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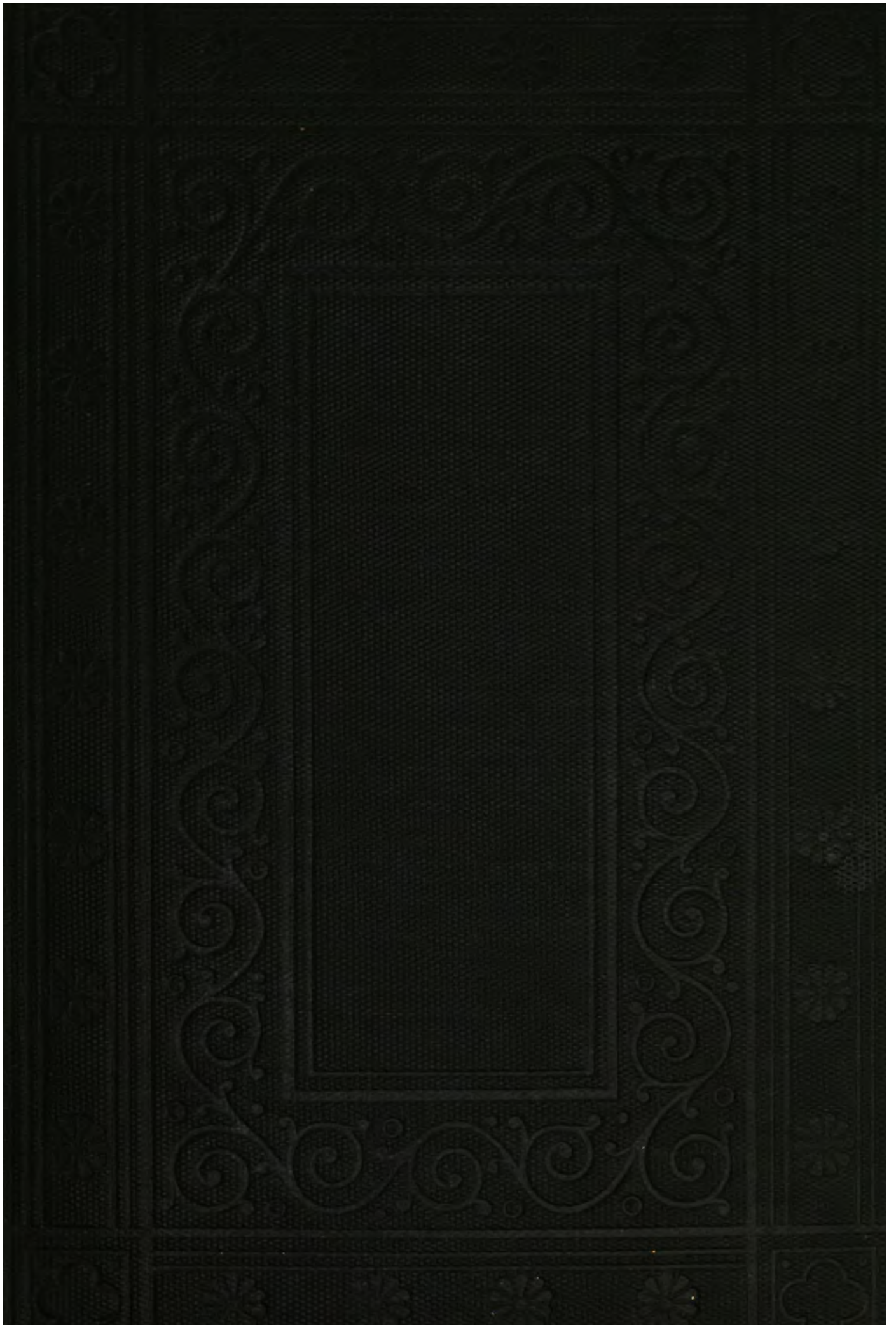
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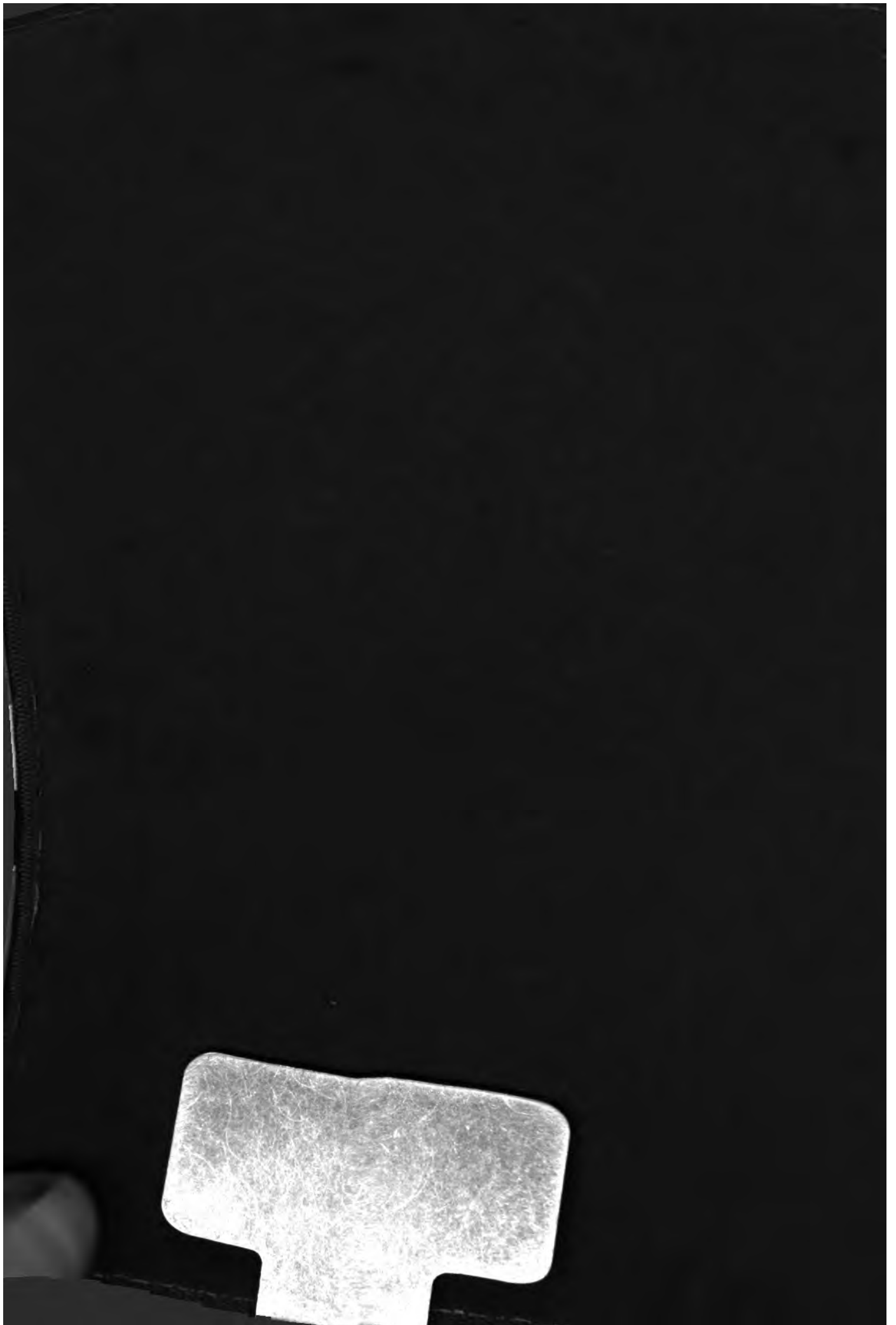
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# FOR DAYS AND YEARS

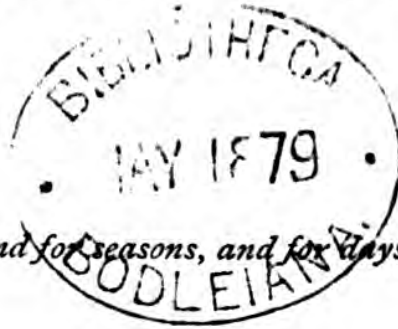
A BOOK

*CONTAINING A TEXT, SHORT READING  
AND HYMN*

*For every Day in the Church's Year*

SELECTED BY

H. L. SIDNEY LEAR



*"For signs, and for seasons, and for days and years"*

RIVINGTONS  
*WATERLOO PLACE, LONDON*  
**Oxford, and Cambridge**

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## P R E F A C E

VARIOUS persons having expressed the wish for a little Daily Text-Book which should entirely follow the lines of the Church's teaching (which it appears most of the books adapted to daily use fail to do), this one has been prepared. The object has been to keep very definitely within those lines, so that the passages of Scripture will generally be found appertaining to the Services of the Week, chiefly the Sunday's Gospel and Epistle ; while the Prose and Verse Passages bear more or less directly on those portions of Holy Scripture.

In order to avoid the difficulty of the Moveable Feasts and Fasts, the arrangement is not by days of the month, but by the weeks of the



Church's Calendar, so that, as with the Prayer-Book, certain weeks will be used or omitted according to the season at which Easter falls, and the consequent number of Sundays after Epiphany and Trinity. The Saints' days form a group apart, following the similar arrangement in the Prayer-Book.

In the hope that some soothing, comforting, or strengthening thoughts may be suggested to others' minds by these pages, I send it forth, asking God's blessing upon it and all who use it.

H. L. SIDNEY LEAR.

ENGELBERG, *July* 1878.

*Knowing the time, that now it is high time to awake out of sleep : for now is our salvation nearer than when we believed.*

ROMANS xiii. II.

THE time of judgment, the Apostle means, is at the doors : near is the Resurrection, near the awful Judgment, and the day that burneth as a furnace, near. Henceforward we must be free from our listlessness, for now is our salvation near. You see how he puts the Resurrection close beside them. For as the time advances, he means, the season of our present life is wasting away, and that of the life to come waxes nearer. If then thou be prepared, and hast done all whatsoever He hath commanded, the day is one of salvation to thee, but the contrary, if not so.

S. CHRYSOSTOM.

Hark, a thrilling voice is sounding,  
Christ is nigh, it seems to say ;  
Cast away the works of darkness,  
O ye children of the day.

Wakened by the solemn warning,  
Let the earth-bound soul arise ;  
Christ, her Sun, all ill dispelling,  
Shines upon the morning skies.

E. CASWALL.

*It is written, My house shall be called the house of prayer ; but ye have made it a den of thieves.*

S. MATTHEW XXI. 13.

THERE can be no doubt but it is of the very utmost importance how we keep holy the House of prayer. This lies at the very heart of all religion ; it is the fountain-head and spring from which flows the stream of life. Worship God aright, and all will be well. Come before Him without fear, and all your life will be as a city over which Christ weeps. And to bring it more closely home, the body of every Christian is called the Temple of the Holy Ghost, the House of prayer. God will come to it in the Day of Judgment in mercy or wrath. And what have we to regard with awe and reverence so much as the presence of Christ in our own souls ?

ISAAC WILLIAMS.

Wherefore, sinner, haste to these  
 Fountains of salvation :  
 Life thou mayest draw therefrom,  
 And illumination :  
 Cure thou mayest find from sin,  
 Strength to meet temptation :  
 Refuge may'st thou gain against  
 Satan's condemnation.

LATIN HYMN.

*Arise from the dead, and Christ shall give thee light.*  
EPHESIANS v. 14.

ARISE and work while it is day, for the night cometh wherein no man can work, says our Saviour Himself. Happy are they who rise early in the morning of their youth; for the day of life is very short, and the act of Christianity long and difficult. Is it not a grievous thing that men consider not why they come into the world till they be upon the point of going out again, nor think how to live till they be summoned to die? But most of all unhappy he who never wakens out of that dream of false happiness till he fall into eternal misery. Arise then betimes, and prevent that sad awakening.

ARCHBISHOP LEIGHTON.

Christ, Whose glory fills the skies,  
Christ the true, the only Light,  
Sun of Righteousness, arise,  
Triumph o'er the shades of night;  
Dayspring from on high, be near;  
Daystar, in my heart appear.

Dark and cheerless is the morn  
Unaccompanied by Thee,  
Joyless is the day's return  
Till Thy mercy's beams I see,  
'Till they inward light impart,  
Glad my eyes, and warm my heart.

CHARLES WESLEY.

*I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh even from the Lord, Who hath made heaven and earth. PSALM cxxi. 1, 2.*

MEDITATE daily on the things of eternity; and by the grace of God do something daily, which thou wouldst wish to have done when the Day of Judgment comes. Eternity fades quickly from sight, amid the mists and clouds of this world. Heaven is above our heads, yet we see it not with eyes fixed on the earth.

DR. PUSEY,

O may I always ready stand,  
With my lamp burning in my hand:  
May I in sight of heaven rejoice  
Whene'er I hear the Bridegroom's Voice.

Shine on me, Lord, new life impart,  
Fresh ardours kindle in my heart!  
One ray of Thy all-quickenng light  
Dispels the sloth and clouds of night.

Lord, lest the tempter me surprise,  
Watch over Thine own sacrifice:  
All vain, all idle thoughts cast out,  
And make my very dreams devout.

BISHOP KEN.

*He being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hastened He to take him away from among the wicked.* WISDOM iv. 13, 14.

WHY should we be anxious for a long life, or wealth, or credit, or comfort, who know that the next world will be everything which our hearts can wish, and that not in appearance only, but truly and everlastingly? Heaven is at present out of sight, but in due time, as snow melts and discovers what it lays upon, so will this visible creation fade away before those greater splendours which are behind it, and on which at present it depends. In that day shadows will retire, and the substance show itself. These are thoughts to lead us to rejoice in every day and hour that passes, as bringing us nearer the time of His appearing, and the end of waiting, darkness, disputing, sorrow, and care.

DR. NEWMAN.

My work is done,  
My task is o'er,  
And so I come,  
Taking it home,  
For the Crown is won,  
Alleluia,  
For evermore.

My Father gave  
In charge to me  
This child of earth  
E'en from its birth

To serve and save;  
Alleluia,  
And saved is he.

This child of clay  
To me was given  
To rear and train,  
By sorrow and pain,  
In the narrow way,  
Alleluia,  
From earth to heaven.

DREAM OF GERONTIUS (*Angel's Song*).

*Cursed be he that doeth the work of the Lord deceitfully*  
(or Vulgate, *negligently*). JEREMIAH xlviii. 10.

WHENCE it appears that we must not only regard what it is that we do, but also with what discretion we put it in execution. First, indeed, that we may never do evil in any manner; and next, that we may not do our good deeds without caution, but perform them with carefulness. But let these things stand us in stead to this end, that before the exact and incomprehensible scrutiny of the awful Judge shall be, we may not only fear for all we have done amiss, but if there be in us aught of the kind, for the very things we have done well; for oftentimes that is found out to be sin at His Judgment which before passes for virtue.

S. GREGORY.

Then the volume shall be spread,  
And the writing shall be read  
Which shall judge the quick and dead.

Then the Judge shall sit—O then  
All that's hid shall be made plain,  
Unrequited nought remain.

THOMAS DE CELANO.

*The hour is coming, and now is, when the dead shall hear the voice of the Son of God.* S. JOHN v. 25.

THE rapidity with which time seems to pass in sleep may serve to indicate the shortness of that time which will exist before the reunion of our soul and body. For our Lord, in speaking of that reunion, seems to hesitate whether to speak of it as a future thing or as one already present and at hand. When He says, "the hour cometh," He pauses, as it were to alter the expression, and adds, "and now is," when the dead shall hear the Voice of the Son of God. For a thousand years were to Him but one day

ISAAC WILLIAMS.

A few more years shall roll,  
 A few more seasons come ;  
 And we shall be with those that rest  
 Asleep within the tomb.  
 Then, O my Lord, prepare  
 My soul for that great day ;  
 O wash me in Thy precious Blood,  
 And take my sins away.

'Tis but a little while  
 And He shall come again,  
 Who died that we might live, Who lives  
 That we with Him may reign.  
 Then, O my Lord, prepare  
 My soul for that great day ;  
 O wash me in Thy precious Blood,  
 And take my sins away.

DR. BONAR.



*Men's hearts failing them for fear, and for looking after those things which are coming on the earth.*

S. LUKE xxi. 26.

I KNOW not how men make shift to satisfy themselves, but take a sober and awakened Christian, and set him in the midst of the best of all things that are here, his heart would burst with despair of satisfaction, were it not for a hope that he hath, beyond all this poor world either attains or is seeking after, and that hope is indeed the dawning of the day of Christ's coming.

ARCHBISHOP LEIGHTON.

Send out Thy Light, the way is dark before me,  
The path Thy Love has moulded out for me ;  
Send out Thy Light, that I may see Thy Footsteps  
Calming the waters of life's restless sea.

Send out Thy Light, the clouds are dark above me,  
Gathering in tempest from the angry sea ;  
Send out Thy Light, that I may see the storm-drops  
Which fall from the dear Hand, once pierced for me.

Send out Thy Light, and lead me, Father, lead me,  
Beyond this darkness, sorrow, and unrest ;  
Send out Thy Light, and guide me, worn and weary,  
To the calm shelter of my Saviour's Breast.

CLEWER MANUAL

*Heaven and earth shall pass away: but My words shall not pass away.*  
S. LUKE XXI. 33.

ALL of this world will soon have passed away. But God will remain, and thou, whatever thou hast become, good or bad. Thy deeds now are the seed-corn of eternity. Each single act, in each several day, good or bad, is a portion of that seed. Each day adds some line, making thee more or less like Him, more or less capable of His Love, fitter for greater or less glory, to be nearer Him, or to be less near, or to be away from Him for ever.

DR. PUSEY.

'Tis my happiness below  
Not to live without the cross,  
But the Saviour's power to know,  
Sanctifying every loss.  
Trials must and will befall,  
But with humble faith to see  
Love inscribed upon them all,  
This is happiness to me.

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

COWPER.

*Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God.*

ROMANS xv. 5.

HOLY intention is to the actions of a man that which the soul is to the body, or form to its matter, or the root to the tree, or the sun to the world, or the fountain to a river, or the base to a pillar: for without these the body is a dead trunk, the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and ruin; and the action is sinful, or unprofitable, or vain.

BISHOP JEREMY TAYLOR.

Serve God before the world, let Him not go  
 Until thou hast a blessing; then resign  
 The whole unto Him, and remember Who  
 Prevailed by wrestling ere the sun did shine.  
 Pour oil upon the stones; weep for thy sin;  
 Then journey on, and have an eye to Heaven.  
 When the world's up, and every swarm abroad,  
 Keep thou thy temper; mix not with each clay;  
 Despatch necessities: Life hath a load  
 Which must be carried on, and safely may.  
 Yet keep those cares without thee; let the heart  
 Be God's alone, and choose the better part.

H. VAUGHAN.

*Behold, I stand at the door, and knock.*

REVELATION iii. 20.

GIVE admittance unto Christ, and deny entrance to all others. He will be thy faithful and provident Helper in all things, so as thou shalt not need to trust in men. For men soon change, and quickly fail; but Christ remaineth for ever, and standeth by us firmly unto the end.

THOMAS À KEMPIS.

O Jesu, Thou art standing  
Outside the fast-closed door,  
In lowly patience waiting  
To pass the threshold o'er.  
Shame on us, Christian brethren,  
His name and sign who bear!  
O shame, thrice shame upon us,  
To keep Him standing there!

O Jesu, Thou art knocking,  
And lo, that Hand is scarred,  
And thorns Thy Brow encircle,  
And tears Thy Face have marred.  
O love that passeth knowledge,  
So patiently to wait!  
O sin that hath no equal,  
So fast to bar the gate!

REV. W. WALSHAM HOW.

*A man's heart deviseth his way: but the Lord directeth his steps.*

PROVERBS xvi. 9.

THROUGH the day we must often, even amidst our busiest occupations, renew our offering of all we do or design to God's glory. As much as possible we should pause before we begin any new occupation, and in a secret prayer shot up like an arrow to Him, pray Him to purify our intention in beginning it, and to accept what we offer. And instead of intermitting this as to our more directly religious acts, we should only the more diligently practise it, knowing that these are tempter's opportunities, and often our most unguarded moments.

BISHOP WILBERFORCE.

. . . They only miss  
 The winning of that final bliss,  
 Who will not count it true that love,  
 Blessing not cursing, rules above,  
 And that in it we live and move.  
 And one thing further make him know,  
 That to believe these things are so,  
 This firm faith never to forego,  
 Despite of all that seems at strife  
 With blessing, all with curses rife,  
 That *this* is blessing, *this* is life.

ARCHBISHOP TRENCH.

*Who is he among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the Name of the Lord, and stay upon his God.*

ISAIAH I. 10.

WE can often effect more by looking up to heaven than by going down under water.

Is life a sea? O no, 'tis steadier far.  
 Is life a land? O no, too fast 'tis driven.  
 It is, beneath its guiding heavenly star,  
 An island floating towards the coast of heaven.  
 J. S.

Only the lone surge at my feet  
 Uttered a soothing murmur sweet,  
 As every broken weary wave  
 Sank gently to a quiet grave,  
 Dying on the bosom of the sea;  
 And death grew beautiful to me,  
 Until it seemed a mother mild,  
 And I like some too happy child—  
 A happy child, that tired with play  
 Runs to his mother's arms to weep  
 His little weariness to sleep.

ARCHBISHOP TRENCH.

*For Thou lovest all things that are, and abhorrest nothing which Thou hast made. . . . But Thou sparest all, for they are Thine, O Lord, Thou Lover of souls.*

WISDOM xi. 24, 26.

WE should remember that this life is scarcely more than an accident of our being, that it is no part of ourselves, who are immortal; that we are immortal spirits independent of time and space, and that this life is but a sort of outward stage on which we act for a time, and which is only sufficient and only intended to answer the purpose of trying whether we will serve God or no.

DR. NEWMAN.

I wish to have no wishes left,  
But to leave all to Thee;  
And yet I wish that Thou shouldst will  
Things that I wish should be.

I would the light of reason, Lord,  
Up to the last might shine,  
That mine own hands might hold my soul  
Until it passed to Thine.

But when, and where, and by what pain—  
All this is one to me;  
I only long for such a death  
As most shall honour Thee.

F. W. FABER.

*Verily I say unto you, They have their reward.*

S. MATTHEW vi. 2.

*But with me it is a very small thing that I should be judged of you, or of man's judgment.*

I CORINTHIANS iv. 3.

THEY who for the sake of human applause make a display of themselves in doing well, they vainly look for a reward of their good deeds at the Hand of the Judge when He cometh; for that whereas they do them out of regard to the notoriety of praise, they have already had their reward from the lips of men.

S. GREGORY.

King of dreadful majesty,  
Saving souls in mercy free,  
Fount of pity, save Thou me!

Judge of justice, Thee I pray,  
Grant me pardon while I may,  
Ere that awful reckoning day.

Full of tears the day shall prove,  
When from ashes rising, move  
To the judgment guilty men:  
Spare, Thou God of mercy, then.

THOMAS DE CELANO.



