, grows and ripens according to its separate kind. And hence the beauty of the army of the saints of Christ: they are uniform in the midst of their diversity, and multiform in their unbroken unity.—*S. U. O. S. S.*, 172.

29. Just as various as is God's exuberant creation in nature, is the work-

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ing of His grace within the souls of His people.—*S. U. O. S. S.*, 172.

30. With cherubim and seraphim, according to the gifts which He has sanctified, shall His earthly saints be ranged hereafter in the heavenly army.—*S. U. O. S. S.*, 172.

31. Is there advancing in you a subjugation of the will, a transformation of the affections of the heart? a true work upon and with your nature of a power and love which are far above your nature? and is this work real, increasing, tending ever to perfection, yet gradual and in its inmost progress secret, but still universal in its extent, and multiform in its external manifestation, as is the all-pervading sap of the giant of the forest, or the living energy of the flowers of the field?—*S. U. O. S. S.*, 174.

## November.

1. Obedience for Christ's sake in the daily trials of life to rules which we dislike, is a wonderful training for the spirit.—*S. U. O. S. S.*, 350.

2. Receiving God's Word as God's Word ; striving to do it ; striving to overcome temptations to doubt, not by crushing them out, but by turning them into occasions to prayer and of adoration, these efforts, and such as these, will keep us in an irreverent age from the great loss of irreverence.—*S. U. O. S. S.*, 351.

3. As we calmly meditate upon the greatness and the love of God as revealed to us in Christ ; as we seek to

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commune with Him as our own portion in Christ ; as we dwell on the remembrance of Him, the high and lofty One who inhabits eternity, who humbleth Himself to behold the things which are in heaven and earth, and yet visits with His love the soul that waits upon Him, — all the broken lights of this distempered world gather themselves one by one up into the clear shining of His manifested presence.—*S. U. O. S. S.*, 351.

4. Still out of the burning bush of a rapt devotion, the voice of God speaks to the soul of His servant, and he hides his face in reverential approach, with a holy fear of looking upon God.—*S. U. O. S. S.*, 351.

5. From such communings the servant of the Lord goes forth to serve his

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generation with a calm, hushed, reverential spirit, of which all the troubles of the outer world cannot rob him.—*S. U. O. S. S.*, 351.

6. Submission to the great Father may be learned by our yielding for His sake a prompt obedience to those He has set over us in the scheme of our earthly relationships.—*S. U. O. S. S.*, 350.

7. Common life is full of every element of discipline we need, if we will but be faithful in so using it.—*S. U. O. S. S.*, 350.

8. The scorner is, in God's Word, but another word for the atheist.—*S. U. O. S. S.*, 349.

9. To fear God is to possess the one talisman against all idle terrors in

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God's world ; for he who with filial reverence fears Him has no other fear.—*S. U. O. S. S.*, 345.

10. Reverence for Christ the Redeemer, and for life because He has redeemed it, is the very secret of the calmest courage.—*S. U. O. S. S.*, 345.

11. The denial of the personality of God is in fact the denial also of the personality of man.—*S. U. O. S. S.*, 337.

12. No one who strives earnestly and aright against doubts as to the faith of Christ need be overcome by them. They are a necessity to no man.—*S. U. O. S. S.*, 292.

13. The trifler invites temptation, and it is the earnest-hearted whom God aids, and those whom He aids

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not, man cannot help.—*S. S. U. O. S.*, 292.

14. He that would overcome must strive aright. For which, above all, it is necessary that he should recognise that against which he strives is a temptation of the evil one.—*S. U. O. S. S.*, 293.

15. Faith in all its degrees and actings is His gift, the work of His Holy Spirit within us ; let your prayer be rather, Lord, increase our faith, than Lord, increase our knowledge.—*S. U. O. S. S.*, 294.

16. Work as well as pray.—*S. U. O. S. S.*, 294.

17. The first acts of a life of faith, and the last acts of a life of unbelief, are alike within our power.—*S. U. O. S. S.*, 294.



18. He who resists the entrance of doubt, who flings it from him as if it were a loaded shell shot into the fortress of his soul ; who in acts of holy obedience, prayer and aspiration, in devout meditation on God's Word, in the frequent utterance of the glowing ascriptions into which the "Gloria Patri et Filio et Spiritui Sancto" turns the dryness of the Creed ; who in the Holy Communion of his Master's Body and Blood seeks indeed to "walk after" his Lord,—he will be kept by Him unto salvation.—*S. U. O. S. S.*, 295.

19. There shall be a rest in His paradise, where doubts enter not, nor aught which can defile the souls which are safe under His hand ; and then the glorious end ; the sight of Him as He is ; and those words of wonder and

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of love which shall thrill through the transforming framework of the resurrection body, "Blessed are they who have not seen, and yet have believed."  
—*S. U. O. S. S.*, 295.

20. Understand and remember that the faith of Christ, if it is to save us, must be to us not merely an external tradition, but be reproduced in ourselves by the very power of God the Holy Ghost, in our hearts and consciences, and spirit and life.—*S. U. O. S. S.*, 274.

21. Not in hearing about religion, not in talking about it, not in belonging to this party or to that, but in being indeed Christ's believing and obedient servants ourselves.—*S. U. O. S. S.*, 273.

22. To obtain this gift of loving faith we must ask it of God in prayer; in

prayer made real by being breathed out of the heart with earnestness of desire, and being united, at last in the endeavour of a conscious act, with the intercession of our Lord.—*S. U. O. S. S.*, 274.

23. There must be the lifting up the soul to God the Holy Ghost, that He may breathe over it His renewing influences.—*S. U. O. S. S.*, 274.

24. All things will help one who is simply striving in the use of common things to do God's will.—*S. U. O. S. S.*, 275.

25. His daily business will become full of God ; his successes will be occasions for hearty praise ; above all, his times of sorrow, depression, and disappointment will become special opportunities for winning some real

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sense of things unseen.—*S. U. O. S. S.*, 275.

26. He (God) does work with those who will (thus) work for themselves.—*S. U. O. S. S.*, 275.

27. It is indeed listlissness which leads to neglect, as neglect leads to destruction.—*S. U. O. S. S.*, 275.

28. What we need to gain is earnestness of present purpose, and earnestness of present purpose God gives to us through His blessing on this discipline of self-denial.—*S. U. O. S. S.*, 275.

29. Love is THE guard against neglect ; love reads all mysteries plain.—*S. U. O. S. S.*, 276.

30. To love, all labours are easy ; with love, neglect cannot co-exist.—*S. U. O. S. S.*, 276.

## December.

1. Education is the calling out of . . . dormant powers, and even so it is with the mightier education of that Divine Spirit, who takes the things of Christ and shews them to us. By little and little He does thus raise the spirit which yields to Him. The work is imperceptible in its separate increments, yet certain in its end.—*S. U. O.*, 148.

2. It is a grand thing to be filled with the spirit of science ; to read the mysteries of nature, &c. All this is grandly ennobling to man. But it is grander far to claim the heritage which belongs to every Christian man ; to live in the Spirit Who is above all other

spirits, and Who in the Church of Christ communes with a loving readiness with the spirit of man.—*S. U. O.*, 149.

3. It is grand above all other pre-eminence to sit in heavenly places with Christ ; gladsome above all other sights to have Him indeed revealed to the eye of faith, to see His glory, to taste His love ; and this we may do, for it is still the office of the Holy Ghost to take of the things of Christ, and to shew them to us.—*S. U. O.*, 149.

4. All-increasing communion of the spirit with the God after Whom it seeks does but quicken the unquenched desire for a yet closer union, by teaching it how little it has yet apprehended of Him in Whom and for Whom it lives.—*S. U. O.*, 161.

5. It is not possible that the ordinary

life led by too many professing Christians can enable them to pierce within the veil and find the hidden presence of God.—*S. U. O.*, 163.

6. Look up at the Cross of our Lord and see what real life is.—*S. U. O.*, 163.

7. Press into God's presence.—*S. U. O.*, 164.

8. Difficulties, and temptations, and all the permitted accidents of our life of trial here, will become to those who bear them patiently, and use them faithfully, new instruments for conveying to the soul the assurance of His presence Who casts His light upon them, and whilst He veils Himself at will behind them, at His own will breaks through them with the manifestation of His presence.—*S. U. O.*, 165.

9. We can never fully learn the presence of God with us unless we see it reflected on us from all things round us, and not the least from the trials and temptations which that presence gilds with heavenly radiance.—*S. U. O.*, 166.

10. Whose heart amongst you all, even amongst the youngest and most joyous, has not known some touch of deep sorrow?—*S. U. O.*, 166.

11. As life goes on, you must know more of it (sorrow).—*S. U. O.*, 166.

12. The spring of the spirit slackens, outward cares and troubles multiply, inward struggles increase.—*S. U. O.*, 166.

13. How unspeakable is the blessing to every one thus visited (with trials),



of knowing that if only he be faithful all (this) shall pass away. That the God in Whose presence is life, is but out of love hiding Himself for a season, but that He will reveal Himself.—*S. U. O. S. S.*, 166.