*Art Thou He that should come, or do we look for another?*

S. MATTHEW xi. 3.

Do you know the feeling of expecting a friend to come, and he delays? Do you know what it is to be in anxiety lest something should happen which may happen or may not, or to be in suspense about some important event, which makes your heart beat when you are reminded of it, and of which you think the first thing in the morning? Do you know what it is so to live upon a person who is present with you that your eyes follow his, that you read his soul, that you see all the changes in his countenance, that you anticipate his wishes, that you smile in his smile, and are sad in his sadness, and are downcast when he is vexed, and rejoice in his successes? To watch for Christ is a feeling such as all these, as far as feelings of this world are fit to shadow out those of another.

DR. NEWMAN.

Thou art coming ; we are waiting  
With a hope that cannot fail,  
Asking not the day or hour,  
Resting in Thy word of power,  
Anchored safe within the veil.  
Time appointed may be long,  
But the vision must be sure ;  
Certainty shall make us strong,  
Joyful patience shall endure.

F. R. HAVERGAL.

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*For who hath despised the day of small things?*

ZECHARIAH iv. 10.

THE greatest evils in life have had their rise from somewhat which was thought of too little importance to be attended to.

BISHOP BUTLER.

Quiet, Lord, my froward heart,  
Make me teachable and mild,  
Upright, simple, free from art,  
Make me as a weaned child :  
From distrust and envy free,  
Pleased with all that pleases Thee.

What Thou shalt to-day provide,  
Let me as a child receive ;  
What to-morrow may betide,  
Calmly to Thy Wisdom leave :  
'Tis enough that Thou wilt care,  
Why should I the burden bear ?

As a little child relies  
On a care beyond its own,  
Knows he's neither strong nor wise,  
Fears to stir a step alone—  
Let me thus with Thee abide,  
As my Father, Guardian, Guide.

J. NEWTON.

*Meditate upon these things ; give thyself wholly to them ;  
that thy profiting may appear to all.*

I TIMOTHY iv. 15.

PRIDE is the head and cause of all offences. By reason thereof men disdain to submit their necks to the yoke of Christ, being more strictly fastened to the yoke of sin. On account of this vice of pride, God came in humility. Let man blush to be proud, for whose sake God became humbled. And hereby the meditation of my heart shall be pleasing in Thy Sight, O Lord, my Helper and Redeemer. Helper in good, Redeemer from evil. Helper that I may dwell in Thy Love ; Redeemer that Thou mayest deliver me from mine iniquity.

S. AUGUSTINE.

Just as I am—without one plea  
But that Thy Blood was shed for me,  
And that Thou bid'st me come to Thee,  
O Lamb of God, I come.

Just as I am—Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve,  
Because Thy promise I believe,  
O Lamb of God, I come.

C. ELLIOTT.

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*Moreover it is required in stewards, that a man be found faithful.*

I CORINTHIANS iv. 2.

AN occasional effort even of an ordinary holiness may accomplish great acts of sacrifice, or bear severe pressure of unwonted trial, specially if it be the subject of observation. But constant discipline in unnoticed ways, and the hidden spirit's silent unselfishness, becoming the hidden habit of the life, give to it its true saintly beauty, and this is the result of care and lowly love in little things. Perfection is attained most readily by this constancy of religious faithfulness in all minor details of life, in the lines of duty which fill up what remains to complete the likeness to our Lord, consecrating the daily efforts of self-forgetting love.

REV. T. T. CARTER.

Patience soon replies : God doth not need  
Either man's work, or His own gifts : who best  
Bear His mild yoke, they serve Him best : His state  
Is kingly ; thousands at His bidding speed  
And post o'er land and ocean without rest.  
They also serve who only stand and wait.

MILTON.

*And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost : whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained.*

S. JOHN XX. 22, 23.

THE priest absolves, or to say more properly, God absolves by the priest. Therefore he saith, "I absolve thee in the Name of the Father, and of the Son, and of the Holy Ghost." God remits sovereignly, imperially, primitively, absolutely; the priest's power is derivative, delegate, dependent, ministerial, conditional.

ARCHBISHOP BRAMHALL.

Live ever in my heart, sweet awful hour,  
 When prostrate in my sin and shame I lay,  
 And heard the absolving accents fall with power,  
 As soft, as keen, as lambent lightnings play.

And sure with lightning glance they seemed to thrill,  
 (O may the dream prove true !) and search and burn  
 Each foul dark corner of my lawless will.

What if the Spirit grieved did then return ?

Live in my heart, dread blissful hope, to tame  
 The haughty brow, to curb the unchastened eye,  
 And shape to deeds of good each wavering aim ;  
 O teach me some true penance ere I die !

[KEBLE.

Third Saturday in Advent  
(Ember Day).

21

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*Looking unto Jesus the Author and Finisher of our  
faith.*

HEBREWS xii. 2.

ABOVE all things, in all things, look unto Jesus the Author and Finisher of thy faith. Do all things through His grace, for Him, looking to Him as thy everlasting great reward. Let nothing keep thee back from Him. If thou failest, look to Him to uphold thee ; if thou stumblest, hold His Hand to keep thee ; if thou fallest, lie not hopelessly there, but look to Him to raise thee ; if by His grace thou doest well, look to Him in thanksgiving that He has helped thee, and pray that thou mayest do better. Mourn to Him, for love of Him, that thou ever offendedst Him ; mourn to Him all thy offences, one by one, against Him ; pray that for love of Him thou mayest no more offend Him.

DR. PUSEY.

Awake, sad heart, whom sorrow ever drowns ;  
Take up thine eyes which feed on earth ;  
Unfold thy forehead, gathered into frowns :  
Thy Saviour comes, and with Him mirth.

Arise, sad heart, if thou dost not withstand,  
Christ's Resurrection thine may be ;  
Do not by hanging down break from the Hand,  
Which, as it riseth, raiseth thee.

GEORGE HERBERT.

*Rejoice in the Lord alway: and again I say, Rejoice.*

PHILIPPIANS iv. 4.

NOTHING glorifies God so much as joy. It is self which has marred this joy. It is humility above all other things which weakens or snaps asunder the holdfasts of selfishness. A lowly spirit is of necessity an unselfish one. Humility is a perpetual presence of God, and how can self be otherwise than forgotten there? A humble man is a joyous man. There is no worship where there is no joy. For worship is something more than either the fear of God or the love of Him. It is delight in Him.

F. W. FABER.

O how glorious and resplendent,  
Fragile body, shalt thou be,  
When endued with so much beauty,  
Full of health and strong and free,  
Full of vigour, full of pleasure,  
That shall last eternally!

Now with gladness, now with courage,  
Bear the burden on thee laid,  
That thereafter these thy labours  
May with endless gifts be paid;  
And in everlasting glory  
Thou with joy mayst stand arrayed.

LATIN HYMN.

*Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning.* S. MARK xiii. 35.

SURELY this gracious warning should be ever in our thoughts, being so precise, so solemn, so earnest. Christ foretold His first coming, yet He took His Church by surprise when He came; much more will He come suddenly the second time, and overtake men, now that He has not measured out the interval before it, as then He did, but left our watchfulness to the keeping of faith and love. He watches for Christ who is awake, alive, quick-sighted, zealous in seeking and honouring Him; who would not be surprised, would not be overwhelmed, if he found that He was coming at once.

DR. NEWMAN.

It may be in the evening,  
 When the work of the day is done,  
 And you have time to sit in the twilight  
 And watch the sinking sun,  
 While the long bright day dies slowly  
 Over the sea,  
 And the hour grows quiet and holy  
 With thoughts of Me.  
 While you hear the village children  
 Passing along the street,  
 Among those thronging footsteps  
 May come the sound of My Feet.  
 Therefore I tell you, Watch!  
 Let your door be on the latch  
 In your home,  
 It may be at midnight  
 That I will come!

B. M.



*Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.*

S. MARK xiv. 38.

IF our Lord had said, "Watch" only, we might think to be our own safeguard; but inasmuch as He says, "Watch and pray," He warns us that "except the Lord keep the city, the watchman waketh but in vain."

S. FRANCIS DE SALES.

My soul, when I shake off this dust,  
Lord, to Thy arms I will intrust.  
O make me Thy peculiar care,  
Some mansion for my soul prepare.

Blest Jesu, Thou in Heaven intent,  
Whole nights hast in devotion spent;  
But I, frail creature, soon am tired,  
And all my zeal is soon expired.

Give me a place at Thy saints' feet,  
Or some fallen angel's vacant seat!  
I'll strive to sing as loud as they,  
Who sit above in brighter day.

BISHOP KEN.

*Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.* PHILIPPIANS iv. 6.

SEEK to love nothing out of God. God re-makes a broken heart, and filleth it with love. He cannot fill a divided heart. Bring all things, as thou mayest, nigh to God; let them not bring thee away from Him.

DR. PUSEY.

God Who madest earth and heaven,  
Darkness and light;  
Who the day for toil hast given,  
For rest the night;  
May Thine angel guards defend us,  
Slumber sweet Thy mercy send us,  
Holy dreams and hopes attend us,  
The livelong night.

Guard us waking, guard us sleeping,  
And when we die,  
May we in Thy mighty keeping  
All peaceful lie.  
When the last dread call shall wake us,  
Do not Thou, our God, forsake us,  
But to reign in glory take us  
With Thee on high.

BISHOP HEBER.

*The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. . . . Even so, come, Lord Jesus.*

REVELATION xxii. 17, 20.

LIFE is more important than death. In fact the work of death can only be safely done in life. The practical truth is that which teaches us at once the most sober and solemn view of life, that every single thing we do is actually making death either harder or easier. Whether we think of death or whether we forget it, whether we serve God or neglect Him, life, in spite of us, is all the while a minute and detailed preparation for death.

F. W. FABER.

Jesus, Infinite Redeemer,  
 Maker of this mighty frame,  
 Teach, O teach us to remember  
 What we are, and whence we came!

Whence we came, and whither wending;  
 Soon we must through darkness go,  
 To inherit bliss unending,  
 Or eternity of woe.

E. CASWALL.

*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.*

ISAIAH xliii. 2.

So we come to the end of all our thoughts and toils. For what else were we born, and for what end came we into the world, but to behold the Face of God? This is the end for which we were created; to this, as to its source and rest, our being tends. To love God, and to die, this is the end of man; or read it in the light of heaven, to love God, and to dwell in God for ever, this is our being, and our bliss.

DR. MANNING.

The exile is at home!  
 O nights and days of tears!  
 O longings not to roam!  
 O sins, and doubts, and fears!  
 What matter now, when (so men say)  
 The King has wiped those tears away?

O happy, happy bride!  
 Thy widowed hours are past,  
 The Bridegroom at thy side,  
 Thou all His own at last.  
 The sorrows of thy former cup  
 In full fruition swallowed up!

EASTERN HYMN.

*For while all things were in quiet silence, and that night was in the midst of her swift course, Thine Almighty Word leaped down from heaven out of Thy royal throne.*

WISDOM xviii. 14, 15.

THE sun sets on the twenty-fourth of December on the low roofs of Bethlehem, and gleams with wan gold on the steep of its stony ridge. The stars come out one by one. Time itself, as if sentient, seems to get eager, as though the hand of its angel shook as it draws on towards midnight. Bethlehem is at that moment the veritable centre of God's creation. How silently the stars drift down the steep of the midnight sky! Yet a few moments, and the Eternal Word will come.

F. W. FABER.

Like silver lamps in a distant shrine,  
The stars are sparkling bright ;  
The bells of the city of God ring out,  
For the Son of Mary was born to-night ;  
The gloom is past, and the morn at last  
Is coming with orient light.

Never fell melodies half so sweet  
As those which are filling the skies ;  
And never a palace shone half so fair  
As the manger bed where our Saviour lies :  
No night in the year is half so dear  
As this which has ended our sighs.

CHRISTMAS CAROL,

*They came with haste, and found Mary, and Joseph, and the Babe lying in a manger.* S. LUKE ii. 16.

HE that, as Job saith, taketh the vast body of the sea, turns it to and fro as a little child, and rolls it about with the swaddling-bands of darkness ; He to lie there, the Lord of glory, without all glory ! Instead of a palace, a poor stable ; of a cradle of state, a beast's cratch ; no pillow but a lock of hay ; no hangings but dust and cobweb ! Christ, though as yet He cannot speak, yet out of His crib, as a pulpit, this day preaches to us, and His theme is, " Learn of Me, for I am humble." This is the *præcipe* of the *præsepe*, as I may call it, the lesson of Christ's cratch.

BISHOP ANDREWES.

Come, ye lofty, come, ye lowly,  
 Let your songs of gladness ring ;  
 In a stable lies the Holy,  
 In a manger rests the King.  
 See in Mary's arms reposing  
 Christ by highest Heaven adored ;  
 Come, your circle round Him closing,  
 Pious hearts that love the Lord.

Hark, the Heaven of heavens is ringing :  
 Christ the Lord to man is born !  
 Are not all our hearts, too, singing,  
 Welcome, welcome Christmas morn ?  
 Still the Child, all power possessing,  
 Smiles as through the ages past ;  
 And the song of Christmas blessing,  
 Sweetly sinks to rest at last.

CHRISTMAS CAROL.

*Stephen, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the Right Hand of God.* ACTS vii. 55.

THE same beauty which seen is the saints' eternal life, unseen and believed in, drew them over earth to heaven. The ways were many, the ways were strange, were unlike each other, but this was the invariable process. It is a spell; none other than the beauty of Jesus, which is the life and light of heaven. In heaven it is more intelligible, for there the Blessed Vision is eternal, unchanging, and in the full blaze of glory. But the strange and touching thing is that on earth it is the merest glimpses of God that work these wonders. For He Who is the martyrs' God is our God also, He it is Who will crown us. If we shall wrestle well, we shall be crowned by Him Who hath already crowned those we desire to imitate. F. W. FABER.

See, as Jewish foes invade thee,  
 See how Jesus stands to aid thee,  
 Stands to guard His champion's death;  
 Cry that opened heaven is shown thee,  
 Cry that Jesus waits to own thee,  
 Cry it with thy latest breath!

So in Christ he sleepeth sweetly,  
 Who His pattern kept completely,  
 And with Christ he reigneth meetly,  
 Martyr first-fruits, evermore!

ADAM OF S. VICTOR.

*If I will that he tarry till I come, what is that to thee?*  
S. JOHN XXI. 22.

S. JOHN had to bear a length of years in loneliness, exile, and weakness. He had to experience the dreariness of being solitary, when those he loved had been summoned away. Of him were demanded by his gracious Lord, as pledges of his faith, all his eye loved and all his heart held converse with. He was as a man moving his goods into a far country: he sent forward his friends on their journey, while he stayed himself behind. Well might he say at the end of his days, "Come, Lord Jesus!" as those that are weary of the night, and wait for the morning. All his thoughts, contemplations, hopes, desires, were stored in the invisible world, and death when it came, brought back to him the sight of what he had worshipped, what he had loved, in years long passed away. Who shall dare to describe the blessedness of those who find all their pledges safe returned to them, all their ventures abundantly and beyond measure satisfied?

DR. NEWMAN.

A sea before  
The throne is spread; its pure still glass  
Pictures all earth-scenes as they pass.  
We, on its shore,  
Share in the bosom of our rest—  
God's knowledge, and are blest!

DR. NEWMAN.



*These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb.*

REVELATION xiv. 4.

ON other days the Church thanks God for those who have fought the good fight, have rested from their labours, and their works follow them; to-day she praises God for those who had no works, were withdrawn before the burden and heat of the day, and yet are made equal to them who had borne it. In these our Lord ennobled the whole age of childhood, as He sanctified it by taking it upon Himself. Seek we, as the Baptismal service teaches, to "copy their innocence," and He will mortify and kill all vices in us; give pardon for the past, for the present innocency of life; for the future constancy of faith even unto death.

DR. PUSEY.

Fear not, O little flock and blessed,  
 The lion that your life oppressed !  
 To heavenly pastures ever new  
 The Heavenly Shepherd leadeth you ;  
 Who, dwelling now on Sion's hill,  
 The Lamb's dear footsteps follow still :  
 By tyrant there no more distressed,  
 Fear not, O little flock and blessed !

VEN. BEDE.

*Let us now go even unto Bethlehem.*

S. LUKE ii. 15.

“LITTLE Bethlehem!” That Birth is sure too big for this place! What shall we make of this? Nothing but what cometh from it of itself without straining; that with God it is no new thing to bring great out of little. And, O thou little Bethlehem, how dost thou confound the haughtiness of many that yet could be called Christians, and even near Christ Himself! For little Bethlehem’s sake then love the virtue that is like it. Honour it, there is a star over it, there is a Saviour in it. More good comes out of that poor town than from all the great and glorious cities in the world. Bethlehem gives us a Guide, if we will follow Him, Who will bring us to Paradise; and Him we must follow, if ever we mean to come there.

BISHOP ANDREWES.

Christ is born! Tell forth His fame!  
Christ from heaven! His love proclaim!  
Christ on earth, exalt His Name!  
Sing to the Lord, O world, with exultation,  
Break forth in glad thanksgiving, every nation,  
For He hath triumphed gloriously!

S. COSMAS.

*Unto us a Child is born, unto us a Son is given.*

ISAIAH ix. 6.

WE have two words, Child and Son: neither waste. Born and given. Born of the Virgin His Mother, given by God His Father. All along His life you shall see these two. At His birth, a cratch for the Child, a star for the Son: a company of shepherds viewing the Child, a choir of angels celebrating the Son. In His life; hungry Himself, to show the nature of the Child; yet feeding five thousand, to show the power of the Son. At His death, dying on the Cross, as the Son of Adam, at the same time disposing of Paradise, as the Son of God.

BISHOP ANDREWES.

Rejoice in God alway,  
 With Powers rejoice on high,  
 Who now with glad array  
 Are gathering in the sky,  
 His cradle to attend,  
 And there all lowly bend.  
 But half so low as He hath bowed  
 Did never highest angel stoop from brightest cloud.

JOHN KEBLE.

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*I am Alpha and Omega, the Beginning and the End,  
the First and the Last.*

REVELATION xxii. 13.

GOD is our Last End as well as our First Cause. God possessed, our own God, that is creation's home, our last end, there only is our rest. Another day is gone, another week is passed, another year is told. Blessed be God then, we are nearer to the end. It comes swiftly, it comes slowly too. Come it must, and then it will all be but a dream to look back upon. But there are stern things to pass through, and to the getting well through them there goes more than we can say. One thing we know, that personal love of God is the only thing which reaches God at last.

F. W. FABER.

For ever with the Lord !  
Amen ; so let it be ;  
Life from the dead is in that word,  
'Tis immortality.

Here in the body pent,  
Absent from Him I roam ;  
Yet nightly pitch my moving tent  
A day's march nearer home.

JAMES MONTGOMERY.

*Behold, a virgin shall conceive, and bear a Son, and shall call His Name Immanuel.*

ISAIAH vii. 14.

CHRIST'S Name came not till He became One with us in person; not till His Circumcision; not till for us and in our names He became debtor of the whole Law, principal, forfeiture, and all. To the handwriting He then signed with the first-fruits of His Blood. And then, name the Child, and give Him this name, Immanuel. For then He was a right Immanuel, truly "with us."

BISHOP ANDREWES.

Father of Peace and God of Consolation !

The Angel of the Counsel dost Thou send  
To herald peace, to manifest salvation,  
Thy light to pour, Thy knowledge to extend ;  
Whence with the morning's earliest rays,  
Lover of men, Thy Name we praise.

'Midst Cæsar's subjects Thou, at his decreeings,  
Obey'dst and was enrolled : our mortal race,  
To sin and Satan slave, from bondage freeing,  
Our poverty in all points didst embrace :  
And by that union didst combine  
The earthly with the All-Divine.

S. COSMAS.

*Behold I, even I, will both search My sheep, and seek them out.*

EZEKIEL xxxiv. 11.

THE Incarnation of the Son of God was a girding of Himself to go after His lost sheep. His whole life upon earth, His entire walk in the flesh, was a following of the strayed one; this was the very purpose of His coming, namely, to seek and to save that which was lost. And He sought His own till He found it.

ARCHBISHOP TRENCH.

I was a wandering sheep,  
 I did not love the fold ;  
 I did not love my Shepherd's Voice,  
 I would not be controlled.  
 I was a wayward child,  
 I did not love my home,  
 I did not love my Father's Voice,  
 I loved afar to roam.  
 Jesus my Shepherd is,  
 'Twas He that loved my soul,  
 'Twas He that washed me in His Blood,  
 'Twas He that made me whole.  
 'Twas He that sought the lost,  
 That found the wandering sheep ;  
 'Twas He that brought me to the fold,  
 'Tis He that still doth keep.

DR. BONAR.

*But thou, Bethlehem Ephratah, . . . out of thee shall He come forth unto Me that is to be Ruler in Israel, Whose goings forth have been from of old, from everlasting.*

MICAH v. 2.

THE first point is to find our own want, to think we are in case to need a Ruler and a Guide. He was a wise man and a great counsellor that said, "How can I, except some man should guide me?" (Acts viii. 31.) Let us get one then, and not any one, but one that is skilful in the way. And when shall we have any so skilful as This; This of ours? It is sure there were no better guide than the way itself, if it could speak to us. Now "He is the Way;" the Way and the End both. As God, He is the End; the fruition of the Godhead, the end of our journey. As man, He is the Way; both Way and Guide too. His doctrine our guide, His example in the whole tract of His life, the very way thither.

BISHOP ANDREWES.

Teach us to know that Jesus died,  
And rose again, our souls to save;  
Teach us to take Him as our Guide,  
Our help from childhood to the grave.

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*Glory to God in the highest, and on earth peace.*

S. LUKE ii. 14.

THERE are many things in the Gospel to alarm us, many to agitate us, many to transport us, but the end and issue of all these is peace. The Christian has a deep, silent, hidden peace, which the world sees not. What he is when left to himself and to his God, that is his true life. He can bear to be with himself; never less alone than when alone. S. Paul says that the peace of God shall keep our hearts and minds; that is, guard or garrison them, so as to keep out enemies. And he says "hearts and minds," in contrast to what the world sees of us. It is the Christian's secret preservative or charm.

DR. NEWMAN.

On our parched souls pour Thou, O Lord,  
The freshness of Thy grace ;  
Grant us through life Thy peace ; in death  
Thine immortality.

E. CASWALL.



*Jesus Christ the Same yesterday, and to day, and for ever.*

HEBREWS xiii. 8.

THESE words of the Apostle express at once the noblest and the most delightful occupation of our lives. To dwell perpetually on Jesus, what joy on earth is like it, when we think of what we owe to Him, and of the relation in which we stand to Him? Earth grows into heaven, as we come to live and breathe in the atmosphere of the Incarnation. Jesus makes heaven wherever He is.

F. W. FABER.

Jesu, Name all names above,  
 Jesu Best and Dearest,  
 Jesu, Fount of perfect love,  
 Holiest, Tenderest, Nearest :  
 Jesu, Source of grace completest,  
 Jesu Purest, Jesu Sweetest,  
 Jesu, Well of power Divine,  
 Make me, keep me, seal me Thine !

EASTERN HYMN.

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*There came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews?*

S. MATTHEW ii. 1.

FAITH lighted up the cave when they entered into it, and let them not be scandalized with the Cross. They had faith in the warning that came to them by dream, and they obeyed. Faith is the quickest of all learners, for it soon loses itself in that love which sees and understands all things at a glance. So in this one visit to Bethlehem the kings learned the whole Gospel.

F. W. FABER.

As with gladness men of old  
Did the guiding star behold,  
As with joy they hailed its light,  
Leading onward, beaming bright ;  
So, most gracious Lord, may we  
Evermore be led to Thee.

Holy Jesus, every day  
Keep us in the narrow way ;  
And, when earthly things are past,  
Bring our ransomed souls at last  
Where they need no star to guide,  
Where no clouds Thy glory hide.

W. CHATTERTON DIX.

*Lo, the star, which they saw in the east, went before them, till it came and stood over where the young Child was.*

S. MATTHEW ii. 9.

A NEW light kindled in heaven, a star never seen before. The world could not but look up at it, and ask what it meant. So the star in heaven kindled another star in earth, S. Peter calls it the day-star which riseth in the heart, that is, faith, which shined and manifested itself by the kings' labour in coming, diligence in inquiring, duty in worshipping.

BISHOP ANDREWES.

O happy band of pilgrims,  
Look upward to the skies,  
Where such a light affliction  
Shall win so great a prize.

The Faith by which you see Him,  
The Hope in which ye yearn,  
The Love that through all troubles  
To Him alone will turn.

What are they but vaunt-couriers  
To lead you to His sight?  
What are they save the effluence  
Of uncreated light?

EASTERN HYMN.

*In Whom we have boldness and access with confidence  
by the faith of Him.*

EPHESIANS iii. 12.

GOD helps us in our prayers, but He does so in proportion as we admit His aid in the rest of our life. We cannot pray as we ought, unless we live as we ought. Our prayers will partake of our other infirmities. We cannot at once collect ourselves and become other men in the Presence of God from what we were just before.

DR. PUSEY.

Take, my soul, thy full salvation ;  
Rise o'er sin, and fear, and care ;  
Joy to find in every station  
Something still to do or bear !  
Think what Spirit dwells within thee ;  
What a Father's smile is thine ;  
What thy Saviour died to win thee,  
Child of heaven, shouldst thou repine ?  
Haste then on from grace to glory,  
Armed by faith, and winged by prayer ;  
Heaven's eternal day before thee,  
God's own hand shall guide thee there !  
Soon shall close thy earthly mission,  
Swift shall pass thy pilgrim days ;  
Hope soon change to glad fruition,  
Faith to sight, and prayer to praise.

H. F. LYTE.

44 First Wednesday after Epiphany.

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*I am the root and the offspring of David, and the bright and morning star.*

REVELATION xxii. 16.

FAITH has a vision of its own ; but there is no light in which it can distinguish objects except the light of prayer.

F. W. FABER.

O when my God, my Glory, brings  
His white and holy train  
Unto those clear and living springs  
Where comes no stain :

Where all is light, and flowers and fruit,  
And joy and rest,  
Make me amongst them, 'tis my suit !  
The last one and the least !

Thy love claims highest thanks, my sin  
The lowest pitch:  
But if he pays who loves much, then  
Thou hast made beggars rich.

H. VAUGHAN.

*When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young Child with Mary His mother, and fell down, and worshipped Him.*

S. MATTHEW ii. 10, 11.

THESE were wise men, and never a whit less wise for so coming, nay, never so truly wise in anything they did, as in so coming. And we, if we believe that this was their wisdom, if they and we be wise by one Spirit, we will follow the same star, tread the same way, and so come at last happily whither they are gone before us. And how shall we that do? I know not any more proper way left us than to come to that which Himself by express order hath left us, as the most special remembrance of Himself to come to. Nothing is more fit than at the time His Body was ordained Him, to come to the Body so ordained. So I say according as S. John saith, and the star, and the wise men say, Come. And He Whose the star is, and to Whom the wise men came, saith, Come.

BISHOP ANDREWES.

We come, obedient to Thy word,  
To feast on heavenly food ;  
Our meat the Body of our Lord,  
Our drink His precious Blood.

E. OSLER.

*Whoso is wise will ponder these things, and they shall understand the loving-kindness of the Lord.*

PSALM cvii. 43.

How few there are who make it a great part of their daily business to behold God in His works and ways with themselves and others. Consider and trace yourself into your own heart, whether often in the day your thoughts run this way, finding the meditation of God sweet to you, or whether they do not run out much more to vain things, and are seldom here, either hurried and busied in a surcharge of affairs, or if vacant, yet spinning themselves out in frothy, foolish fancies that you would be ashamed to look back upon. You might entertain divine and heavenly thoughts even while about your earthly employments and refreshments, but this is little known and little sought after.

ARCHBISHOP LEIGHTON.

Not one minute in the year  
 But I'll mind Thee,  
 As my seal and bracelet here  
 I will bind Thee.  
 In Thy Word, as if in heaven,  
 I will rest me ;  
 And Thy promise, till made even  
 There, shall feast me.

H. VAUGHAN.

*For how long shall thy journey be? and when wilt thou return?*

NEHEMIAH ii. 6.

IT is not commended to stand "gazing up into heaven" too long, so the wise men's seeing made them come, come a great journey. Let us come is soon said, but many a wide and weary step they made before they say, Lo, here we are come, come, and at our journey's end. But these difficulties they overcame, of a wearisome, irksome, troublesome, dangerous, unseasonable journey, and for all this they came. And came it cheerfully and quickly, sorry for nothing so much as that they could not be there soon enough.

BISHOP ANDREWES.

Hark ! hark, my soul ! Angelic songs are swelling  
O'er earth's green fields and ocean's wave-beat shore :  
How sweet the truth those blessed strains are telling  
Of that new life when sin shall be no more.

Onward we go, for still we hear them singing,  
Come, weary souls, for Jesus bids you come :  
And through the dark, its echoes sweetly ringing,  
The music of the Gospel leads us home.

Rest comes at length, though life be long and dreary,  
The day must dawn, and darksome night be past :  
All journeys end in welcome to the weary,  
And heaven, the heart's true home, will come at last.

F. W. FABER.



*It came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.*

S. LUKE ii. 46.

HE was asking questions, Who was in Himself the sole sufficient answer to all questions that could be asked. He was seeming to learn in order that He might more sweetly teach. Surely in another moment He will appear as confessed, undoubted God! The angels remember Him as He was at that wondrous moment; to Mary's love and Joseph's faith manifest God, to the others a wonder, a portent, an enigma, yet to all of them a not unchildlike Child.

F. W. FABER.

Thou Who didst teach Thy mother dear,  
 In three dim days of doubt and fear,  
 By timely training to foreknow  
 Thy Passion and its three days' woe,  
     Prepare Thou still  
     Our heart and will,  
 Our friends' and ours, for good and ill.

JOHN KEBLE.

*Wist ye not that I must be about My Father's business?*

S. LUKE ii. 49.

It is difficult for us to understand that men engaged in the little affairs of this poor unsatisfying life on earth, with all its petty concerns and troubles, are what Scripture reveals to us, heirs of immortality intended for heaven, to be made equal to the angels, and to dwell for ever with God. And yet our Blessed Saviour would not only have us deeply impressed with this truth ourselves, and always acting under this impression, but also to look upon others in this light as fellow-heirs of the grace of life. Our Lord's childhood at once raises the common life of us all up to heaven.

ISAAC WILLIAMS.

Some murmur when their sky is clear  
And wholly bright to view,  
If one small speck of dark appear  
In their great heaven of blue :  
And some with thankful love are filled  
If but one streak of light,  
One ray of God's good mercy gild  
The darkness of their night.

ARCHBISHOP TRENCH.

*Your Father knoweth that ye have need of these things.*

S. LUKE xii. 30.

OUR Lord teaches us, as to those very little things, in order that we know and feel that nothing is too little to be ordered by our Father, nothing too little in which to see His Hand; nothing which touches our souls too little to accept from Him, nothing too little to be done for Him. Since the hairs of our head are all numbered, so is every throb or shoot of pain, every beating or aching of the heart. Every tear which starts is seen, and if wept to Him, is gathered up by Him. Every secret sigh He hears at once in His whole creation. Every secret wish and prayer He hears, while yet unuttered or unformed.

DR. PUSEY.

King of comforts ! King of life !  
Thou hast cheered me ;  
And when fears and doubts were rife,  
Thou hast cleared me.

Not a nook in all my breast  
But Thou fill'st it ;  
Not a thought that breaks my rest,  
But Thou kill'st it.

H. VAUGHAN.

## Second Wednesday after Epiphany. 51

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*That ye may prove what is that good, and acceptable, and perfect, will of God.*

ROMANS xii. 2.

WHO is ignorant of what is expedient, and what is the Will of God? They that are flurried with the things of this world, they that deem riches an enviable thing, they that despise poverty, that follow after power, that are gaping after outward glory, these know not what is expedient for them, or what the Will of God is. For both of these are but one thing. For God willeth what things are expedient for us, and what God willeth that is also expedient for us. What then are the things which God willeth? to live in poverty, in lowliness of mind, in contempt of glory; in purity, not self-indulgence; in tribulation, not ease; in sorrow, not dissipation. But the generality are far from thinking these things expedient, and the Will of God.

S. CHRYSOSTOM.

Wherefore, man, while yet thou mayest,  
From the tempter's malice fly;  
Give thy bread to feed the hungry,  
If thou seek'st to win the sky;  
Let thy loins be straitly girded,  
Life be pure, and heart be right;  
At the coming of the Bridegroom,  
That thy lamp may glitter bright.

LATIN HYMN.

52 Second Thursday after Epiphany.

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*Seekest thou great things for thyself? seek them not.*

JEREMIAH xlv. 5.

MEANWHILE, do the work which concerns you at the present moment ; go on quietly with your spiritual exercises, give yourself up many times each day, both heart and mind, into God's Hands, commending your work humbly to Him. Consider what daily opportunities you have of serving Him, whether by your own advance in holiness, or by promoting that of your neighbour, and make a faithful use of all such.

S. FRANCIS DE SALES.

As birds robbed of their native wood,  
Although their diet may be fine,  
Yet neither sing, nor like their food,  
But with the thought of home do pine.

So do I mourn, and hang my head ;  
And though Thou dost me fulness give,  
Yet look I for far better bread,  
Because by this man cannot live.

O feed me then ! and since I may  
Have yet more days, more nights to count,  
So strengthen me, Lord, all the way,  
That I may travel to Thy mount.

H. VAUGHAN.

*I beseech you, present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

ROMANS xii. 1.

IT were good to add to the supposition of want somewhat of the reality of it; sometimes to abridge thyself of things thou desirest and lovest, to inure thy appetite to a refusal of what it calls for; to practise somewhat of poverty in the midst of plenty, to learn to need few things.

ARCHBISHOP LEIGHTON.

Most favoured they beneath the heaven  
To whom Christ's pledge is given,  
"Blest are the mourners; whom I love  
With sorrow I reprove."  
High heritage, to share the pain  
With Thee, with Thee the blessing gain,  
Steeled the rude world to brave!

ISAAC WILLIAMS.

## 54 Second Saturday after Epiphany.

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*I, even I, am He that comforteth you.*

ISAIAH li. 12.

ALL pain, sickness, weariness, distress, languor, agony of mind or body, whether in ourselves or others, is to be treated reverently, seeing in it our Maker's Hand passing over us ; fashioning, by suffering, the imperfect or decayed substance of our souls. Every sorrow is a billow on this world's troublesome sea, which we must pass over on the Cross, to bear us nearer to our home. Each trouble is meant to relax the world's hold over us, and our hold upon the world, each loss to make us seek our gain in heaven.

DR. PUSEY.

What Thou hast given Thou canst take,  
And when Thou wilt, new gifts can make,  
All flows from Thee alone :  
When Thou didst give it, it was Thine ;  
When Thou retook'st it, 'twas not mine :  
Thy Will in all be done.

HECKER.

*The Name of the Lord is a strong tower: the righteous  
runneth into it, and is safe.*

PROVERBS xviii. 10.

WHEN Jesus is present, all is well, and nothing seems difficult; but when Jesus is not present, everything is hard.

When Jesus speaks not inwardly to us, all other comfort is nothing worth; but if Jesus speaks but one word, we feel great consolation.

If Jesus be with thee, no enemy shall be able to hurt thee. He that findeth Jesus findeth a good treasure, yea, a Good above all good.

THOMAS À KEMPIS.

Nor voice can song, nor heart can frame,  
Nor can the memory find,  
A sweeter sound than Thy blest Name,  
O Saviour of mankind!

Jesu! our only joy be Thou,  
As Thou our prize wilt be;  
Jesu! be Thou our glory now,  
And through eternity.

S. BERNARD.



*Fill the water-pots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast.*

S. JOHN ii. 7.

VERY beautiful is it to observe the facility with which our Lord yields Himself to the supply, not of the absolute wants merely, but of the superfluities of others. The gracious Lord has sympathy with all needs, with the finer as well as the commoner needs of our life. For all the grace and beauty and courtesy of life are taken account of in Christianity, as well as life's sterner realities; and the Spirit of Christ, in Himself and in His disciples, does not slight or despise those any more than these. Contrast His readiness to help others with His refusal to help His own needs. He Who made wine out of water, might have made bread out of stones. But He will do nothing at the suggestion of Satan, though all at the suggestion of love.

ARCHBISHOP TRENCH.

What is this silent might,  
Making our darkness light,  
New wine our waters, heavenly Blood our wine?  
Christ with His mother dear,  
And all His saints, is here,  
And where they dwell in heaven, and what they touch,  
divine.

JOHN KEBLE.

*Thou hast kept the good wine until now.*

S. JOHN ii. 10.

THE world presents us with fair language, promising hopes, fortunes, and honours, and these are the outside of the bowl, but when it is swallowed, these dissolve, and there remains only bitterness. But when, after the manner of the purifying of the Christians, we fill our water-pots with water, moistening our cheeks with the perpetual distillation of repentance, then Christ turns our water into wine: first penitents, and then communicants; first water of sorrow, and then the wine of the Chalice, for Jesus keeps the best wine until the last.

BISHOP JEREMY TAYLOR.

O Jesu, Thou the Beauty art  
Of angel-worlds above;  
Thy Name is music to the heart,  
Inflaming it with love.

Celestial sweetness unalloyed,  
Who eat Thee hunger still;  
Who drink of Thee still feel a void,  
Which only Thou canst fill.

S. BERNARD.

58 Third Wednesday after Epiphany.

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*This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory ; and His disciples believed on Him.*

S. JOHN ii. 11.

No other miracle has so much in it of prophecy, and thus no other would have served as so fit an inauguration to the whole future work of the Son of God. For that work might be characterized throughout as an ennobling of the common, and a transmuting of the mean ; a turning of the water of earth into the wine of heaven.

ARCHBISHOP TRENCH.

O Jesu, King most wonderful,  
Thou Conqueror renowned,  
Thou Sweetness most ineffable,  
In Whom all joys are found.

When once Thou visitest the heart,  
Then truth begins to shine,  
Then earthly vanities depart,  
Then kindles life divine.

O Jesu, Light of all below,  
Thou Fount of living fire,  
Surpassing all the joys we know,  
And all we can desire.

S. BERNARD.

*Fervent in spirit, serving the Lord, rejoicing in hope.*

ROMANS xii. 12.

IF God's Spirit abide with thee, all things will be easy from the Spirit and love. For there is nothing which makes the soul so courageous and venturesome for anything as a good hope.

S. CHRYSOSTOM.

Make Thou my spirit pure and clear  
As are the frosty skies,  
Or this first snowdrop of the year,  
That in my bosom lies.

As these white robes are soiled and dark  
To yonder shining ground ;  
As this pale taper's earthly spark  
To yonder argent round ;

So shows my soul before the Lamb,  
My spirit before Thee,  
So in my earthly house I am,  
To that I hope to be.

TENNYSON.

*Let us lift up our heart with our hands unto God in the heavens.*

LAMENTATIONS iii. 41.

CALL in your heart, commune oftener with yourself and with God, be less abroad, and more within, more above. It is by far the sweetest life. Beg of God to wind up your heart when you find it heavy and dull, that it follows you slowly in this, and needs much pulling and hauling from your hand: a touch from His Hand will make it mount up easily and nimbly.

ARCHBISHOP LEIGHTON.

The sweetest joys we have on earth,  
From sorrow have their birth ;  
And if the grief be good and true,  
The joy is holy too.

Sunshine and shadow weave the woof  
To be celestial proof,  
The garment which the soul must wear  
Upon the heavenly stair.

ISAAC WILLIAMS.

*Continuing instant in prayer.*

ROMANS xii. 12.

PRAY modestly, as to the things of this life ; earnestly for what may be helps to your salvation ; intensely for salvation itself, that you may ever behold God, love God. Practise in life whatever you pray for, and God will give it you more abundantly.

DR. PUSEY.

O Thou, in Whom my love doth find  
Its rest and perfect end ;  
O Jesu, Saviour of mankind !  
And their eternal Friend.

O King of glory, King of might !  
From Whom all graces come,  
O beauty, honour infinite,  
Of our eternal home.

O Fount of mercy, Light of heaven !  
Our darkness cast away ;  
And grant us all, through Thee forgiven,  
To see the perfect day.

S. BERNARD.

*Lord, I am not worthy that Thou shouldest come under my roof.*

S. MATTHEW viii. 8.

By calling himself unworthy, the centurion showed himself unworthy for Christ to come not into his house, but into his heart. Nor would he have said this with so great faith and humility had he not borne Him in his heart, of Whose coming into his house he was afraid. For it were no great happiness for the Lord Jesus to enter into his house, and yet not to be in his heart. For this Master of humility, both by word and example, sat down even in the house of a certain proud Pharisee, by name Simon; and though He sat down in his house, there was no place in his heart where the Son of Man could lay His head.

S. AUGUSTINE.

I could sit, and sit and weep  
 Over my heart's sorrow ;  
 But on Thine Arm Thou bidst me sleep,  
 And wait Thy morrow.

If most forgiven could most love,  
 Sweet were my sadness,  
 I should be a wingèd dove,  
 And drink wells of gladness.

ISAAC WILLIAMS.

*Be not wise in your own conceits.*

ROMANS xii. 16.

THINK nothing too little ; seek for the Cross in the daily incidents of life, look for the Cross in everything. Nothing is too little which relates to man's salvation, nor is there anything too little in which either to please God or to serve Satan.

DR. PUSEY.

Thrice blest are they who feel their loneliness ;  
To whom nor voice of friend nor pleasant scene  
Brings that on which the saddened heart can lean,  
Yea, the rich earth, garbed in its daintiest dress  
Of light and joy, doth but the more oppress,  
Claiming responsive smiles and rapture high :  
Till sick at heart, beyond the veil they fly,  
Seeking His Presence, Who alone can bless.  
Such in strange days, the weapons of Heaven's grace ;  
When passing o'er the high-born Hebrew line  
He forms the vessel of His vast design  
Fatherless, homeless, reft of age and place,  
Severed from earth, and careless of its wreck,  
Born through long woe His rare Melchizedek.

DR. NEWMAN.



*Be not overcome of evil, but overcome evil with good.*

ROMANS xii. 21.

THY besetting sin lies most deeply in thy whole nature. It springs from the most corrupt part of thyself. It hurts thee most, because it is the sin thou hast most love for. Other faults lie on the surface ; this goes to the very depth of thy soul. Other faults are not so done with thy whole heart. Thou art in most peril as to thy besetting sin, that it take up thy whole heart, master thy affections, occupy thy imagination, fill thy thoughts, engross thy time, enslave thyself.

DR. PUSEY.

Breast the wave, Christian, When it is strongest ; Watch for day, Christian, When the night's longest : Onward and onward still Be thine endeavour ; Seek the rest that remains To thee for ever.	Fight the fight, Christian, Jesus is o'er thee ; Run the race, Christian, Heaven is before thee : He Who hath promised it, Faltereth never ; He Who hath loved so well, Loveth for ever.
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JOSEPH STAMMERS.

## Fourth Wednesday after Epiphany. 65

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*The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body.*

S. JAMES iii. 5, 6.

WHEN the Apostle speaks of a man not bridling his tongue, he refers to talkativeness; a disposition to be talking, abstracted from the consideration of what is said; with very little or no regard to, or thought of doing, either good or harm. And let not any imagine this to be a slight matter, and that it deserves not so great weight laid on it, till he has considered what evil is implied in it, and the bad effects which follow it. This unrestrained volubility is the occasion of numberless evils and vexations in life. The tongue used in such a licentious manner is like a sword in the hand of a madman, employed at random, it can scarce do any good, and for the most part does a world of mischief.

BISHOP BUTLER.

On the rock of Thy Commandments  
Fix me firmly lest I slide:  
With the glory of Thy Presence  
Cover me on every side;  
Seeing none save Thee is holy,  
God, for ever glorified.

EASTERN HYMN.

66 Fourth Thursday after Epiphany.

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*If I must needs glory, I will glory of the things which concern mine infirmities.*

2 CORINTHIANS xi. 30.

IF there were no enemy, there could be no conflict; were there no trouble, there could be no faith; were there no trial, there could be no love; were there no fear, there could be no hope. Hope, faith, and love are weapons, and weapons imply foes and encounters, and relying on my weapons, I will glory in my sufferings.

DR. NEWMAN.

Thou hidden Source of calm repose;  
Thou all-sufficient Love divine;  
My Help and Refuge from my foes,  
Secure I am, if Thou art mine:  
And lo! from sin, and grief, and shame,  
I hide me, Jesus, in Thy Name!

Thy mighty Name salvation is,  
And keeps my happy soul above;  
Comfort it brings, and power, and peace,  
And joy, and everlasting love:  
To me with Thy dear Name are given  
Pardon, and holiness, and heaven.

CHARLES WESLEY.

*Must I not take heed to speak that which the Lord hath  
put in my mouth?*

NUMBERS xxiii. 12.

THAT which is called considering what is our  
duty in a particular case, is very often nothing  
but endeavouring to explain it away.

BISHOP BUTLER.

He lives who lives to God alone,  
And all are dead beside ;  
For other source than God is none  
Whence life can be supplied.

To live to God is to requite  
His love as best we may ;  
To make His precepts our delight,  
His promises our stay.

But life, within a narrow ring  
Of giddy joys comprised,  
Is falsely named, and no such thing,  
But rather death disguised.

Can life in them deserve the name,  
Who only live to prove  
For what poor toys they can disclaim  
An endless life above ?

COWPER.

*Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.*

ECCLESIASTICUS vii. 36.

IT is a vast work that any man may do, if he never be idle : and it is a huge way that a man may go in virtue, if he never goes out of his way by a vicious habit or a great crime. Strive not to forget your time, and suffer none of it to pass undiscerned. So God dresses us for heaven.

BISHOP JEREMY TAYLOR.