14. For every faithful believer in Jesus the clouds shall pass away, the sun shall break out in its glory; that his eyes, strengthened then to bear the vision, shall see the King in His glory, his spirit cast itself in permitted completeness on that eternal love which created, redeemed, and has perfected it.—*S. U. O.*, 166.

15. In your body, in your mind, in your spirit, habits are forming.—*S. U. O.*, 179.

16. It is all - important that you cherish that divine germ of the regene-

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rate life which is planted in you.—*S. U. O.*, 180.

17. Form what will be your enduring character under the influences of that purifying Spirit Who is within you.—*S. U. O.*, 180.

18. In you, as the partakers of this gift (the Holy Spirit), nothing frivolous, nothing impure, nothing which trifles with the first shoots of a young faith can be unimportant.—*S. U. O.*, 180

19. Moments now are charged for you with the destiny of years, yea, of eternity itself. O then, guard these holy springs of life.—*S. U. O.*, 180.

20. Stir up the gift which is within you.—*S. U. O.*, 180.

21. Let the heavenly Guest speak.

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Listen for His voice, yield to His lightest suggestions ; commerce with Him in meditation in prayer, and communion.—*S. U. O.*, 160.

22. Cherish the Pentecostal gift, and seek to impregnate the mysterious life which is forming within you with all the elevating, purifying, influences of God the Holy Spirit.—*S. U. O.*, 160.

23. Life shall be to you an ever-growing progress of spiritual development.—*S. U. O.*, 160.

24. Death shall be but the clearing away of the vapours of time, and the open revelation to you of the face of Christ.—*S. U. O.*, 180.

25. Now again we celebrate the birth in the flesh of the everlasting Son of God. We stand to-day upon the

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threshold of another year. Each of these is a call to us to cultivate this grace of humility of which the Virgin Mary is so bright a pattern. In what other temper can we look with safety at the mysteries which Christmas bring before us? How else can we receive the great truth, that He who was, from all eternity, the only Son of God, God of God, Light of Light, very God of very God, did indeed so perfectly take our nature, that whilst He ceased not to be God, He became man as truly as we are? In no other spirit than that of humble, thoughtful faith can we receive this teaching.—

*S. P. Q.*, 37.

26. Here is the only foundation of real peace for every heart which knows its own deep capacities of joy, and its own deeper need of purification and

atonement. He has suffered, and therefore I am free.—*S. P. Q.*, 38.

27. His humanity is my very ransom; it stands between me and my sin—between my sin and the just wrath of a holy God. He who stooped so low to save us, when we knew Him not, will not, cannot leave us to perish, when we seek His mercy.—*S. P. Q.*, 38.

28. He has shewed us that we may, as men, and in the things of men, truly serve the Lord our God. So that all things are full of Him. Domestic blessings, family affection, and the joy of the homestead—these are now holy things, for they are seen in Him who knew not sin. The joys of earthly friendship and its tears—in these our Master went before us, in them God

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may be honoured. In doing good to men, in fulfilling worthily our part in this world, we may, through His grace, be doing that which Jesus did.—*S. P. Q.*, 41.

29. Standing as we do this day upon the border of two years, both that which is gone from us, and that on which we are entering, call on us to ponder on the ways by which God has led us, and to keep them in our hearts. For He it is who has broken up our life into these divisions. In so appointing them, He meant, doubtless, to set thick the natural year with remembrances for Him—to give us natural times, and in them evident calls, for pondering on His dealings with us.—*S. P. Q.*, 43.

30. How little can the life of any

Christian man be that disjointed, unmeaning thing, which in our conduct we seem often to consider them ! They are indeed an undivided whole ; every hour has an influence on that which follows it ; and the great result of all is but the summing up of the influences which have filled our days. —*S. P. Q.*, 45.