How pleasant are thy paths, O Death !  
Like the bright slanting west,  
Thou leadest down into the glow  
Where all those heaven-bound sunsets go,  
Ever from toil to rest.

How pleasant are thy paths, O Death !  
Thither when sorrows cease,  
To a new life, to an old past,  
Softly and silently we haste  
Into a land of Peace.

How pleasant are Thy paths, O Death !  
Straight to our Father's home ;  
All loss were gain that gained us this,  
The sight of God, that single bliss  
Of the grand world to come.

F. W. FABER.

*Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.*

ROMANS xiii. 1.

THAT there should be rulers, and some rule and others be ruled, and that all things should not just be carried on in confusion, the people swaying like waves in this direction or that, this is the work of God's wisdom. Even in the body He hath done the same thing; for even here He hath not made all parts of equal honour, but He hath made one less and another greater, and some of the limbs hath He made to rule and some to be ruled. And it is to God that he who submits himself to authorities is obedient.

S. CHRYSOSTOM.

The rulers of this Christian land,  
'Twixt us and Thee ordained to stand,  
Guide Thou their course, O Lord, aright,  
Let all do all as in Thy sight.

JOHN KEBLE.

*There arose a great tempest in the sea, insomuch that the ship was covered with the waves : but He was asleep.*


S. MATTHEW viii. 24.

THIS of itself may be a real comfort to us, that a dangerous storm and great distress may happen to the best of men ; such things are no proof that we are deserted of God, or that He is displeased with us. Christ being in the ship did not prevent the storm. And this applies to many of our troubles and perplexities, especially such as occur to the Church ; which is indeed that sacred vessel which contains Christ and His people, and is almost always, as it were, in jeopardy, and covered with the waves. And Christ within her is often, as it were, asleep, trying our faith and waiting for our prayers.

ISAAC WILLIAMS.

'Mid toil and tribulation,  
And tumult of her war,  
She waits the consummation  
Of peace for evermore ;  
Till with the vision glorious  
Her longing eyes are blest,  
And the great Church victorious  
Shall be the Church at rest.

REV. S. J. STONE.



*All these things are against me.*

GENESIS xlii. 36.

THOU wilt find, if thou art Christ's, that after all, even at this day, endurance, in a special sense, is the lot of those who offer themselves to be servants of the King of sorrows. If they have drunk of Christ's Cup and tasted His Bread in sincerity, it is not with them as in time past. They came as for a blessing, and they have found a work. They are soldiers in Christ's army, they fight against "things that are seen," and they have all these things against them. O simple soul, is it not the law of thy being to endure? Why camest thou but to endure? Why didst thou kneel beneath His Hand, but that He might leave on thee the print of His wounds?

DR. NEWMAN.

O Love, Who once in time was slain,  
Pierced through and through with bitter woe ;  
O Love, Who wrestling thus didst gain  
That we eternal joy might know ;  
O Love, I give myself to Thee,  
Thine ever, only Thine to be.

GERMAN HYMN.



*For now we see through a glass, darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known.*

I CORINTHIANS xiii. 12.

SIGHT will not gladden him in his home, whom  
faith consoleth not by the way.

S. AUGUSTINE.

Our birth is but a sleep and a forgetting :  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar ;  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, Who is our Home.

Heaven lies about us in our infancy.  
Shades of the prison-house begin to close  
Upon the growing boy,  
But he beholds the light, and whence it flows,  
He sees it in his joy ;  
The youth who daily further from the east  
Must travel, still is nature's priest,  
And by the vision splendid  
Is on his way attended ;  
At length the man perceives it die away,  
And fade into the light of common day.

WORDSWORTH.

*The heart knoweth his own bitterness ; and a stranger doth not intermeddle with his joy.*

PROVERBS xiv. 10.

LORD, I speed to Thee, Who knowest all things, to Whom all my inward thoughts are open, and Who alone canst perfectly comfort and help me. Thou knowest what most I stand in need of.

Do Thou for me turn all earthly things into bitterness, all things grievous and contrary into patience, all things low and created into contempt and forgetfulness. Lift up my heart to Thee in heaven, and do not send me to wander over the earth.

THOMAS À KEMPIS.

O Thou from Whom all goodness flows,  
I lift my soul to Thee ;  
In all my sorrows, conflicts, woes,  
Good Lord, remember me.

When trials sore obstruct my way,  
And ills I cannot flee,  
Then let my strength be as my day :  
Good Lord, remember me.

T. HAWEIS.

*With my whole heart have I sought thee: O let me not go wrong out of Thy commandments.*

PSALM cxix. 10.

OUR confidence in God depends greatly on our knowledge of God. Meditation in the attributes of God and the mysteries of Jesus are the chief means of gaining the grace of confidence. Neither thought nor reading nor theology will ever adequately bring home to us the breadth of redeeming grace, or the depth of the unsearchable riches of the Incarnation. Is it not our own experience that the more we *think*, the harder salvation seems; while the more we *pray*, the easier it seems? In order to have confidence, we must know God. But this is not enough; we must know Him in Jesus Christ. It is only eternal life to know Him, when we know also His Son Whom He has sent.

F. W. FABER.

My God, how wonderful Thou art!  
Thy majesty how bright!  
How beautiful Thy mercy-seat,  
In depths of burning light!  
Father of Jesus, love's reward,  
What rapture will it be,  
Prostrate before Thy throne to lie,  
And gaze, and gaze on Thee!

F. W. FABER.



*Fear not: for I am with thee. . . . I, even I, am the Lord;  
and beside Me there is no Saviour.*

ISAIAH xliii. 5, 11.

LORD, do Thou choose for me, not only the whole state and condition of being, but every little and great accident of it. Keep me safe by Thy grace, and then use what instrument Thou pleasest of bringing me to Thee. Lord, I am not solicitous of the passage, so I may get to Thee.

BISHOP JEREMY TAYLOR.

Lord, it belongs not to my care,  
Whether I die or live ;  
To love and serve Thee is my share,  
And this Thy grace can give.

Christ leads me through no darker rooms  
Than He went through before,  
He that into God's kingdom comes  
Must enter by this door.

Come, Lord, when grace hath made me meet  
Thy blessed Face to see ;  
For if Thy work on earth be sweet,  
What will Thy glory be?

BAXTER.

*Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn.*

S. MATTHEW xiii. 30.

THE mystery of the life of God in any and in every heart is unfathomable; any attempt to determine that its course shall be this way or that way is only mischievous.

ARCHBISHOP TRENCH.

Lord, we know that Thou wilt come,  
 And wilt take Thy people home;  
 From Thy field wilt purge away  
 All that doth offend, that day:  
 And Thine angels charge at last  
 In the fire the tares to cast,  
 But the fruitful ears to store  
 In Thy garner evermore.

Come then, Lord of mercy, come,  
 Bid us sing Thy Harvest Home:  
 Let Thy saints be gathered in,  
 Free from sorrow, free from sin;  
 All upon the golden floor  
 Praising Thee for evermore:  
 Come, with all Thine angels come:  
 Bid us sing Thy Harvest Home.

H. ALFORD.

*Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him.*

COLOSSIANS iii. 17.

THE needs which God lays upon us hurt no man's leisure, as leisure given to God hurts no man's work : it is our own self-chosen employments, the cares wherewith we cumber ourselves, which hinder prayer.

DR. PUSEY.

So runneth o'er my cup,  
That if I think thereon my heart will break ;  
My eyes are full of tears, I cannot speak,  
But unto Thee look up.

My cup hath long run o'er  
With blessings crowned, many and multiplied,  
And daily from the fount of love supplied,  
On thankless me they pour.

And these thus numberless  
Only that I might on Thy Bosom rest,  
And in Thee be resigned to be blest,  
Sole Fount of Blessedness !

ISAAC WILLIAMS.

*I made my humble petition in Thy Presence with my whole heart: O be merciful unto me according to Thy word.*

PSALM cxix. 58.

LONGING desire prayeth always, though the tongue be silent. If thou art ever longing, thou art ever praying. When sleepeth prayer? When desire grows cold.

S. AUGUSTINE.

Prayer is the Christian's vital breath,  
The Christian's native air ;  
His watchword at the gates of death ;  
He enters heaven by prayer.

Prayer is the contrite sinner's voice,  
Returning from his ways ;  
While angels in their songs rejoice,  
And cry, " Behold he prays ! "

O Thou by Whom we come to God,  
The Life, the Truth, the Way !  
The path of prayer Thyself has trod :  
Lord, teach us how to pray !

JAMES MONTGOMERY.

*For God hath not called us unto uncleanness, but unto holiness.*

I THESSALONIANS iv. 7.

HOLINESS is an unselfing of ourselves.

F. W. FABER.

How many souls of strongest powers  
To selfish solitude consigned,  
Have whiled in idleness their hours,  
Nor nobly sought to serve mankind!

But not to such the Muse may give  
Her sacred wreath, the Patriot's pride ;  
Since for themselves content to live,  
So for themselves alone they died.

Happy the man who for his God  
Has left the world and all its ways,  
To tread the path the saints have trod,  
And spend his life in prayer and praise !

Unhappy, who himself to please  
Forsakes the path where duty lies,  
Either in love of selfish ease,  
Or in contempt of human ties.

In vain have they the world resigned  
Who only seek an earthly rest ;  
Nor to the soul that spurns mankind  
Can ever solitude be blest.

E. CASWALL.



*Let the Word of Christ dwell in you richly in all wisdom.*  
COLOSSIANS iii. 16.

BE with God in thy outward works, refer them to Him, offer them to Him, seek to do them in Him and for Him, and He will be with thee in them, and they shall not hinder, but rather invite, His Presence in thy soul. Seek to see Him in all things, and in all things He will come nigh to thee.

DR. PUSEY.

Alleluia ! not as orphans  
Are we left in sorrow now ;  
Alleluia ! He is near us,  
Faith believes, nor questions how :  
Though the cloud from sight received Him,  
When the forty days were o'er,  
Shall our hearts forget His promise,  
“ I am with you evermore ” ?

Alleluia ! Bread of angels,  
Thou on earth our Food, our Stay :  
Alleluia ! here the sinful  
Flee to Thee from day to day.  
Intercessor, Friend of sinners,  
Earth's Redeemer, plead for me  
Where the songs of all the sinless  
Sweep across the crystal sea.

W. CHATTERTON DIX.

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*Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, Who giveth us richly all things to enjoy.*

I TIMOTHY vi. 17.

CHARGE them what? Charge them before all things not to be proud in their conceits, for there is nothing which riches do so much generate as pride. Each several fruit, each several grain of corn, each several tree, has its peculiar worm, and the worm of the apple is of one kind and of the wheat another. The worm of riches is pride.

S. AUGUSTINE.

Then the righteous shall make question,  
“ When have we beheld Thee poor,  
Lord of glory? when relieved Thee  
Lying needy at our door?”  
Whom the Blessed King shall answer,  
“ When ye showed your charity,  
Giving bread and home and raiment :  
What ye did was done to Me.”

LATIN HYMN.

*I beseech you as strangers and pilgrims, abstain from  
fleshly lusts, which war against the soul.*

I PETER ii. 11.

HOLINESS is a very spacious thing, and God  
always fills in all hearts all the room which is  
left Him there.

F. W. FABER.

Pilgrim, burdened with thy sin,  
Come the way to Zion's gate ;  
There till Mercy speaks within,  
Knock and weep, and watch and wait.  
Knock, He knows the sinner's cry,  
Weep, He loves the mourner's tears,  
Watch, for saving grace is nigh,  
Wait till heavenly grace appears.

Hark ! it is the Bridegroom's voice :  
" Welcome, pilgrim, to thy rest."  
Now within the gate rejoice,  
Safe, and sealed, and bought, and blest.  
Safe, from all the lures of vice ;  
Sealed by signs the chosen know ;  
Bought by love, and life the price ;  
Blest, the mighty debt to owe !

GEORGE CRABBE.

*Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.*

I S. JOHN iii. 1.

“BLESSED of My Father,” that is our eternal name! How those words come to us in the tingling stillness of the night, when panic fears oppress our loneliness, and so strangely vex our souls! How they rise soft and clear above the rolling of the world, in hours of weariness and of obstinate temptation! How they sing songs to the fear of death, and lull it when it awakens and cries. “Blessed of My Father!”

F. W. FABER.

O Love Divine, how sweet Thou art!  
When shall I find my willing heart  
All taken up by Thee?  
I thirst, I faint, I die to prove  
The greatness of redeeming Love,  
The love of Christ to me.

God only knows the love of God;  
O that it now were shed abroad  
In this poor stony heart!  
For love I sigh, for love I pine;  
This only portion, Lord, be mine,  
Be mine this better part.

C. WESLEY.

84 Seventh Monday after Epiphany.

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*Every man that hath this hope in him purifieth himself,  
even as He is pure.*

I S. JOHN iii. 3.

AND though, through the weakness of our nature, our obedience may not be perfect, yet it may be sincere; and so it must be, or it will never be accepted; that is, we must hate all sin, strive against it, avoid all temptations to it; we must live in the fear of God, beg His pardon when we have done amiss, pray earnestly for the assistance of His Holy Spirit, and be always striving to get the mastery over our corruptions; and God, Who sees our sincerity, will pardon our imperfections, and increase our graces daily.

BISHOP WILSON.

Plenteous grace with Thee is found,  
Grace to cover all my sin;  
Let the healing streams abound,  
Make and keep me pure within.  
Thou of life the Fountain art,  
Freely let me take of Thee;  
Spring Thou up within my heart,  
Rise to all eternity.

C. WESLEY.

*Then shall appear the sign of the Son of Man in heaven :  
and then shall all the tribes of the earth mourn, and they  
shall see the Son of Man coming in the clouds of heaven with  
power and great glory.*

S. MATTHEW xxiv. 30.

LET no one search for the Last Day, when it is to be, but let us all watch by our good lives, lest the Last Day of any one of us find us unprepared, and such as any one shall depart hence in his last day, such shall he be found in the Last Day of the world. Nothing will then assist thee that thou hast not done here. His own works will succour, or his own works will overwhelm every one.

S. AUGUSTINE.

O quickly come, dread Judge of all ;  
For awful though Thine advent be,  
All shadows from the truth will fall,  
And falsehood die, in sight of Thee :  
O quickly come ; for doubt and fear  
Like clouds dissolve when Thou art near !

REV. L. TUTTIETT.

86 Seventh Wednesday after Epiphany.

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*Master, I will follow Thee whithersoever Thou goest.*

S. MATTHEW viii. 19.

JESUS hath many lovers of His Heavenly Kingdom, but few bearers of His Cross.

He hath many desirous of consolation, but few of tribulation. All desire to rejoice with Him, few are willing to endure anything for Him, or with Him.

But they who love Jesus for the sake of Jesus, and not for some special comfort of their own, bless Him in all tribulation and anguish of heart, as well as in the state of highest comfort.

THOMAS À KEMPIS.

What then? I am not careful to inquire :

I know there must be tears, and fears, and sorrow,  
And then a loving Saviour drawing nigher,  
And saying, "I will answer for the morrow."

What then? for all my sins, His pardoning grace ;  
For all my wants and woes, His loving-kindness ;  
For darkest hours, the shining of God's Face,  
And Christ's own Hand to lead me in my blindness.

CLEWER MANUAL.

*The secret of the Lord is among them that fear Him.*

PSALM xxv. 13.

GOD so loveth us that He would make all things channels to us and messengers of His love. Do for His sake deeds of love, and He will give thee His Love. Still thyself, thy own cares, thy own thoughts for Him, and He will give thee Himself. Ask for Himself, and He will take thee into Himself. Truly a secret, hidden thing is the Love of God, known only to them who seek it, and to them also secret, for what man can have of it here is, how slight a foretaste of that endless ocean of His Love!

DR. PUSEY.

Rejoice in hope and fear,  
Rejoice in life and death,  
Rejoice when threatening storms are near,  
And comfort languisheth.  
When should they not rejoice  
Whom Christ His brethren calls,  
Who hear and know His guiding Voice  
When on their hearts it falls?

MOULTRIE.



*I will run the way of Thy commandments.*

PSALM cxix. 32.

SOME if they have gone on well, and possibly run for a while, yet if they fall, then they are ready in a desperate malcontent to lie still, and think all is lost ; and in this peevish fretting at their falls some men even please themselves and take it for repentance, whereas indeed it is not that but rather pride and humour. Repentance is a more submissive, humble thing.

ARCHBISHOP LEIGHTON.

Jesu, guide our way  
To eternal day !  
So shall we, no more delaying,  
Follow Thee, Thy Voice obeying.  
Lead us with Thy Hand  
To our Father's land.

Order all our way  
Through this mortal day :  
In our toil with aid be near us,  
In our need with succour cheer us,  
When life's course is o'er,  
Open Thou the door !

N. L. ZINZENDORF.

Seventh Saturday after Epiphany. 89

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*I have trodden the wine-press alone ; and of the people there was none with Me.*

ISAIAH lxiii. 3.

ALL life and all lives are travelling towards God. Time is sucking us onwards with insidious rapidity, even when sameness or suffering make life seem to be going slowly. But death is not a mere date, not simply the end of life. It is the confluence of time and eternity, the transition of grace into glory. Men's faces looking into the sunset are golden ; so are our lives when they look always into the countenance of coming death.

F. W. FABER.

Alone? The God I love is on that shore,  
Love not enough, yet Whom I love far more,  
And Whom I've loved all through,  
And with a love more true  
Than other loves : yet now shall love Him more :  
True love of Him begins upon that shore.

Alone? The God I trust is on that shore.  
The faithful One Whom I have trusted more  
In trials and in woes  
Than I have trusted those  
On whom I leaned most in my earthly strife,  
Oh, I shall trust Him more in that new life !

CLEWER MANUAL.

*Friend, I do thee no wrong: . . . take that thine is, and go thy way: I will give unto this last, even as unto thee.*

S. MATTHEW XX. 13, 14.

FORASMUCH as there is to us in this life a difference in works, doubtless there will be in the future life a difference in degrees of dignity, that whereas here one surpasses another in desert, there one may excel another in reward. Hence Truth says in the Gospel, "In My Father's House are many mansions." But in those many mansions the very diversity of rewards will be in some measure in harmony. For an influence so mighty joins us together in that peace, that what any has failed to receive in himself, he rejoices to have received in another. With the Father are many mansions, and yet the unequal labourers receive the same penny, in that the blessedness of joy will be the same to all, yet not one and the same sublimity of life to all.

S. GREGORY.

Songs of praise the angels sang,  
Heaven with Alleluias rang,  
When Creation was begun,  
When God spake, and it was done.

Saints below with heart and voice,  
Still in songs of praise rejoice;  
Learning here, by faith and love,  
Songs of praise to sing above.

JAMES MONTGOMERY.

*Why stand ye here all the day idle?*

S. MATTHEW xx. 6.

ALL activity out of Christ, all labour that is not labour in His Church, is in His sight a "standing idle." In truth time belongs not to the Kingdom of God. Not, How much hast thou done? but, What art thou now? will be the question of the last day; though of course we must never forget that all which men have done will greatly affect what they are.

ARCHBISHOP TRENCH.

Blessed city, Heavenly Salem,  
Vision dear of peace and love,  
Who of living stones art builded,  
In the height of heaven above,  
And with angel hosts encircled,  
As a bride dost earthward move.

Bright with pearls her portal glitters,  
It is open evermore,  
And by virtue of His merits  
Thither faithful souls may soar,  
Who for Christ's dear Name, in this world,  
Pain and tribulation bore.

LATIN HYMN.

*Ephraim shall not envy Judah, and Judah shall not vex Ephraim.*

ISAIAH xi. 13.

IN that hire shall we all be equal, the first as the last, and the last as the first, because that denarius is life eternal, and in the life eternal all will be equal. For although through diversity of attainments the saints will shine, some more, some less; yet as to this respect, the gift of eternal life, it will be equal to all. For that will not be longer to one and shorter to another, which is alike everlasting; that which hath no end will have no end either for thee or me.

S. AUGUSTINE.

Those eternal bowers  
 Man hath never trod,  
 Those unfading flowers  
 Round the throne of God:  
 Who may hope to gain them  
 After weary fight?  
 Who at length attain them,  
 Clad in robes of white?

He who gladly barter  
 All on earthly ground;  
 He who like the martyrs  
 Says, I WILL be crowned;  
 He whose one oblation  
 Is a life of love;  
 Clinging to the nation  
 Of the blest above.

S. JOHN DAMASCENE.

*The Son of Man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.*

S. LUKE vii. 34, 35.

SINGULARITY is no proof that we are right in our opinions, or are Christ's chosen, because there are a great many ways of being singular, and all cannot be right. And persons are often singular from love of being so, from conceit, or desire to excite remark. But neither does it follow because men are singular in their opinion that they are wrong, nor because other opinions are generally received in their day, that therefore these are right. Those who serve God faithfully must ever look to be accounted in their generation, singular, intemperate, and extreme. They are not so, they must guard against becoming so, but still it is no proof that they are such, because the many call them so.

DR. NEWMAN.

Time was, though truth eterne I felt my creed,  
That when men smiled, and said, Thy words are strong,  
But others think not thus, and darest thou plead  
That thou art right, and all beside thee wrong?  
I shrank abashed, nor dared the theme prolong.  
Now in that creed's most high and holy strain  
I know my faith is based secure  
On the unshaken Rock that shall for age endure.

J. BOWDEN.

*So the last shall be first, and the first last: for many be called, but few chosen.*

S. MATTHEW xx. 16.

IT is a warning to the Apostles, and through them to all believers, that however long continued their work, abundant their labours, yet if they had not this charity to their brethren, this humility before God, they were nothing; that pride and a self-complacent estimation of their work, like the fly in the precious ointment, would spoil the work, however great it might be, since that work stands only in humility, and from first they would fall to last.

ARCHBISHOP TRENCH.

For all the Saints who from their labours rest,  
Who Thee by faith before the world confessed,  
Thy Name, O Jesu, be for ever blest.  
Thou wast their Rock, their Fortress, and their Might;  
Thou, Lord, their Captain in the well-fought fight;  
Thou in the darkness drear their one true Light.  
O may Thy soldiers, faithful, true, and bold,  
Fight as the saints who nobly fought of old,  
And win with them the victor's crown of gold.  
O blest communion, fellowship divine,  
We feebly struggle, they in glory shine;  
Yet all are one in Thee, for all are Thine.

REV. W. WALSHAM HOW.

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*Let us run with patience the race that is set before us.*

HEBREWS xii. 1.

SAVING works of bounty are a glorious and divine thing ; the high comfort of believers, the wholesome safeguard of our security ; the defence of hope, guard of faith, medicine of sin : a thing placed in the doer's power, a thing both great and easy ; a peaceful crown without the peril of persecution ; God's true and greatest service, to the weak needful, to the strong glorious, aided by which the Christian holds on in spiritual grace, earns favour of Christ the Judge, and accounts God his debtor. Unto this palm of saving works let us willingly and promptly strive, in the race of righteousness let us run all, with God and Christ beholding us, and let us impede our way by none of this world's lusts.

S. CYPRIAN.

Man may trouble and distress me,  
'Twill but drive me to Thy Breast ;  
Life with trials hard may press me,  
Heaven will bring me sweeter rest.  
O 'tis not in grief to harm me,  
While Thy Love is left to me ;  
O 'twere not in joy to cheer me,  
Were that joy unmixed with Thee !

H. F. LYTE.



*Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.*

S. LUKE xiii. 24.

“STRIVE,” our Lord says, “to enter in at the strait gate.” This His expression “strive,” means “contend earnestly,” like those in the Corinthian games; and S. Paul’s description is like an explanation of that our Lord’s saying, “Strive to enter in,” as taking the kingdom by violence. The expression “Striveth for the mastery,” being the very same word translated “strive,” which our Lord uses. Whoever enters upon those contests practises self-control in all things; he engages not, or very sparingly, in the business or pursuits of life, he exercises himself, at all times, for the one end to which he is devoted.

ISAAC WILLIAMS.

Are thy toils and woes increasing?  
 Are the foe’s attacks unceasing?  
     Look with faith unclouded,  
     Gaze with eyes unshrouded,  
         On the Cross.

Dost thou fear the strictest trial?  
 Tremblest thou at Christ’s denial?  
     Never rest without it,  
     Clasp thine arms about it,  
         That dear Cross!

S. METHODIUS.

*A Sower went out to sow His seed: . . . . and other fell on good ground.*

S. LUKE viii. 5, 8.

WE must ever keep in mind that the good soil comes as much from God as the seed which is to find its home there. The Law and the preaching of repentance, God's secret and preventing grace, run before the preaching of the Word of the Kingdom; and thus when that Word comes, it finds men more or less ready to receive it, as a word of eternal life.

ARCHBISHOP TRENCH.

I ask not for my merit ; I seek not to deny  
 My merit is destruction, a child of wrath am I.  
 But yet with faith I venture, and hope upon my way :  
 For those perennial guerdons I labour night and day.  
 The best and dearest Father, Who made me and Who  
     saved,  
 Bore with me in defilement, and from defilement laved,  
 When in His strength I struggle, for very joy I leap ;  
 When in my sin I totter, I weep or try to weep :  
 And grace, sweet grace celestial, shall all its love display,  
 And David's royal fountain purge every sin away.

BERNARD OF CLUNY.

*These have no root, which for a while believe, and in time of temptation fall away.*

S. LUKE viii. 13.

As the roots of a tree are out of sight, ye from them it derives its firmness and stability, so upon the hidden life of the Christian, that life which is out of the sight of other men, his firmness and stability depend; and as it is through the hidden roots that the nourishment is drawn up to the stem and branches, and the leaf continues green, and the tree does not cease from bearing fruit, even so in the Christian's life, that life which is "hid in Christ with God," lie the sources of his strength and of his spiritual prosperity.

ARCHBISHOP TRENCH.

Jesu, look on us when we fall,  
And by Thy look to Thee recall!  
Strength at Thy look returns again,  
And tears wash out the guilty stain.

Scatter our soul's sleep, in us shine,  
Shine in our hearts, Thou Light Divine,  
Of Thee let our first words be said,  
To Thee our latest, truest vows be paid.

ISAAC WILLIAMS.

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*That which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.*

S. LUKE viii. 14.

No sadder truth than this, how quickly the teaching of adversity fades away from our minds, and good impressions pass off! And this which happens often on a small scale, in a few days or weeks, is apt to prevail in the whole course of our lives; no fruit is brought to perfection. Yet the Sower Himself is all the while how anxious for us, how long-suffering, how willing to aid! He Who has prepared the soil, watered it with His tears and fertilized it with His Blood, can He ever be wanting to us, if we are not wanting to Him?

ISAAC WILLIAMS.

Blest is the hope that holds to God,  
In doubt and darkness still unshaken,  
And sings along the heavenly road  
Sweetest when most it seems forsaken.

Blest is the time that in the Eye  
Of God its hopeful watch is keeping,  
And grows into eternity,  
Like noiseless trees when men are sleeping.

*Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.*

2 CORINTHIANS i. 4.

IN speaking of the benefits of trial and suffering, we should never forget that these things by themselves have no power to make us holier or heavenlier. They make some men morose, selfish, and envious. Such is the effect of pain and sorrow when unsanctified by God's saving grace. It is only when grace is in the heart, when power from above dwells in a man, that anything outward or inward turns to his salvation.

DR. NEWMAN.

Come, take thy stand beneath the Cross,  
And let the Blood from out that Side  
Fall gently on thee, drop by drop :  
Jesus, our Love, is crucified !

O Love of God ! O sin of man !  
In this dread act your sin is tried,  
And victory remains with Love,  
For He, our Love, is crucified !

F. W. FABER.

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*If I must needs glory, I will glory of the things which concern mine infirmities.*

2 CORINTHIANS xi. 30.

WORLDLY ills are a punishment felt by him whose happiness and glory is all in the world. He weeps and groans at what goes ill with him in this life, to whom nothing can go well when life is past, who takes all the fruit of living now, shuts his consolation within this present place, and has his measure of gratification and enjoyment in this frail and brief existence. They, on the other hand, have no pain from present ills occurring who look with confidence to good things in futurity; in truth, we are never overwhelmed by adverse things, never broken-spirited, nor sorrowful. Living rather in the spirit than in the flesh, we put away the insufficiency of the body by strength of the soul.

S. CYPRIAN.

Each trial has its weight, which whoso bears  
Knows his own woe, and need of succouring grace :  
The martyr's hope half wipes away the trace  
Of flowing blood; the while life's humblest cares  
Smart more, because they hold in Holy Writ no place.

DR. NEWMAN.

*That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.*

S. LUKE viii. 15.

ALL our passions are but the several ebbings and flowings of the soul, and their motions are the signs of its temper, which way it is carried. If our desires and hopes and fears be in the things of this world and the interests of the flesh, this is their distemper and disorder, the soul is in a continual fever. But if they move Godwards, then it is composed and calm, in a good temper and healthful state, fearing and loving Him, desiring Him and nothing but Him, waiting for Him, and trusting in Him. And when any one affection is right and in a due aspect to God, all the rest are so too.

ARCHBISHOP LEIGHTON.

Calm me, my God, and keep me calm :  
 Let Thine outstretchèd wing  
 Be like the shade of Elim's palm,  
 Beside her desert spring.

Calm in the hour of buoyant health,  
 Calm in my hour of pain,  
 Calm in my poverty or wealth,  
 Calm in my loss or gain.

DR. BONAR.

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*All the days of my appointed time will I wait, till my change come.*

JOB xiv. 14.

LET us pray for the gift of holy, discerning fear. Then let us go on joyously, adding grace to grace, and love to love, and doubt not of our eternity. Heaven will come soon. It shall be our act of love to wait for His sake. Life is a hardship, but not a very grievous one, for it does not hinder our loving God. And short of that, all griefs can be but light.

Beyond the rising and the setting  
I shall be soon.  
Beyond the calming and the fretting,  
Beyond remembering and forgetting,  
I shall be soon.  
Love, Rest, and Home !  
Sweet hope.  
Lord, tarry not, but come.

CLEWER MANUAL.



*Charity never faileth.*

I CORINTHIANS xiii. 8.

OF charity saints grew. They were once weak, faulty, sinful ; they had their burdens and hindrances, their slumberings and weariness, their failures and falls like us. But now they have overcome. Before long, we too may be as they. The longest life, how short ! The fairest earthly bliss, how poor ! A few short years and all will be over. Then there shall be no more sin and jar, no more infirmities and imperfection. Then we shall have the power to taste of bliss, and the former things will have passed away.

DR. MANNING.

Faith, Hope, and Love here weave one chain :  
 But Love alone shall then remain  
 When this short day is gone :  
 O Love, O Truth, O endless Light,  
 When shall we see Thy Sabbath bright,  
 With all our labours done ?

LATIN HYMN.

*Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.*

I CORINTHIANS xiii. 4, 5.

WHAT proportion does our secret intercession bear to our open criticism? How we overflow with the prattle of religious or ecclesiastical gossip! We have a criticism for everybody's conduct in everything. I cannot help fancying that if we prayed more, we should feel that we prayed so little, that we should not dare, for shame's sake, to talk at all! The eye that is quick to see a fault, and the ear that loves to listen to criticism, and the tongue that brags, then will be the signs of a praying soul when the rainbow comes to be the emblem of despair, and not before!

F. W. FABER.

O weary ways of earth and men!  
O self, more weary still,  
How vainly do you vex the heart  
That none save God can fill!

F. W. FABER.

*For there is a shame that bringeth sin, and there is a shame which is glory and grace.*

ECCLESIASTICUS iv. 21.

IT is as easy to close the eyes of the mind as of the body ; and the former is more frequently done with wilfulness, and yet not attended to, than the latter. Men find that the survey of themselves, their own heart and temper, their own behaviour and life, doth not afford them satisfaction : things are not as they should be ; therefore they turn away, will not go over particulars, or look deeper, lest they should find more amiss. For who would choose to be put out of humour with himself? No one surely, if it were not in order to mend, and to be more thoroughly and better pleased with himself for the future.

BISHOP BUTLER.

Down at Thy Feet, O Lord, down at Thy Feet  
Here let me rest :  
Lowly in penitence, upon the ground,  
My brow hard pressed.

When wilt Thou raise me up in pardoning love  
O Lord, not yet ;  
For when I see Thy Face, I shall not weep,  
I shall forget.

CLEWER MANUAL.

*Turn ye even to Me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God.*

JOEL ii. 12, 13.

To turn first ; and secondly, to God ; thirdly, to God with the heart ; and fourthly, with the whole heart. Then the manner of these four : I. Fasting ; II. weeping ; III. mourning ; IV. and a rent heart. Of which the two former are the body's task, "fasting and weeping;" the two latter the soul's, "mourning and rending the heart." The former, "mourning," the affection of sorrow ; the latter, "rending," from anger or indignation, of both which affections repentance is compound, and not of either alone.

BISHOP ANDREWES.

The solemn season calls us now  
 A holy fast to keep,  
 And see within the temple how  
 Both priests and people weep.

But come not thou with tears alone,  
 Or outward form of prayer,  
 But let it in thy heart be known  
 That penitence is there.

REV. J. CHANDLER.

*Let a man examine himself, and so let him eat of that Bread, and drink of that Cup. . . . For if we would judge ourselves, we should not be judged.*

I CORINTHIANS xi. 28, 31.

LET me know Thee, O Lord, Who knowest me ; let me know Thee as I am known. Power of my soul, enter into it, and fit it for Thee, that Thou mayest have and hold it without spot or wrinkle. Other things of this life are the less to be sorrowed for the more they are sorrowed for, and the more to be sorrowed for the less men sorrow for them. For behold, Thou lovest the truth, and he that doeth it cometh to the light. This would I do in my heart before Thee in confession. And from Thee, O Lord, unto Whose Eyes the abyss of man's conscience is naked, what could be hidden in me, though I would not confess it?

S. AUGUSTINE.

Be thine own judge ; hate thy proud heart ;  
 And while the sad drops flow,  
 E'en let thy will attend the smart,  
 And sanctify thy woe.

DR. NEWMAN.

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*When ye fast, be not, as the hypocrites, of a sad countenance; . . . but thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father Which is in secret: and thy Father, Which seeth in secret, shall reward thee openly.*

MATTHEW vi. 16-18.

THE true idea of mortification is that it is the love of Jesus, urged into that shape partly in imitation of Him, partly to express its own vehemence, and partly to secure its own perseverance. There can be no true or enduring love without it, for a certain amount is requisite in order to avoid sin and to keep the commandments. Mortification is both interior and exterior, and of course the superior excellence of the interior is beyond question. But there can be no interior mortification without exterior, and this last must come first. In a word, to be spiritual, bodily mortification is indispensable.

F. W. FABER.

Humbly now, with deep contrition,  
We Thy mercy, Lord, intreat,  
Now, as mourning, weeping, kneeling,  
We bow down before Thy Feet.  
Father, in the day of anguish,  
And of darkness and of shame,  
Cling we to that precious promise,  
Made to us in Jesu's Name.

A. CAMBRIDGE.

*Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father Which is in heaven. . . . But when thou doest alms, let not thy left hand know what thy right hand doeth : that thine alms may be in secret : and thy Father Which seeth in secret Himself shall reward thee openly.*

S. MATTHEW vi. 1-4.

MERCY and alms are the body and soul of that charity which we must pay to our neighbour's need. But alms without mercy are like prayers without devotion, or religion without humility. He that gives alms must do it with a single eye and heart, that is, without designs to get the praise of men ; and if he secures that, he may give them either privately or publicly, for Christ intended only to provide against pride and hypocrisy when He bade alms to be given in secret, it being otherwise one of His commandments that "our light should shine before men : " this is more excellent, that more safe.

BISHOP JEREMY TAYLOR.

We give Thee but Thine Own,  
 Whate'er the gift may be ;  
 All that we have is Thine alone,  
 A trust, O Lord, from Thee.

REV. W. WALSHAM HOW.

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*Then was Jesus led up of the Spirit into the wilderness  
to be tempted of the devil.*

S. MATTHEW iv. 1.

LISTEN not to Satan, telling thee existence is hard. It is hard when thou beginnest. It is hard to resist sin, it is hard not to follow thine own will, it is hard to save thy soul; but it is harder far and unendurable to lose it and the sight of God. Thine own easy ways will become hard to thee: God will make hard ways easy.

DR. PUSEY.

Forty days and forty nights  
Thou wast fasting in the wild;  
Forty days and forty nights  
Tempted, and yet undefiled.

Shall not we Thy sorrows share,  
And from earthly joys abstain,  
Fasting with unceasing prayer,  
Glad with Thee to suffer pain?

And if Satan, vexing sore,  
Flesh or spirit should assail,  
Thou, his Vanquisher before,  
Grant we may not faint or fail.

G. H. SMYTTAN.



*And when He had fasted forty days and forty nights, He was afterward an hungred. . . . And when the devil had ended all the temptation, he departed from Him for a season.*

S. MATTHEW iv. 2. S. LUKE iv. 13.

THE devil departed from Jesus "for a season" to signify that though he retires for the present, yet he will probably return with fresh temptations, it may be stronger than before. But He Who helps His servants to overcome one will help them with the other also.

DA PONTE.

Christian ! dost thou feel them,  
 How they work within,  
 Striving, tempting, luring,  
 Goading into sin ?  
 Christian ! never tremble,  
 Never be downcast ;  
 Smite them by the virtue  
 Of the Lenten fast.

Christian ! dost thou hear them,  
 How they speak thee fair :  
 " Always fast and vigil ;  
 Always watch and prayer " ?  
 Christian ! answer boldly,  
 " While I breathe I pray ;"  
 Peace shall follow battle,  
 Night shall end in day.

S. ANDREW OF CRETE.

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

PSALM li. 10.

WHEN we speak of a sensitive conscience, it is well always to bear in mind that, apart from God's Help, there is practically no such thing ; it is a gift which must come from Him. He is wont to carry on His hidden dealings with the soul by means of what we should call very little things. Nothing is beneath His watchful care, and He would have His Law to be our guide in every word and look, as well as in the weightiest matters. He requires an absolute purity of heart in those with whom He vouchsafes to dwell, and a spirit of self-sacrifice which is ever ready to offer all things, however seemingly small, to Him.

GUILLORÉ.

Heal our wounds, our strength renew ;  
On our dryness pour Thy dew ;  
Wash the stains of guilt away :  
Bend the stubborn heart and will ;  
Melt the frozen, warm the chill ;  
Guide the steps that go astray.

LATIN HYMN.

*(Ember Day.)**Bring forth therefore fruits meet for repentance.*

S. MATTHEW iii. 8.

WHAT fruits? The worthy fruits of repentance for the unworthy fruits of disobedience. If you would know in plain terms what "fruits" mean, S. Paul will tell you without any figure. He saith, "Men should turn to God and do works worthy of repentance." Look ye, S. John's "fruits," S. Paul being his commenter, are nothing but "works." Both mean the same thing. "Every good work is a good fruit" (Col. i. 10). No serious repentance if something be not done. Prayer is a fruit of repentance. Alms is another, a fruit, and so expressly called (Rom. xv. 28). Fasting is a third fruit. If these fruits come, God's wrath, when it comes, shall not come upon us, but pass by us, and not touch any fruit-bearing tree.

BISHOP ANDREWES.

O Lord, turn not Thy Face from me,  
 Who lie in woeful state,  
 Lamenting all my sinful life  
 Before Thy mercy-gate.

JOHN MARCHANT.

*Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him ; and tell me now what thou hast done ; hide it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done.*

JOSHUA vii. 19, 20.

CONFESSION of sins hath a special promise : “ If we confess our sins, He is faithful and just to forgive us our sins ; ” meaning that God hath bound Himself to forgive us if we duly confess our sins, and do all that for which confession was appointed, that is, be ashamed of them, and own them no more. For confession of our sins to God can signify nothing of itself in its direct nature. He sees us when we act them, and keeps a record of them ; so that to confess them to God does not punish us, or make us ashamed, but confession to Him, if it proceed from shame and sorrow, and is an act of humiliation and self-condemnation, and is a laying open of our wounds for cure, then it is a duty God delights in. In all which, because we may be very much helped by the assistance of a spiritual guide, the Church of God hath in all ages commended, and in most enjoined, that we confess our sins to a person fit to help us in such need.

BISHOP JEREMY TAYLOR.

God pardons those who do through frailty sin,  
But never those that persevere therein.

HERRICK.

*In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings ; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report : as deceivers, and yet true ; as unknown, and yet well known ; as dying, and, behold, we live ; as chastened, and not killed ; as sorrowful, yet alway rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things.*

2 CORINTHIANS vi. 4-10.

IF the mind is bent towards God with a strong purpose, whatever bitter betides it in this present life it counts sweet, all that annoys it reckons rest, and it longs to pass even through death, that it may more completely possess itself of life.

S. GREGORY:

Thy precious things, whate'er they be,  
That haunt and vex thee, heart and brain,  
Look to the Cross, and thou shalt see  
How thou mayest turn them all to gain.

JOHN KEBLE.

(Ember Day.)

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*Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.*

2 SAMUEL xxiv. 24.

Do we think to post God off with any, it skills not what fruit? with windfalls, with worm-eaten stuff? Esay's "sour grapes"? Jeremy's "rotten figs"? Hold we Him in so vile account as any is good enough for Him? Malachi tells us otherwise, bids us offer such to our prince and see if he will take it well. Zachary tells us so likewise. "A goodly price," saith he, "they value Me at." Nay, sure we must have some worth. All the worth is not intrinsical to the thing itself, when all is said that can be said, that which makes all full, the chief part of their worth, lieth in Christ's accounting us worthy (S. Luke xxi. 36).

BISHOP ANDREWES.

Christ before His Altar standing,  
Priest of priests, in His own day  
Calls on thee, some fruit demanding  
Of the week's heaven-guarded way.  
Bring thine all, thy choicest treasure,  
Heap it high and hide it deep ;  
Thou shalt win o'erflowing measure,  
Thou shalt climb where skies are steep.

JOHN KEBLE.

*For this is the will of God, even your sanctification.*

I THESSALONIANS iv. 3.

GOD'S service is our most important, if not our sole work. The spirit in which we serve Him should be entirely without reserve. Have we no reserve with Him now? Is there really no corner of our heart over which He is not absolute Lord? Does He ask of us freely what He wills, and do we do our best to give Him all He asks? Have we no implicit bargain or condition with Him that He is only to go so far with us and no farther. Is our outward life utterly and unconditionally dependent on Him? And further, is the kingdom of our inward intentions reposing peaceably beneath His unquestioned sceptre?

F. W. FABER.

Confirm us in each good resolve,  
The tempter's envious rage subdue ;  
Turn each misfortune to our good,  
Direct us right in all we do.

Rule Thou our inmost thoughts ; let no  
Impurity our thoughts defile ;  
Grant us a true and fervent faith,  
Grant us a spirit free from guile.

E. CASWALL.

*Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lust, and enticed.*

S. JAMES i. 12-14.

WHEREVER temptation is, there God is also. We must be careful to distinguish between a sin and a temptation. There is not one which His will has not permitted, and there is not a permission which is not an act of love as well. He has calculated the effects of each temptation, and often diminishes its power. He has weighed and measured each by the infirmity of each tempted soul. Nothing is at random, as if temptations were hurrying here and there, like bullets in the air of a battle-field. And each temptation has its own crown prepared for it, if we correspond to grace and are victorious.

F. W. FABER.

Well I know thy trouble,  
O My servant true;  
Thou art very weary,  
I was weary too:  
But that toil shall make thee  
Some day all Mine own,  
And the end of sorrow  
Shall be near My throne.

S. ANDREW OF CRETE.



*Behold, O Lord, how that I am Thy servant ; I am Thy servant, and the son of Thine handmaid : Thou hast broken my bonds in sunder. I will offer to Thee the sacrifice of thanksgiving.*

PSALM cxvi. 14, 15.

LET my heart and my tongue praise Thee ; yea, let all my bones say, " O Lord, who is like unto Thee ? " Let them say, and answer Thou me, and say unto my soul, " I am thy salvation. " Who am I, and what am I ? What evil have not been either my deeds, or if not my deeds, my words, or if not my words, my will ? But Thou, O Lord, art good and merciful, and Thy Right Hand had respect unto the depth of my death, and from the bottom of my heart emptied that abyss of corruption. How sweet did it become to me to want the sweetness of past toys, and what I feared to be parted from was now a joy to part with. For Thou didst cast them from me, and for them enteredst in Thyself.

S. AUGUSTINE.

Our present tears here, not our present laughter,  
Are but the handsells of our joys hereafter.

HERRICK.

*Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, that need no repentance.*

S. LUKE XV. 7.

So Thou also, Merciful Father, dost more rejoice over one penitent, and with much joyfulness do we hear with what joy the sheep which had strayed is brought back to the Shepherd's Shoulder; and joy forceth to tears, when in Thy house it is read of Thy younger son, that he was dead, and lived again: had been lost, and is found. For Thou rejoicest in us and in Thy holy angels, holy through holy charity. For Thou art ever the same. The conquering commander triumpheth, yet had he not conquered unless he had fought; and the more peril there was in the battle so much the more joy there is in the triumph. The storm tosses the sailors, threatens shipwreck; sky and sea are calmed, and they are exceeding joyed, as having been exceeding afraid. Everywhere the greater joy is ushered in by the greater pain. S. AUGUSTINE.

Safe home, safe home in port!  
Rent cordage, shattered deck,  
Torn sails, provisions short,  
And only not a wreck:  
But oh! the joy upon the shore,  
To tell our voyage-perils o'er!

No more the foe can harm;  
No more of leaguered camp,  
And cry of night alarm,  
And need of ready lamp:  
And yet how nearly he had failed:  
How nearly had the foe prevailed!

EASTERN HYMN.

*Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.*

S. MATTHEW xv. 28.

OBEDIENCE and faith; the two states of mind are altogether one and the same. It is the same whether we say a man seeks God in faith, or seeks Him by obedience; and whereas Almighty God has graciously declared He will receive and bless all that seek Him, it is the same whether we say, He accepts those who believe, or those who obey. To believe is to look beyond this world to God, and to obey is to look beyond this world to God; to believe is of the heart, and to obey is of the heart; to believe is not a solitary act, but a consistent habit of trust; and to obey is not a solitary act, but a consistent habit of doing our duty in all things. Faith and obedience are but one thing viewed differently.

DR. NEWMAN.

So faith shall in fruition end,  
And grace in glory cease,  
Where praise her powers can never spend,  
Nor aught disturb their peace.

BRIDGES.

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*Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

REVELATION iii. 10.

I NEVER found any so religious or so devout that he felt not sometimes some decrease of zeal.

There was never saint so highly rapt and illuminated who first or last was not tempted.

For temptation going before, is wont to be a sign of ensuing comfort. For unto those that are proved by temptations heavenly comfort is promised. "To him that overcometh, will I give to eat of the tree of life." Divine consolation is given that a man may be bolder to bear adversities.

THOMAS À KEMPIS.

God tempteth no one, as S. Augustine saith,  
For any ill, but for the proof of faith :  
Unto temptation God exposeth some,  
But none of purpose to be overcome.

HERRICK.

*Redeeming the time, because the days are evil.*

EPHESIANS v. 16.

No man is a better merchant than he that lays out his time upon God, and his money upon the poor.

BISHOP JEREMY TAYLOR.

Sweet the moments, rich in blessing,  
Which before the Cross I spend,  
Life and health and peace possessing  
From the sinner's dying Friend.

Here I rest, for ever viewing  
Mercy poured in streams of Blood ;  
Precious drops, my soul bedewing,  
Plead and claim my peace with God.

Truly blessèd is the station,  
Low before His Cross to lie,  
Whilst I see divine compassion  
Beaming in His languid Eye.

Lord, in ceaseless contemplation  
Fix my thankful heart on Thee,  
Till I taste Thy full salvation,  
And Thine unveiled glory see.

JAMES ALLEN.

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*Jesus was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake ; and the people wondered.*

S. LUKE xi. 14.

To every one connected to God, his delights and pleasures are changed ; for they are not withdrawn, but are changed. For the love of things temporal would not be expelled but by some sweetness of things eternal.

S. AUGUSTINE.

Lord, by Thy sad and earnest Eye,  
When Thou didst look to heaven and sigh,  
Thy Voice, that with a word could chase  
The dumb, deaf spirit from his place ;

As Thou hast touched our ears, and taught  
Our tongues to speak Thy praises plain,  
Quell Thou each thankless, godless thought  
That would make fast our bonds again.

From worldly strife, from mirth unblest,  
Drowning Thy music in our breast,  
From foul reproach, from thrilling fears,  
Preserve, good Lord, Thy servants' ears.

JOHN KEBLE.

*Be ye therefore followers of God, as dear children ; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour.*

EPHESIANS v. 1, 2.

LOVE is the greatest thing that God can give us, for Himself is Love ; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours. Let our love be firm, constant, and inseparable ; not coming and returning like the tide, but descending like a never-failing river, ever running into the ocean of Divine excellency, passing on in the channels of duty and a constant obedience, and never ceasing to be what it is, till it comes to what it desires to be ; still being a river till it be turned into a sea, and vastness, even the immensity of a blessed eternity.

BISHOP JEREMY TAYLOR.

O Love, Who formedst me to wear  
The image of Thy Godhead here ;  
Who soughtest me with tender care  
Through all my wanderings wild and drear ;  
O Love, I give myself to Thee,  
Thine ever, only Thine to be.

CATHERINE WINKWORTH.

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*Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. . . . Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

EPHESIANS v. 8, 14.

LET us serve God in the sunshine, while He makes the sun shine. We shall then serve Him all the better in the dark, when He sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.

F. W. FABER.

Open our eyes, Thou Sun of life and gladness,  
That we may see that glorious world of Thine :  
It shines for us in vain while drooping sadness  
Enfold's us here like mist ; come, Power benign,  
Touch our chilled hearts with vernal smile,  
Our wintry course do Thou beguile,  
Nor by the wayside ruins let us mourn,  
Who have the eternal towers for our appointed bourne.

JOHN KEBLE.



*I acknowledge my faults, and my sin is ever before me.*

PSALM li. 3.

REPENTANCE is a work carried on at diverse times, and but gradually and with many reverses perfected. It is a work never complete, never entire, unfinished both in its inherent imperfection, and on account of the fresh and fresh occasions of exercising it. We are ever sinning, we must ever be renewing our sorrow and our purpose of obedience, repeating our confessions and our prayers for pardon. The longer we live the more we may hope to attain the higher kind of repentance, viz. in proportion as we advance in the other graces of the perfect Christian character. The truest penitence no more comes at first than perfect conformity to any other part of God's Law. It is gained by long practice, it will come at length. The dying Christian will fulfil the part of the returning prodigal more exactly than he ever did in his former years.

DR. NEWMAN.

Take up thy cross, and follow Christ,  
Nor think till death to lay it down,  
For only he who bears the cross  
May hope to wear the glorious crown.

C. W. EVEREST.



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*A certain woman of the company lifted up her voice and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea rather, blessed are they that hear the Word of God, and keep it.*

S. LUKE xi. 27, 28.

To admire, to be impressed, to be sensibly moved by our Blessed Saviour's whole demeanour and words, His love for us, and anxiety that we should be saved, this is not enough ; we must keep His Word, then shall we be blessed indeed, and so dear to Him, that that wicked one shall never pluck us out of His Hand.

ISAAC WILLIAMS.

In Thee I place my trust,  
On Thee I calmly rest ;  
I know Thee good, I know Thee just,  
And count Thy choice the best.

Whate'er events betide,  
Thy will they all perform :  
Safe in Thy Breast my head I hide,  
Nor fear the coming storm.

Let good or ill befall,  
It must be good for me ;  
Secure of having Thee in all,  
Of having all in Thee.

H. F. LYTE.

*Labour not for the meat which perisheth, but for that  
Meat which endureth unto everlasting life.*

S. JOHN vi. 27.

THIS is not the expression of one implying that we ought to be idle (in fact, that is meat which perisheth, for idleness is wont to teach all wickedness), but that we ought to work, and to impart. This is meat that never perisheth, but if any be idle and gluttonous, and careth for luxury, that man worketh for the meat that perisheth. So, too, if a man by his labour should feed Christ, and give Him drink, and clothe Him, there is for this the promise of the kingdom that is to come, and of all good things. This meat endureth for ever.

S. CHRYSOSTOM.

Guide me, O Thou great Redeemer,  
Pilgrim through this barren land,  
I am weak, but Thou art mighty,  
Hold me with Thy powerful Hand :  
Bread of Heaven,  
Feed me now and evermore.

WILLIAM WILLIAMS.

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*Jesus said unto them, He that is without sin among you, let him first cast a stone at her.*

S. JOHN viii. 7.

MEN'S actions are very difficult to judge. Nobody can judge them but God, and we can hardly obtain a higher or more reverent view of God than that which represents Him to us as judging men with perfect knowledge, unperplexed certainty, and undisturbed compassion. Our habit of judging is so nearly incurable, and its cure is such an interminable process, that we must concentrate ourselves for a long while by keeping it in check, and this check is to be found in kind interpretations. Sight is a great blessing, but there are times and places in which it is far more blessed not to see.

F. W. FABER.

Tell not abroad another's faults  
Till thou hast cured thine own ;  
Nor whisper of thy neighbour's sin  
Till thou are perfect grown :  
Then, when thy soul is pure enough  
To bear My searching Eye,  
Unshrinking then may come the time  
Thy brother to deny.  
Jesu Saviour, pitying be,  
Parce mihi, Domine !

LYRA MYSTICA.

(*Mid-Lent, or Refreshment Sunday.*)

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*To comfort all that mourn; . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.*

ISAIAH lxi. 2, 3.

TEACHING us that we have not to mourn as they that have no hope; not to be cast down towards the earth as they that have not a heaven to look up to; not as they who have a servile yoke upon the neck, but rather as they that bear the cross after Christ, and are able to fix their eyes upon Him going before, and thus by the love of Him constraining them, have ever in tribulation a joy of which the world knoweth not.

ISAAC WILLIAMS.

Art thou weary, art thou languid,  
 Art thou sore distress?  
 "Come to Me," saith One, "and coming,  
 Be at rest."

Hath He marks to lead me to Him,  
 If He be my Guide?  
 "In His Feet and Hands are wound-prints,  
 And His Side."

If I still hold closely to Him,  
 What hath He at last?  
 "Sorrow vanquished, labour ended,  
 Jordan past!"

EASTERN HYMN.

*Then spake Jesus, I am the Light of the world : he that followeth Me shall not walk in darkness, but shall have the Light of life.*

S. JOHN viii. 12.

IF it be Thy will I should be in darkness, be Thou blessed ; and if it be Thy will I should be in light, be Thou again blessed. If Thou vouchsafe to comfort me, be Thou blessed ; and if Thou wilt have me afflicted, be Thou ever equally blessed. Keep me safe from all sin, and I shall fear neither death nor hell. So as Thou dost not cast me out for ever, not blot me out of the book of life, whatever tribulation may befall me shall not hurt me.

THOMAS À KEMPIS.

I heard the Voice of Jesus say,  
“ I am this dark world’s Light ;  
Look unto Me, thy morn shall rise,  
And all thy day be bright.”

I looked to Jesus and I found  
In Him my Star, my Sun ;  
And in that Light of life I’ll walk  
Till travelling days are done.

DR. BONAR.

*Verily, verily, I say unto you, If a man keep My saying, he shall never see death.*

S. JOHN viii. 51.

*Then said Jesus unto them plainly, Lazarus is dead.*

S. JOHN xi. 14.

CONFIDENCE and fear are almost one thing rather than two, when we speak of God. He that fears most, trusts most. He that trusts most, fears most. To none is death so little of a change as to those whose life has been one long unbroken confidence in God.

F. W. FABER.

Father, I would not dare to choose  
 A longer life, an earlier death ;  
 I know not what my soul might lose  
 By shortened or protracted breath.

I know that Thou wilt never leave  
 The soul that trembles while it clings  
 To Thee : I know Thou wilt achieve  
 Its passage on Thine outspread Wings.

DOVE ON THE CROSS.

*Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and to break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?*

ISAIAH lviii. 6, 7.

KEEPING a fast does not consist in mere passing the time, but in fulfilling it with good deeds. Let us ask ourselves, Have we become more diligent? have we corrected any defect? What advantage is it to have completed the fast, if you have done so without works of good? If another should say, "I have fasted the whole forty days;" be thou able to say, "I had an enemy, and I am reconciled; I had a habit of detraction, and I have left it off; I was used to swearing, and I have corrected it." It is of no profit to merchants to have passed over great length of sea, but only to have done so and bring home much merchandise. So the length of our fast will be no profit, if we keep it carelessly and without fruits.

S. CHRYSOSTOM.

Teach me, my God and King,  
In all things Thee to see;  
And what I do in anything,  
To do it as for Thee.

All may of Thee partake,  
Nothing can be so mean,  
Which with this tincture, For Thy Sake,  
Will not grow bright and clean.

GEORGE HERBERT.



*The angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush was not consumed.*

EXODUS iii. 2.

MOSES led his flock to the back side of the desert, but such a desert as that the mount of God was in it. In the desert was the bush that burned with fire. And Lent, we know very well, is a desert; a place of sorrow, loneliness, and fear. But what then? If God will but appear to us in it as He did in the bush! But there are two conditions. Moses was feeding his father's sheep. He was in his work, but it was work for another; about his everyday business, but it was such business as was a business of love.

J. M. NEALE.

Open now the crystal fountain,  
Whence the healing streams do flow :  
Let the fiery cloudy pillar  
Lead me all my journey through.  
Strong Deliverer,  
Be Thou still my Strength and Shield.

WILLIAM WILLIAMS.

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*Gather up the fragments that remain, that nothing be lost.*

S. JOHN vi. 12.

ALAS! we shall never know the value of time till it has slipped from us and left us in eternity. Eternity is the only preceptor that can rightly teach the science of using time. Dearest Lord! will it leave us then with Thee?

F. W. FABER.

Thou cam'st not to thy place by accident,  
It is the very place God meant for thee ;  
And shouldst thou there small scope for action see,  
Do not for this give room to discontent ;  
Nor let the time thou owest to God be spent  
In idly dreaming how thou mightest be,  
In what concerns thy spiritual life, more free  
From outward hindrance or impediment ;  
For presently this hindrance thou shalt find,  
That without which all goodness were a task  
So slight, that virtue never could grow strong ;  
And wouldst thou do one duty to His mind,  
The Imposer's, overburthened thou shalt ask,  
And own thy need of grace to help, ere long.

ARCHBISHOP TRENCH.

*Work out your own salvation with fear and trembling. For it is God Which worketh in you both to will and to do of His good pleasure.*

PHILIPPIANS ii. 12, 13.

WE ought to will our own salvation, even as God wills it, and forasmuch as that is through exceeding desire, we too should earnestly desire it. Nor does God stop there, but He endows us with all the necessary means, which we should earnestly accept and use. It may be enough to say, "I desire to be saved;" but it is not enough to say, "I desire to make use of the suitable means of grace to that end;" we must resolutely use the grace given us, or our will does not correspond with God's will. Real conformity of will requires that we accept and use the means He sets before us as He desires, and because He desires it.

S. FRANCIS DE SALES.

Renew my will from day to day ;  
Blend it with Thine, and take away  
All that now makes it hard to say,  
Thy will be done.

CHARLOTTE ELLIOTT.

*O go not from me, for trouble is hard at hand, and there is none to help me.*

PSALM xxii. 11.

WHY fearest thou to take up the Cross which leadeth thee to a kingdom? In the Cross is salvation, in the Cross is life, in the Cross is protection against our enemies, in the Cross is all heavenly sweetness, in the Cross is strength of mind and joy of spirit, in the Cross the height of virtue, the perfection of sanctity.

There is no salvation of the soul, nor hope of everlasting life, but in the Cross.

Take up therefore thy cross and follow Jesus, and thou shalt go into life everlasting. He went before, bearing His Cross, and died for thee on the Cross, that thou mayest also bear thy cross, and desire to die on the Cross with Him.

THOMAS À KEMPIS.

Take up thy cross and follow Christ,  
Nor think till death to lay it down ;  
For only he who bears the Cross  
May hope to wear the glorious Crown.

C. W. EVEREST.

*They gave Me gall to eat, and when I was thirsty they gave Me vinegar to drink.*

PSALM lxix. 22.

THEY who have knowledge according to Christ's doctrine, but live badly, offer unto Christ wine mingled with gall; they who apply to Christ precepts contrary to the truth, put vinegar on the sponge and apply it to His Mouth.

ORIGEN.

Up to the hill of Calvary  
 With Christ our Lord ascending,  
 We deem that Cross our victory  
 'Neath which His Knees are bending.  
 What soldier is of generous strain?  
 One honour let him cherish;  
 With Christ upon the battle-plain  
 A thousand times to perish!

On must the faithful warrior go  
 Whereso the Chief proceedeth;  
 And all true hearts will seek the foe  
 Where'er the Banner leadeth.  
 Our highest victory, it is loss:  
 No cup hath such completeness  
 Of gall, but that remembered Cross  
 Will turn it into sweetness!

LATIN HYMN.

*The Lord is my Shepherd, therefore can I lack nothing.*

PSALM xxiii. 1.

HE is the Lamb of God that taketh away the sin of the world; He would fix our eyes on Himself in His sufferings, that when we see Him on the Cross, we may learn to be of the same spirit. But the Lamb that was slain has become the Good Shepherd; feeding His sheep, and leading them to living fountains of waters. We are His and His only; nothing can be to us as He is; He lays special stress on this, that we are His own in a way we cannot belong to any one else, or anything to us. If we have forgotten this, He has not: He is still seeking us, because we are His own. Everything else will forget us, but He will not. No one else can care for us as He does.

ISAAC WILLIAMS.

The King of love my Shepherd is,  
Whose goodness faileth never;  
I nothing lack if I am His  
And He is mine for ever.

In death's dark vale I fear no ill  
With Thee, dear Lord, beside me,  
Thy rod and staff my comfort still,  
Thy Cross before to guide me.

And so through all the length of days  
Thy goodness faileth never;  
Good Shepherd, may I sing Thy praise  
Within Thy house for ever.

H. W. BAKER.

*He is despised and rejected of men ; a Man of sorrows, and acquainted with grief. . . . He was oppressed and He was afflicted, yet He opened not His Mouth.*

ISAIAH liii. 3-7.

Do thou, O man, when thou hearest these things, and seest thy Lord bound and led about, deem present things to be nought. For how can it be otherwise than strange, if Christ love such things for thy sake, and thou often canst not endure even words? He is spit upon, and dost thou deck thyself with garments and rings, and if thou gain not good report from all, think life unbearable? He is insulted, beareth mockings and blows, and dost thou wish everywhere to be honoured? If a man hath insulted thee unjustly, in this case surely thou oughtest not to grieve at all, but to pity him; if justly, much more oughtest thou to keep quiet. For not he that defends himself, but he that saith nothing, is applauded by sensible persons. And if none of those present be such, then delight thyself in the audience of Heaven, for there all will praise and applaud and welcome thee. S. CHRYSOSTOM.

The trials that beset you,  
The sorrows ye endure,  
The manifold temptations  
That death alone can cure.

What are they but His jewels,  
Of right celestial worth?  
What are they but the ladder  
Set up to heaven on earth?

EASTERN HYMN.

*In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.*

S. JOHN vii. 37.

WITH Christ is the fountain of life, a fountain which shall never be dried up, but to drink of which the inward thirst is to be kindled. Whilst thou art indulgent to thy vices, how canst thou find a longing such as would make thee run to the water-brooks? Great is the beauty of the earth, the brightness of the sun, the moon cheering the night. Yet is not my thirst stayed then; I admire these and praise these:—I thirst for Him Who made them.

S. AUGUSTINE.

Sing, my tongue, the Saviour's glory;  
Tell His triumph far and wide;  
Tell aloud the famous story  
Of His Body crucified;  
Now upon the Cross a victim,  
Vanquishing in death He died.  
Lo! with gall His thirst He quenches!  
See the thorns upon His Brow!  
Nails His tender Flesh are rending!  
See His Side is opened now!  
Whence to cleanse the whole creation,  
Streams of blood and water flow.

VENANTIUS FORTUNATUS.



*They shall look upon Me Whom they have pierced.*

ZECHARIAH xii. 10.

WHICH surely is continually, all our life long, to be done by us, and at all times some time to be spared to it, but most requisite at this time, when every Scripture that is read soundeth nothing but this unto us, and in the Holy Sacrament "His death is showed forth till He come," and the mystery of His piercing so many ways so effectually represented before us.

Now, as it was sin that gave Him these wounds, so it was love to us that made Him receive them ; so that He was pierced with love no less than with grief, which sight ought to pierce us with love too, no less than with sorrow. With one, or with both, for both have power to pierce ; but specially love, which except it had entered first and pierced Him, no nail or spear could ever have entered.      BISHOP ANDREWES.

O turn those blessed points, all bathed  
In Christ's dear Blood, on me ;  
Mine were the sins that wrought His death,  
Mine be the penalty.

Pierce through my feet, my hands, my heart,  
So may some drop distil  
Of Blood divine, into my soul,  
And all its evils heal.

Thee Jesu, pierced with nails and spear,  
Let every knee adore ;  
With Thee, O Father, and with Thee,  
O Spirit, evermore.

LATIN HYMN.

*Why trouble ye the woman? for she hath wrought a good work upon Me. . . . For in that she hath poured this ointment on My Body, she did it for My burial.*

S. MATTHEW xxvi. 10, 12.

OF all those that sought to Christ, this woman was the only sinner that for sin only, and for no bodily grief or malady at all, sued and sought to Him. And seeking by all means to express her "much love for much forgiveness," nothing she had was too dear. Judas spake against the waste, yet for all he wasted his Master's goods. The case is like, when they that waste many pounds complain of that penny waste which is done on Christ's Body the Church. An extraordinary conceit is entered into the world, by a new-found gloss, to make whatsoever we like not, or list not to do ourselves, extraordinary; and so some deem of this woman's course as extraordinary, and whereof no example is to be made. But "Go and do thou likewise" may be written on her box.

BISHOP ANDREWES.

When I survey the wondrous Cross  
 On which the Prince of Glory died,  
 My richest gain I count but loss,  
 And pour contempt on all my pride.  
 Forbid it, Lord, that I should boast  
 Save in the Cross of Christ my God;  
 All the vain things that charm me most,  
 I sacrifice them to His Blood.

DR. WATTS.

*Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried, Hosanna: Blessed is the King of Israel that cometh in the Name of the Lord.*

S. JOHN xii. 12, 13.

SEE how the Eternal Father honours His Son with true honours and true praises. For even as when at His first entrance into the world, being born in poverty, He sent an army of angels to celebrate His entrance, singing, "Glory to God in the highest, and on earth peace," so now, entering Jerusalem, poor and meek, upon an ass, the same Eternal Father raised up an army of men and of innocent children to celebrate His entrance with the self-same spirit as did the angels. Then the angels asked peace on earth from men to God, and here these Hebrews asked peace in heaven from God to man.

DA PONTE.

Jesus, hastening for the world to suffer,  
Enters in, Jerusalem, to thee:  
With His twelve He goeth forth to offer  
That free sacrifice He came to be.

They that follow Him with true affection  
Stand prepared to suffer for His Name:  
Be we ready then for man's rejection,  
For the mockery, the reproach, the shame.

S. ANDREW OF CRETE.

*In all their affliction He was afflicted, and the Angel of His presence saved them : in His love and in His pity He redeemed them ; and He bare them, and carried them all the days of old.*

ISAIAH lxiii. 9.

BLESSED be Thy Name, O Lord, for ever, for that it is Thy will that this temptation and tribulation should come upon me. Lord, I am now in affliction, and it is not well to my mind, but I am much troubled with the present suffering. And now, O beloved Father, what shall I say? save Thou me from this hour.

Yet therefore came I unto this hour, that Thou mayest be glorified, when I shall have been greatly humbled, and by Thee delivered.

My son, I am the Lord that giveth strength in trouble. Come thou unto Me when it is not well with thee.

THOMAS À KEMPIS.

The darts of anguish fix not, where the seat  
Of suffering hath been throughly fortified  
By acquiescence in the Will Supreme,  
For time and for eternity.  
Soul of our souls, and safeguard of the world,  
Sustain, Thou only canst, the sick of heart,  
Restore their languid spirits, and recall  
Their lost affections unto Thee and Thine.

WORDSWORTH.

*And it was the third hour, and they crucified Him.*

S. MARK XV. 25.

THE tendency of man's fancy to connect magnitude of space and time with the real intrinsic magnitude of events is but a delusion. Three hours are but a drop in the ocean of eternity, and a wooden cross but a point in the infinity of space, and yet they were sufficient to complete the great miracle of man's redemption.