31. On such a day as this we should reckon up God's dealings with us in the year gone by. We should muse upon the sorrows He has sent us, of which we only bear the sting and lose the blessing, if we let them pass us by unheeded. For every one of them was sent in love and wisdom : sent then, rather than before or after, because at that time we were ripe to profit by them. Sent as we could bear them, and with grace, if we would

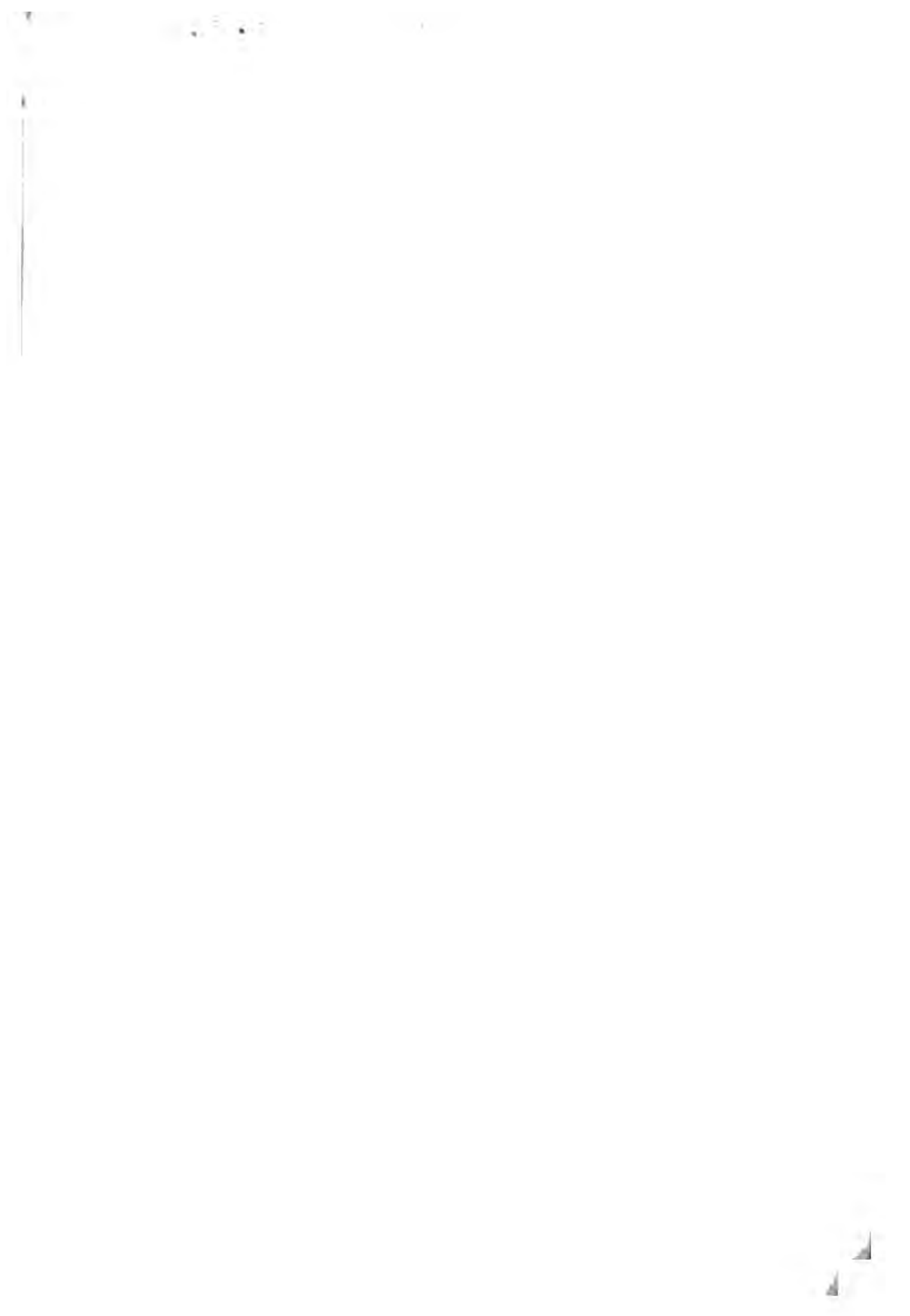
use it, to turn them into untold blessings. Sent to lead us up to Him : to wean us gently from an earthly mind ; to teach us in the midst of outward things, to lean on His ready help, and to commune with Him. We should look back, too, on the mercies of the year gone by ; on the blessings with which God has crowned our days ; on the evils He has turned aside ; the perils through which He has brought us safely. For thus only can we duly praise Him ; thus only can we indeed know the presence in which we are walking ; the powers which are around us ; the mystery which is within us.—*S. P. Q.*, 247.

We know not, indeed, what the coming year may bring forth for us ; but this we know,—it cannot sever us from Christ our Saviour ; it cannot



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change our Father's love ; it cannot weary out His care. There shall not be in it one storm without His bidding, one pang without His presence. Only let us fill our minds with this chastening, elevating recollection of His faithfulness and love ; and bring what it may, we shall be ready for it ; for the "peace of God shall keep our hearts through Jesus Christ His Son."



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