W. SEWELL.

Now, my soul, thy voice upraising,  
Tell in sweet and mournful strain  
How the Crucified, enduring  
Grief and wounds, and dying pain,  
Freely of His love was offered,  
Sinless was for sinners slain.

Jesu, may those precious fountains  
Drink to thirsting souls afford ;  
Let them be our cup and healing,  
And at length our full reward :  
So a ransomed world shall ever  
Praise Thee, its Redeeming Lord.

H. W. BAKER.

*Judas went his way, and communed with the chief priests and captains, how he might betray Him unto them. . . . Judas drew near unto Jesus to kiss Him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss?*

S. LUKE xxii. 4, 47, 48.

THE Passion was the work both of the Father and the Son. Of the Father, since it is written, "Who spared not His own Son, but delivered Him up for us all;" and of the Son also, "Who loved me, and gave Himself for me." The Father delivered up the Son, and the Son delivered up Himself. This Passion was wrought out for one, but by both. As therefore the Birth, so the Passion of Christ, was not the work of the Son without the Father, nor of the Father without the Son. The Father delivered up the Son, and the Son delivered up Himself. What did Judas in it but his own sin?

S. AUGUSTINE.

O break, O break, hard heart of mine!  
 Thy weak self-love and guilty pride  
 His Pilate and His Judas were:  
 Jesus, our Love, is crucified!

A broken heart, a fount of tears,  
 Ask, and they will not be denied;  
 A broken heart love's cradle is:  
 Jesus, our Love, is crucified!

F. W. FABER.

*I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: THIS IS MY BODY, which is broken for you: this do in remembrance of Me.*

I CORINTHIANS xi. 23, 24.

CHRIST'S presence in this Divine manifestation is most wonderfully marked by repose and silence. The Blessed Sacrament is the very centre of rest, the very secret shrine of quietness. All round the altar is suffused, filled, saturated with the same wondrous unearthly stillness. Nowhere on earth, as in this charmed circle, do we feel so still a calm. It is because our Lord is there perceived secretly abiding, and felt to be diffusing around Him His own ineffable peace. This, too, should mark our life; we are conformed to Him in proportion as our own lives grow in quietness, His peace spreading within our own souls.

REV. T. T. CARTER.

Jesu ! Shepherd of the sheep,  
 Thy true flock in safety keep !  
 Living Bread, Thy life supply,  
 Strengthen us or else we die ;  
 Fill us with celestial grace :  
 Thou Who feed'st us below,  
 Source of all we have or know !  
 Grant that with Thy Saints above,  
 Sitting at the Feast of Love,  
 We may see Thee face to face.

LATIN HYMN.

*Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the Lord hath afflicted Me.*

LAMENTATIONS i. 12.

AMONG all the deadly sorrows of His most bitter Passion, this, even this, seemeth to be the greatest of all, and that which did most affect Him, even the grief of the slender reckoning most men have it in, as if He had done or suffered nothing at all for them. For lo! of all the sharp pains He endureth He complaineth not, but of this He complaineth; of no regard; that which grieveth Him most, that which most He moaneth is this. As if He said, "All that I suffer, I suffer willingly, if this I may find at your hands, regard." And indeed the pain of the body is but the body of pain; the very soul of sorrow and pain is the soul's sorrow and pain. By Thine unknown sorrows and sufferings, have mercy upon us, and save us.

BISHOP ANDREWES.

None ever knew such pain before,  
 Such infinite affliction,  
 None ever felt a grief like His  
 In that dread Crucifixion.  
 For us He bear those bitter throes,  
 For us those agonizing woes,  
 In oft-renewed affliction.

LATIN HYMN.



*When Joseph had taken the Body, . . . he laid It in his own new tomb.*

S. MATTHEW xxvii. 59, 60.

BLESSED is this grave, because we therein approach to the dead in Christ, and because it is the home where we ourselves shall have to dwell. No one can have lived for any time in the world but his best treasures and his best affections must be with the dead; and no reflecting person who does not find that those parts of his life in which he sinks most deeply into himself and the knowledge of his condition, is made up of those hours of stillness when he seems to sit at the grave of those who were once, like himself, full of the same thoughts, feelings, and affections. Stillness is like a holy sanctuary, wherein he seems to draw near to them; it is that in which they are ever found; and to draw near them is to draw away from the world, for wherever it is that the faithful departed are, we know that to be with them is to be with Christ.

ISAAC WILLIAMS.

The graves grow thicker, and life's ways more bare,  
 As years on years go by :  
 Nay ! thou hast more green gardens in thy care,  
 And more stars in thy sky.  
 Behind, hopes turned to griefs, and joys to memories,  
 Are fading out of sight :  
 Before, pains changed to peace, and dreams to certainties,  
 Are glowing in God's light.

LYRA MYSTICA.

Alleluia ! Alleluia ! Alleluia !

*Very early in the morning, . . . when it was yet dark,  
. . . the Angel of the Lord descended from heaven, and  
came and rolled back the stone.*

S. MATTHEW xxviii. 2. S. LUKE xxiv. 1.  
S. JOHN xx. 1.

AN angel in a sepulchre is a very strange sight: what doth an angel there? Indeed no angel ever came there till this morning. Not till Christ had been there; but now He hath left there *odorem vitæ*, and changed the grave into a place of rest, why not the bodies in the grave to be in heaven one day, as well as the angels of heaven to be in the grave this day?

BISHOP ANDREWES.

I was at the matin hour, early before the dawn,  
The prison doors flew open, the bolts of death were  
drawn.

I was at the matin hour, when prayers of saints are  
strong,  
Where, two short days ago, He bore the spitting, wounds,  
and wrong.

From realms unseen, an unseen way the Almighty  
Saviour came,  
And following in His silent steps an angel armed in  
flame.

The stone is rolled away, the keepers fainting fall;  
Satan's and Pilate's watchmen, the Day has scared them all.

The angel came full early, but Christ had gone before,  
The Breath of Life, the living Soul, had breathed itself  
once more

Into the sacred Body that slumbered in the tomb,  
As still and lowly, as erewhile in the undefiled womb.

JOHN KEBLE.

*Abide with us: for it is toward evening, and the day is far spent.*

S. LUKE xxiv. 29.

CHRIST our Lord made as though He would leave His disciples, and go farther, though in truth His desire was to stay with them. But He willed to kindle in them the burning desire for His presence, which is so precious in His sight, and to which He is so ready to give all things, even whatsoever we ask.

DA PONTE.

Abide with me ; fast falls the eventide ;  
 The darkness deepens ; Lord, with me abide !  
 When other helpers fail, and comforts flee,  
 Help of the helpless, O abide with me !

Swift to its close ebbs out life's little day ;  
 Earth's joys grow dim, its glories pass away ;  
 Change and decay in all around I see ;  
 O Thou Who changest not, abide with me !

I fear no foe with Thee at hand to bless ;  
 Ills have no weight, and tears no bitterness :  
 Where is Death's sting? where, Grave, thy victory?  
 I triumph still, if Thou abide with me !

H. F. LYTE.

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*Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.*

SONG OF SOLOMON ii. 10-12.

WHAT is spring after winter but nature speaking of the Resurrection of her Lord? It is the season when day is lengthening and mastering the night; light is overcoming darkness, and life springing out of apparent death; as in the returning presence of Him Who is very life and very light, and maketh all things new. Thus as morning and spring return again and again, so, after the manner of Christ's Resurrection, and in the Image and Likeness of God, must men arise, and be renewed day by day, while day by day the outer man perishes.

ISAAC WILLIAMS.

That Easter-tide with joy was bright,  
The sun shone out with fairer light,  
When, to their longing eyes restored,  
The Apostles saw their risen Lord.

O Lord of all, with us abide  
In this our joyful Easter-tide;  
From every weapon death can wield  
Thine own redeemed for ever shield.

LATIN HYMN.

*Mary turned herself back, and saw Jesus standing, and knew not that it was Jesus. . . . Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni !*

S. JOHN XX. 14-16.

THERE are no marks of the crown of thorns upon His Brow, yet He looks more than ever a King! The placid sunrise is beautiful, but there is not half so much quiet beauty about it as reigns over that ineffably sweet Face. O look into His Eyes; what a depth of love, what a tenderness, yet what an overwhelming power of love! In His Easter joy, He thought of us and of our salvation, of each one of us by name and look; He will know that joy again when we come before Him, to rest for ever in His presence.

F. W. FABER.

Alleluia, Alleluia, Alleluia !  
The strife is o'er, the battle done ;  
Now is the Victor's triumph won ;  
O let the song of praise be sung, Alleluia !

REV. F. POTT.

*That which thou sowest is not quickened, except it die : and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased Him.*

I CORINTHIANS xv. 36-38.

WHO would imagine that from a single grain of seed a huge tree would rise up, unless he had it as a certain fact by experience? In the extreme minuteness of a grain where is the hardness of the wood buried, the roughness of the bark, the greenness of the root, the savour of the fruit, the sweetness of the scents, the variety of the colours, the softness of the leaves? Yet because we know this by experience, we do not doubt that all these spring from a single grain of seed. Where, then, is the difficulty that dust shall return into limbs, when we have every day before our eyes the power of the Creator, Who in a marvellous manner from a grain creates wood and fruit? "Which doeth great things and unsearchable."

S. GREGORY.

Christ is risen, Christ the first-fruits  
Of the holy harvest-field,  
Which will all its full abundance  
At His second coming yield.

Then the golden ears of harvest  
Will their heads before Him wave,  
Ripened by His glorious sunshine  
From the furrows of the grave.

BISHOP CHR. WORDSWORTH.

*If ye then be risen with Christ, seek those things which are above. . . . Set your affection on things above, not on things on the earth.*

COLOSSIANS iii. 1, 2.

THE holy Sacrament of Baptism made you partakers of Christ's Death and Resurrection. It has joined you with Him in so wonderful and sacred a way, that He Himself and His holy Apostle have compared it with the mysterious union of the Holy Trinity. If then ye be thus marvellously in sacrament risen with Christ, seek those things that are above, think those things that are above. Our life is hidden. Though dead, truly and sacramentally dead with Christ in baptism, yet we are also alive. But it is now His Life. It is a new principle. It is conferred with a new birth. It is a life of new hope, it is full of immortality. Christ is our Life.

BISHOP MOBERLY.

Eternal Shepherd, Thou art wont  
To cleanse Thy sheep within the font,  
That mystic bath, that grave of sin,  
Where ransomed souls new life begin.

LATIN HYMN.

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*Therefore we are buried with Him by baptism into death.*

ROMANS vi. 4.

It is Christ's grave that renders blessed the house of mourning ; and so much is this thought for our soul's health, that in order to withdraw us from the stir and business of this world, God has appointed the continual returns of night, wherein we may be as in the grave ; in darkness, stillness, and solitude. For night is nothing else but the due and necessary preparation for the morning, and that morning is the great Morning of the Resurrection and the Coming of Christ. Let us throughout the night of this world be buried with Christ, and watching for His return.

ISAAC WILLIAMS.

Ah, they are more our own,  
Since now they are God's only,  
And each one that has gone  
Has left our heart less lonely.  
He mourns not seasons fled,  
Who now in him possesses  
Treasures of many dead  
In their dear Lord's caresses.

F. W. FABER.



*(Low Sunday.)*


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*Christ being raised from the dead dieth no more ; death hath no more dominion over Him. For in that He died, He died unto sin once ; but in that He liveth, He liveth unto God.*

ROMANS vi. 9, 10.

As He is risen, so now He dieth not. The widow of Nain's son, the ruler's daughter, Lazarus, all these rose again, yet they died afterward ; but Christ rising from the dead, dieth no more. If we rose as they did, that we return to this same mortal life of ours again, this very mortality of ours will be to us as the prisoner's chain he escapes away withal : by it we shall be pulled back again. We must therefore so rise as Christ, that our resurrection be not a returning back to the same life, but a passing over to a new. The very feast itself puts us in mind of as much, it is the Passover ; not a coming back to the same land of Egypt, but a passing over to a better, the Land of Promise, whither Christ our Passover is passed before us, and shall in His good time give us passage after Him.

BISHOP ANDREWES.

Jesus lives ! to Him the throne  
 Over all the world is given ;  
 May we go where He is gone,  
 Rest and reign with Him in heaven.

Alleluia !

FRANCES E. COX.

*Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*

I S. JOHN v. 4.

ONE by one He makes us members of Himself: He took us out of our state by nature, and made us integral parts of His Mystical Body. One by one He more than repaired to us Adam's loss, one by one we were clothed with Christ as with a robe. He gives Himself to us one by one, to take unseen into our hands, before we lay Him up in our breasts. Our senses report nothing to us, any more than they do the Presence of God, in Whom we live and move and have our being. We walk about in Almighty God, in the ocean of Almighty Love, yet we discern Him not. It needs but an act of faith that we are in the ocean of God's Being, and we seem to be immersed in it.

DR. PUSEY.

Alleluia ! sing to Jesus !  
His the sceptre, His the throne,  
Alleluia ! His the triumph,  
His the victory alone.  
Thou within the veil hast entered,  
Robed in flesh, our great High Priest ;  
Thou on earth both Priest and Victim,  
In the Eucharistic Feast.

W. CHATTERTON DIX.

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*The maid is not dead, but sleepeth.*

S. MATTHEW ix. 24.

OUR Lord, in His unbounded love, has taken great pains to teach us that death is to be considered but a sleep ; that it is to be in our minds associated with sleep, and to be lightened and cheered by that association. By so often emphatically calling death a sleep, He has doubtless intended to alleviate and to strengthen our minds by faith in Him, showing us thereby His desire that we should look on death as but a sleep, in ourselves and others.

ISAAC WILLIAMS.

No longer must the mourners weep,  
Nor call departed Christians dead ;  
For death is hallowed into sleep,  
And every grave becomes a bed.

It is not exile, rest on high ;  
It is not sadness, peace from strife ;  
To fall asleep is not to die ;  
To dwell with Christ is better life.

LATIN HYMN.

Second Wednesday after Easter. 163

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*Jesus came and stood in the midst, and saith unto them,  
Peace be unto you.*

S. JOHN XX. 19.

My son, I have spoken, My peace I give unto  
you. Peace is what all desire, but all do not  
care for the things that pertain unto true peace.

My peace is with the humble and gentle of  
heart ; in much patience shall thy peace be.

If thou wilt hear Me and follow My Voice,  
thou shalt enjoy much peace.

Seek true peace ; not in earth, but in heaven,  
not in men, nor in any other creature, but in  
God alone.

THOMAS À KEMPIS.

And when that first spring-flower of love is gathered, be  
thou seen

Full soon with mourning Peter and bereavèd Magdalene,  
And meet with looks of soothing cheer the women on  
their way

To find the Lord, nor from beside His musing comrades  
stray.

To Emmaus see thou lose not the narrow path ; for there  
With open Face He tarries, to give thee angels' fare.

Where all His Saints assemble, make haste e'er twilight  
cease,

His Easter blessing to receive, and so lie down in peace.

JOHN KEBLE.

*It is the Spirit that beareth witness, because the Spirit is truth. . . . If we receive the witness of men, the witness of God is greater. . . . He that believeth on the Son of God hath the witness in himself.*

I S. JOHN v. 6, 9, 10.

WE live in the midst of revelations. We are continually receiving what we ordinarily call inspirations. There is hardly ever a complete silence in our souls. God is whispering to us wellnigh incessantly. Whenever the sounds of the world die out in the soul, or sink low, then we hear these whisperings of God. He is always whispering to us, only we do not always hear, because of the noise, hurry, and distraction which life causes as it rushes on.

F. W. FABER.

It was not then a poet's dream  
    . . . . .  
Which bids us see in heaven and earth,  
    In all fair things around,  
Strong yearnings for a blest new birth  
    With sinless glories crowned.

JOHN KEBLE.

*Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.*

S. MATTHEW vi. 20.

THE wealth of heaven never perishes, never departs, never ceases, never brings with it care or envy or blame, destroys not the body, corrupts not the soul, is without ill-will, heaps not up malice; all which things attend on earthly wealth. That honour lifts not men into folly, doth not make them puffed up, never ceases nor is dimmed. Again, the rest and delight of heaven endureth continually; ever being immovable and immortal, one cannot find its end or limit. Nothing which comes to an end is much to be desired; whatever ceases, and to-day is and to-morrow is not, though it be very great, yet seems little and contemptible. Then let us not cling to fleeting things which slip away and depart, but to those which are enduring and immovable.

S. CHRYSOSTOM.

Strive, man, to win that glory ;  
Toil, man, to gain that light.  
Send hope before to grasp it,  
Till hope be lost in sight :  
Till Jesus gives the portion  
Thœ blessed souls to fill,  
The insatiate, yet satiate,  
The full, yet craving still.

S. BERNARD.

*There was Mary Magdalene, and the other Mary, sitting over against the sepulchre.*

S. MATTHEW xxvii. 61.

THE grave of Christ is the best place for our abode, for this reason, that we there draw more near unto our friends that are gone, and to the place where we ourselves are hastening. However we may forget it for a time, yea, even in the very act of forgetting it, the thought will be brought to our minds that it is the home of us all. It is more our home, because it is more durable, more abiding and stable, than that of our sojourn in this world. It is more our home to be with them that are there than with those that are here, on account of the greater permanence of our abode with them. However man may forget it in the flow of health and spirits, God hath so constituted him that every sense is an avenue to the heart, ready to touch a chord and fill his mind with contemplation of the stillness and quiet of death.

ISAAC WILLIAMS.

They whom we loved on earth  
Attract us now to heaven,  
Who shared our grief and mirth,  
Back to us now are given.  
They move with noiseless foot  
Gravely and sweetly round us,  
And their soft touch hath cut  
Full many a chain that bound us.

F. W. FABER.

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*Jesus said, I am the Good Shepherd: the Good Shepherd giveth His life for the sheep.*

S. JOHN X. II.

WHATSOEVER may befall us, let us say, It is the Voice of the Good Shepherd. It is His rod and staff which smite and comfort me. This will convert all things into revelations of His nearness and of His compassion. If it be disappointment, perhaps we were too bold and confident, and there were in our course pitfalls and death. If it be long anxieties, perhaps we were settling down in this life with too full a rest. If our long anxieties have shaped themselves at length into the realities of sorrow, it was that we needed this for our very life, that nothing else would work in us His will and our salvation. Let us thus learn to taste and to see that He is with us. All things are His doing, and that is enough.

DR. MANNING.

Jesus my Shepherd is,  
'Twas He that loved my soul,  
'Twas He that washed me in His Blood,  
'Twas He that made me whole ;  
'Twas He that sought the lost,  
That found the wandering sheep,  
'Twas He that brought me to the fold,  
'Tis He that still doth keep.

DR. BONAR.



*For this is thankworthy, if a man for conscience' sake toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.*

I S. PETER ii. 19, 20.

IT is good that we be sometimes contradicted, and that there be an evil or a lessening conceit had of us; and this although we do and intend well.

These things help often to the attaining of humility, and defend us from vainglory; for then we chiefly seek God for our inward witness, when outwardly we be contemned by men, and when there is no credit given unto us.

THOMAS À KEMPIS.

When mortals praise thee, hide thine eyes,  
Nor in thy Master's wrong  
Take to thyself His crown and prize;  
Yet more in heart than tongue.

And ah! to him what tenfold woe  
Who hides so well his sin,  
Through earth he seems a saint to go,  
Yet dies impure within.

Pray we our Lord one pang to send  
Of deep remorseful fear,  
For every smile of partial friend  
Praise be our penance here!

JOHN KEBLE.

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*Who, when He was reviled, reviled not again ; when He suffered, He threatened not.*

I S. PETER ii. 23.

WE may say that, partly from our own badness and partly from theirs, all mankind, kindred and strangers, are a trial to our patience in some way or other. When we are engaged with others in any kind of work, or are constantly in society of others, our patience is often exercised. We encounter stupid, ill-tempered, or importunate people, and we do not remember to look at each such meeting as a gift from God, Who is going to watch how we behave, and visit us accordingly.

F. W. FABER.

I leave thee never ; thou art not alone,  
And with thine own and thee Mine angels dwell:  
Possess thy soul in patience ; freely give  
Me love for love, and all shall yet be well.

The time is short, they that now weep, ere long  
Shall be as though they wept not : they that mourn  
Be comforted, for I will comfort them ;  
And sweet shall be their glad thanksgiving song.

*The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the Good Shepherd, and know My sheep, and am known of Mine.*

S. JOHN x. 13, 14.

SOME part of the great pastoral office to which He was designated by ancient prophecy and His own Divine words, our Blessed Lord discharged while He remained on earth in the flesh. But when He had done this, and having risen from the grave, was about to ascend where He was before, He left behind Him the institution of a pastoral succession to the end of the world. Thus ascended, He feeds those who, having never seen Him in the flesh, "hear His Voice" through the voice of His priests; are called "by name" by the commissioned calling of His priests; "follow and know Him" because they see and acknowledge Him in His appointed priests; not relinquishing them to hirelings, whose own the sheep are not, but bidding and empowering S. Peter and the rest of the Apostles to speed and guide them for Him, with Him, and in Him.

BISHOP MOBERLY.

Bishop of the souls of men,  
 When the foeman's step is nigh,  
 When the wolf lays wait by night  
 For the lambs continually,  
 Watch, O Lord, about us keep,  
 Guard us, Shepherd of the sheep.

REV. GERARD MOULTRIE.

*For as often as ye eat this Bread, and drink this Cup, ye do show the Lord's Death till He come.*

I CORINTHIANS xi. 26.

IF we become one with our Lord in this Mystery, we too in very real though mysterious fellowship share with Him His Death and His Resurrection. Every time we communicate we pass in Him through the same transformation, in which the old forms of the new creature-life cease, and the renewed forms of the higher nature of man, one with God, take their place. By virtue of such communion, we pass out of our earthly state into a heavenly, although the effects of the marvellous change are accomplished practically only through a long interval. Whatsoever is our own, according to the laws of nature, time, and space, dies more and more; whatever is His, lives in us in its stead.

REV. T. T. CARTER.

Bread of Heaven, on Thee we feed,  
For Thy Flesh is meat indeed ;  
Ever may our souls be fed  
With this true and living Bread ;  
Day by day with strength supplied  
Through the life of Him Who died.  
Vine of Heaven, Thy Blood supplies  
This blest Cup of Sacrifice ;  
Lord, Thy Wounds our healing give,  
To Thy Cross we look and live :  
Jesus, may we ever be  
Grafted, rooted, built in Thee.

JOSIAH CONDER.

*For ye were as sheep going astray ; but are now returned unto the Shepherd and Bishop of your souls.*

I S. PETER ii. 25.

MANY are apt to imagine that repentance is nothing but a concern and sorrow for having done amiss, and trusting that God, for Christ's sake, will pardon them ; and too many place repentance in protesting to be sorry for their sins, and promising not to repeat them ; and are satisfied with this, without any serious endeavours of amendment. Most Christians, too, imagine that repentance is in their own power ; that they can set about it and perform it when they please, and do not know that it is the gift of God, and that it must, as all other graces, be asked of God with earnestness, humility, and with a sincere desire of forsaking every evil way.

BISHOP WILSON.

And dare I say, " Welcome to me  
The pang that proves Thee near ?"  
O words too oft on bended knee  
Breathed to the unerring Ear,  
While the cold spirit silently  
Pines at the scourge severe !

JOHN KEBLE.

*Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in Paradise.*

S. LUKE xxiii. 43.

BLESSED, but very awful, is the thought of the intermediate state between death and resurrection. It is in some especial manner to be with Christ: there is something in the thought very full of awe and trembling joy: it is also to be with Abraham and all the dead who are with Christ, as they are selected and gathered out of this evil world. The more we think of it, and of those who have preceded us there, the more do we seem to approach them, for the dwelling-place and movement of our minds depend not on bodily change of place, but on the thoughts; we are there, where our thoughts are. How uplifting, how calming, how hallowing the thought, that before the rising of another sun we may be in that country of the faithful departed, if found worthy to be there!

ISAAC WILLIAMS.

There is no death! What seems so is transition:  
This life of mortal breath  
Is but a suburb of the life Elysian,  
Whose portal we call death.

We see but dimly through the mists and vapours;  
Amid these earthly damps  
What seem to us but sad, funereal tapers,  
Are heaven's distant lamps.

LONGFELLOW.

*Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.*

I S. PETER ii. 11.

LOOK upon pleasures not upon that side which is next the sun, or where they look beauteously, that is, as they come towards you to be enjoyed ; for then they paint and smile : but when thou hast rifled them, then behold them in their nakedness and weariness. Often consider and contemplate the joys of heaven, that when they have filled thy desires, which are the sails of the soul, thou mayest steer only thither, and never look back to Sodom.

BISHOP JEREMY TAYLOR.

Give me not what I ask, but what is good ;  
 Merciful Saviour, unto Thee I look ;  
 O teach me these repining thoughts to brook.  
 I know I were not happier, though endued  
 With all on which my unbridled longings brood.  
 For joy to me hath ever been a gale,  
 Which, like some demons filling the glad sail,  
 Wantoned awhile on summer seas, and wooed  
 To tempt o'er hidden shoals. Make me Thine own,  
 And take me : of myself I am afraid,  
 O take me from myself ! O take away  
 Whate'er of self is in me, and I pray  
 Give me on what my spirit may be stayed,  
 And that I know full well is but Thyself alone.

ISAAC WILLIAMS.

*Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.*

S. JOHN xvi. 20.

LEARN we to ask of God the things which it is meet for us to ask of Him. The things which belong to this life, whichever way they may fall out, can do us no injury; for if we be rich, it is here only we shall enjoy our luxury; and if we fall into poverty, we shall suffer nothing terrible. For neither the splendours nor the pains of the present life have much power; they are contemptible, and slip away very swiftly. For what is the advantage of this world's luxury? To-day it is, and to-morrow it is not; to-day a bright flower, to-morrow scattered dust; to-day a burning fire, to-morrow smouldering ashes. But spiritual things are not so, they ever remain shining and blooming, and become brighter every day.

S. CHRYSOSTOM.

The less our sorrows here and sufferings cease,  
The more our crowns of glory there increase.

HERRICK.



*Honour all men. Love the brotherhood. Fear God.  
Honour the king.*

I S. PETER ii. 17.

THERE is a very great peace and immunity from sin in resigning our wills up to the command of others: for, provided that our duty to God be secured, their commands are warrants to us in all things else; and it is certain that the action that is but indifferent and without reward, if done only upon our own choice, is an act of duty and of religion, and rewardable by the grace and favour of God, if done in obedience to the commands of our superiors. For since naturally we desire what is forbidden (and sometimes there is no other evil in the thing but that it is forbidden us), God in grace accepts obedience, and it is acceptable, although there be no other good in the thing commanded but that it is commanded.

BISHOP JEREMY TAYLOR.

“FOR THY SAKE.”

A servant with this clause  
Makes drudgery divine:  
Who sweeps a room, as for Thy laws,  
Makes that, and the action, fine.

This is the famous stone  
That turneth all to gold;  
For that which God doth touch and own  
Cannot for less be told.

GEORGE HERBERT.

*A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.*

S. JOHN xvi. 21.

HAVING shown that after grief comes joy, and that grief gendereth joy, and that grief is short, but the pleasure endless, He useth a comparison which the prophets also use continually. Travail pangs shall lay hold on you, but the pang of childbirth is the cause of joy, both confirming His words concerning the Resurrection, and showing that the departing hence is like passing from the womb into the light of day. He said not only that the pain should pass away, but not even be remembered, so great is the joy which succeedeth. Sorrow is for a season, but joy lasting; death a translation into life.

S. CHRYSOSTOM.

There nothing can be feeble,  
There none can ever mourn,  
There nothing is divided,  
There nothing can be torn:  
'Tis fury, ill, and scandal,  
'Tis peaceless peace below;  
Peace, endless, strifeless, ageless,  
The halls of Sion know.  
O happy, holy portion,  
Refection for the blest:  
True vision of all beauty,  
Sweet cure of all distress!

S. BERNARD.

*The same Stone Which the builders refused is become the Head Stone in the Corner.*

PSALM cxviii. 22.

MANY ways was Christ, our Blessed Saviour, a Corner-stone. One chief Corner-point of His was, when He joined the Lamb of the Passover and the Bread of the Eucharist, ending the one and beginning the other, recapitulating both Lamb and Bread into Himself, making that Sacrament, by the very institution of it, to be as it were the very Corner-stone of both the Testaments; and the holy Eucharist first unites us to Christ the Head, whereby we grow in one frame of building, into one Body mystical, with Him. And again, it unites us also as living stones, one to another and all together in one, by mutual love and charity. "He that eateth this Bread and drinketh this Cup, abideth in Me, and I in Him." Then is our Corner with Him, and "all we that partake of one bread grow into one body mystical;" there is our corner, either with other.

BISHOP ANDREWES

Christ is our Corner-stone,  
 On Him alone we build;  
 With His true Saints alone  
 The courts of Heaven are filled;  
 On His great love  
 Our hopes we place  
 Of present grace  
 And joys above.

LATIN HYMN.

*Having your conversation honest among the Gentiles : that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.*

I S. PETER ii. 12.

WE are Christians, and as such have to pray most especially for bad Christians. How can we think that we love God if we are not anxious that others should love Him? How can we believe sin to be the horrible thing which it is, if we are not anxious that others should cease to sin, that the dreadful reign of sin be checked; if we go on indulging self, giving to the world and to appearances, what may be consecrated to God's service and the salvation of souls; if we employ what God has given us in things which perish in the using, in vain show, and do not zealously promote works of piety, whereby souls may be saved?

DR. PUSEY.

If they who fought themselves the fight,  
 If they who ran themselves the race,  
 Are circled with the crown of light,  
 And see their Maker face to face :

What guerdon his, who others too  
 Arms, aids, encourages in strife?  
 Who keeps their country in their view,  
 And points in midst of death to life?

J. M. NEALE.

*Be pitiful, be courteous.*

I S. PETER iii. 8.

EACH solitary kind action that is done, the whole world over, is working briskly in its own sphere to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence, or learning; and these three never converted any one, unless they were kind also. The continual sense which a kind heart has of its own need of kindness, keeps it humble. Perhaps an act of kindness never dies, but extends the invisible undulations of its influence over the breadth of centuries.

F. W. FABER.

We scatter seeds with careless hand,  
And dream we ne'er shall see them more ;  
But for a thousand years  
Their fruit appears  
In weeds that mar the land  
Or healthful store.

The deeds we do, the words we say,  
Into still air they seem to fleet,  
We count them ever past ;  
But they shall last,  
In the dread judgment they  
And we shall meet.

JOHN KEBLE.

*Because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth ; It is expedient for you that I go away.*

S. JOHN xvi. 6, 7.

WHEN consolation is taken from thee, do not immediately despair ; but with humility and patience wait for the heavenly visitation, for God is able to give thee back again more ample consolation.

So also do thou learn to part even with a near and dear friend for the love of God.

THOMAS À KEMPIS.

'Tis my happiness below  
Not to live without the Cross,  
But the Saviour's power to know,  
Sanctifying every loss.  
Trials must and will befall,  
But with humble faith to see  
Love inscribed upon them all,  
This is happiness to me.

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

COWPER.

*Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning.*

S. JAMES i. 17.

LET us look at home, and consider the innumerable blessings, visible and invisible, as likewise the inward and outward trials which God in His justice and mercy has bestowed upon us, and let us heartily accept His holy will, and say from the bottom of our heart, "Thy will be done in earth as in heaven." Yea, Lord, Thy will be done here on earth, where no joy is unmixed, no rose without its thorn, no day without night, no spring without winter; on earth, where comforts are few and toils abound! But here, as in heaven, Thy will be done by us; not merely by active obedience, but also by patient endurance; so that Thy will may ever work in us, for us, and by us, as seemeth best to Thee.

S. FRANCIS DE SALES.

Largely Thou givest, gracious Lord,  
 Largely Thy gifts should be restored;  
 Freely Thou givest, and Thy word  
 Is, "Freely give."  
 He only who forgets to hoard  
 Has learned to live.

JOHN KEBLE.

*Let every man be swift to hear, slow to speak, slow to wrath.*

S. JAMES i. 19.

KIND words are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angel's song which had lost its way, and come on earth. It seems as if they could almost do what in reality God alone can do, soften the hard and angry hearts of men. No one was ever corrected by a sarcasm; crushed perhaps if the sarcasm was clever enough, but drawn nearer to God, never.

Talk not of wasted affection, affection never was wasted;  
If it enrich not the heart of another, its waters returning  
Back to their springs, like the rain, shall fill them full of  
refreshment;

That which the fountain sends forth, returns again to the  
fountain.

Patience! accomplish thy labour; accomplish thy work  
of affection!

Sorrow and silence are strong, and patient endurance is  
godlike,

Purified, strengthened, perfected, and rendered more  
worthy of heaven!

LONGFELLOW.



*If Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness.*

ROMANS viii. 10.

HE who loveth good, becometh also himself good, the goodness of Him Who cometh to be in him trans-making him into Himself.

S. GREGORY NYSSEN.

Jesu, the very thought of Thee  
With sweetness fills my breast ;  
But sweeter far Thy Face to see  
And in Thy presence rest !

Nor voice can sing, nor heart can frame,  
Nor can the memory find,  
A sweeter sound than Thy blest Name,  
O Saviour of mankind !

O Hope of every contrite heart !  
O Joy of all the meek !  
To those who fall how kind Thou art !  
How good to those who seek !

S. BERNARD.

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*Come unto Me, all ye that labour and are heavy laden,  
and I will give you rest.*

S. MATTHEW xi. 28.

THOU oughtest often to have recourse to the Fountain of Grace and of Divine Mercy, to the Fountain of all goodness, and all purity, that thou mayest be healed of thy sins and passions, and be made more strong and vigilant against all the temptations and deceits of the devil.

THOMAS À KEMPIS.

All ye who seek a comfort sure  
In trouble and distress,  
Whatever sorrow vex the mind,  
Or guilt the soul oppress,

Jesus, Who gave Himself for you  
Upon the Cross to die,  
Opens to you His sacred Heart,  
Oh, to that Heart draw nigh !

Ye hear how kindly He invites ;  
Ye hear His words so blest,  
All ye that labour, come to Me,  
And I will give you rest.

LATIN HYMN.

*This people honoureth Me with their lips, but their heart is far from Me.*

S. MATTHEW xv. 8.

PERHAPS nothing proves so certainly how we are related to the unseen world as our prayers. If they be tedious and irksome, cold and tasteless, it is a sure proof that our delight is not in God, and that we love Him chiefly, if not only, in the reason ; that we are living, if not lives of sense, at least of intellect and imagination, rather than of the will. So long as we are in this state, however much this world may lose its hold upon us, the next has not as yet won our hearts.

DR. MANNING.

Lord, what a change within us one short hour  
Spent in Thy presence will prevail to make,  
What heavy burdens from our bosoms take,  
What parchèd grounds refresh, as with a shower !  
We kneel, and all around us seems to lower ;  
We rise, and all, the distant and the near,  
Stands forth in sunny outline, brave and clear.  
We kneel, how weak ! we rise, how full of power !  
Why therefore should we do ourselves this wrong,  
Or others, that we are not always strong,  
That we are ever overborne with care,  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy and strength and courage are with Thee ?

ARCHBISHOP TRENCH.

*Rest in the Lord, and wait patiently for Him. . . .  
Delight thyself also in the Lord, and He shall give thee the  
desires of thine heart.*

PSALM xxxvii. 7, 4 (Bible Version).

GRANT to me above all things that can be desired, to rest in Thee, and in Thee to have my heart at peace. Thou art the true Peace of the heart; out of Thee all things are hard and restless. In this very Peace, that is, in Thee, the One Chiefest Eternal Good, I will sleep and rest.

THOMAS A KEMPIS.

As Christ upon the Cross  
In death reclined,  
Into His Father's Hands  
His parting soul resigned;  
So now herself my soul  
Would wholly give  
Into His sacred charge  
In Whom all spirits live :  
So now beneath His Eye  
Would calmly rest,  
Without a wish or thought  
Abiding in the breast,  
Save that His will be done.

LATIN HYMN.

*(Rogation Sunday.)*

*Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you.*

S. JOHN xvi. 23.

ANSWERS to prayer are often long in coming ; and the thing we ask, when it does come, comes often in another shape, and as often something else comes instead of it. We must be careful not to fret ourselves overmuch about the answers to our prayers. We should pray in faith, and with a deep sense of our own unworthiness, and leave the rest to God.

F. W. FABER.

God the Father, God the Son,  
 God the Spirit, Three in One,  
 Hear us from Thy heavenly throne,  
     Spare us, Holy Trinity !

By the love that bids Thee spare,  
 By the heaven Thou dost prepare,  
 By Thy promises to prayer,  
     Help us, Holy Trinity !

REV. T. B. POLLOCK.

*At that day ye shall ask in My Name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you, because ye have loved Me.*

S. JOHN xvi. 26, 27.

As many of you as are looking for a day of mercy to the Church of God, pray and believe upon this ground, that the time of it is neither in the frail hands of those that favour and seek it, nor in the hands of those that oppose it, how strong and subtle they be, but in His Almighty Hand Who doth in heaven and earth what pleaseth Him. And they who let go their hopes of it, because of great apparent difficulties that interpose between their eyes and it, are as weak as if they should imagine, when mists appear in the morning horizon, that these could hinder the rising of the sun. And you that can be no other way useful, yet you shall be no small helpers if you be much in prayer; let both your hopes and your fears serve to sharpen your prayers.

ARCHBISHOP LEIGHTON.

The hosts of God encamp around

The dwellings of the just;

Deliverance He affords to all

Who on His succour trust.

O make but trial of His love,

Experience will decide

How blessed are they, and only they,

Who in His truth confide.

Fear Him, ye saints, and you will then

Have nothing else to fear;

Make you His service your delight,

Your wants shall be His care.

METRICAL VERSION OF THE PSALMS.

*I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. . . . For this is good and acceptable in the sight of God our Saviour.*

I TIMOTHY ii. 1, 3.

WE who are bound to love our neighbours as ourselves, must also pray for them as for ourselves, with this only difference, that we may enlarge in our temporal desires for kings, and pray for secular prosperity to them with more importunity than for ourselves, because they need more to enable their duty and government, and for the interests of religion and justice. This part of prayer is by the Apostle called Intercession, in which with special care we are to remember our relatives, our family, our charge, our benefactors, our creditors; not forgetting to beg pardon and charity for our enemies, and protection against them.

BISHOP JEREMY TAYLOR.

For all we love, the poor, the sad,  
The sinful, unto Thee we call;  
O let Thy mercy make us glad:  
Thou art our Jesus and our all.

F. W. FABER.

*Let not your heart be troubled: . . . I go to prepare a place for you.*

S. JOHN xiv. 1, 2.

LET us then conquer the world, let us run to immortality, let us follow our King, let us too set up a trophy, let us despise the world's pleasures. We need no toil to do so; let us transfer our souls to heaven, and all the world is conquered. If thou desirest it not, it is conquered; if thou deride it, it is worsted. Strangers we are and sojourners, let us not then grieve at any of its painful things. Let nothing disturb thee in this foreign land, for thou hast a city whose Artificer and Creator is God, and the sojourning is but for a little time.

S. CHRYSOSTOM.

A fragment of a rainbow bright  
Through the moist air I see,  
All dark and damp on yonder height,  
All clear and gay to me.

An hour ago the storm was here,  
The gleam was far behind,  
So will our joys and griefs appear  
When earth has ceased to blind.

Grief will be joy, if on its edge  
Fall soft that holiest ray:  
Joy will be grief, if no faint pledge  
Be there of heavenly day.

JOHN KEBLE.



*And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.*

ACTS i. 9.

TRULY, if we could ever live in this day, all were joy. It is the crown of all joys, the joy of all creation, the wonder of the blessed angels, the union of all being, the finishing of the earthly course of the Son of God, His entrance into glory. He ascended, not into the highest heavens only, but far above all heavens. There, where no creature is or can be; there, encircled, embosomed, impenetrated with the Godhead, adored together with His Godhead by all creation, is the Body of Christ, our God, our King, our Head; Who calls us "His Body," "calleth us brethren."

DR. PUSEY.

Hail the day that sees Him rise  
 To His throne above the skies;  
 Christ the Lamb for sinners given,  
 Enters now the highest heaven. Alleluia!  
 Lo! the heaven its Lord receives,  
 Yet He loves the earth He leaves;  
 Though returning to His throne,  
 Still He calls mankind His own. Alleluia!

C. WESLEY.

*For ye are dead, and your life is hid with Christ in God.*

COLOSSIANS iii. 3.

It is the duty and privilege of all disciples of our glorified Saviour to be exalted and transfigured with Him ; to live in heaven in their thoughts, motives, aims, desires, likings, prayers, praises, intercessions, even while they are in the flesh ; to look like other men, to be busy like other men, to be passed over in the crowd of men, or even to be scorned or oppressed, as other men may be, but the while to have a secret channel of communication with the Most High, a gift the world knows not of, to have their life "hid with Christ in God."

DR. NEWMAN.

Christ has raised our human nature  
On the clouds to God's Right Hand ;  
There we sit in heavenly places,  
There with Him in glory stand.  
Jesus reigns, adored by angels ;  
Man with God is on the throne :  
Mighty Lord, in Thine Ascension  
We by faith behold our own.

BISHOP CHR. WORDSWORTH.

194 Saturday in the Octave of Ascension.

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*And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.*

S. LUKE xxiv. 51.

THESE exquisitely beautiful and touching words seem as if to express something (may one venture to say it?) of even involuntary movement, as if extraneous power were constraining Him to reluctant departure from them. As if loving His humiliation, and held down by cords of a man, as if contented to press the glories of His Kingdom in tender love for mankind, as forcing Himself away, and full of blessing, and in blessing, parted asunder; like reluctant clouds drawn up by the sun, that stop and fall in abundant dews again on the face of the coming night, while the parched earth looks up to heaven and longs, and opens her thirsty mouth to receive all the blessing.

ISAAC WILLIAMS.

There for Him high triumph waits ;  
Lift your heads, eternal gates ;  
He hath conquered death and sin ;  
Take the King of glory in. Alleluia !

See ! He lifts His Hands above ;  
See, He shows the prints of love ;  
Hark ! His gracious Lips bestow  
Blessings on His Church below. Alleluia !

CHARLES WESLEY.

*I ascend unto My Father, and your Father; and to My God, and your God.*

S. JOHN XX. 17.

YET although in Body for us at God's Right Hand, He is still, as God, as near to us as when He was in the Flesh. Here where we are gathered in His Name, could our eyes behold Him, He is in the midst of us. He is with us unto the end of the world. Yea, He is with us in a nearer way, if we will, dwelling in us by His Spirit, and feeding us with His Body and Blood. He giveth us, say our Homilies, in the Holy Eucharist, "the salve of immortality, and sovereign preservative against death, the pledge of eternal health, the defence of faith, the hope of the resurrection, the food of immortality, the healthful grace and ghostly substance, the conservatory to everlasting life."

DR. PUSEY.

Our great High Priest and Shepherd Thou  
Within the veil art entered now,  
To offer there Thy precious Blood  
Once poured on earth a cleansing flood.

And thence the Church, Thy chosen Bride,  
With countless gifts of grace supplied,  
Through all her members draws from Thee  
Her hidden life of sanctity.

LATIN HYMN.

196 Monday in the Octave of Ascension.

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*And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel.*

ACTS i. 10.

THAT the angels joyed over His Ascension is plain from what Christ saith, that there shall be joy in heaven over one sinner that repenteth. But if the angels rejoice seeing one sinner returning, how should they not have received the greatest joy seeing through the first-fruits this day our whole nature borne into heaven ?

S. CHRYSOSTOM.

Right gloriously He triumphs now,  
Worthy to Whom should all things bow ;  
And joining heaven and earth again,  
Links in one commonweal the twain.

And we, as those His deeds we sing,  
His suppliant soldiers, pray our King,  
That in His Palace, bright and vast,  
We may keep watch and ward at last.

S. FULBERT OF CHARTRES.

Tuesday in the Octave of Ascension. 197

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*Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.*

PSALM xxiv. 7.

BE ye lift up, ye entrances of eternal life, of renunciation of the world, and conversion to God. And the King, in Whom we may glory without pride, shall come in, Who having overcome the gates of death, and having opened for Himself the heavenly places, fulfilled that which He said, "Be of good cheer, I have overcome the world." Be ye lift up, ye doors of everlasting righteousness, of love and charity, through which the soul loveth the One true God; and the King of glory shall come in.

S. AUGUSTINE.

See the Conqueror mounts in triumph,  
See the King in royal state  
Riding on the clouds His chariot  
To His heavenly palace gate.  
Hark! the choirs of angel voices  
Joyful Alleluias sing,  
And the portals high are lifted  
To receive their Heavenly King.

BISHOP CHR. WORDSWORTH.

198 Wednesday in the Octave of Ascension.

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*Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.*

ACTS i. 11.

HE hath ascended into heaven, He hath passed from us into that invisible world, and left an ever-widening circle on the surface of the deep, which extends ever more and more around where He has passed, till it hath filled all time and space, and hath come even to us, and taken us into its hallowed circumference. His Kingdom hath come, and comes daily, and is yet to come; for He shall come to judge, in the same form in which He was judged.

ISAAC WILLIAMS.

To whom the angels drawing nigh,  
Why stand and gaze upon the sky?  
This is the Saviour, thus they say,  
This is His noble triumph day.

Again shall ye behold Him, so  
As ye to day have seen Him go,  
In glorious pomp ascending high  
Up to the portals of the sky.

LATIN HYMN.

## Thursday in the Octave of Ascension. 199

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*The day in which He was taken up.*

ACTS i. 2.

HIS work on earth was done, and the natural impulse which all things have to their own congenial place and home, seems to lift Him from earth, and bear Him towards His Father's bosom in heaven. All things, when they are risen, have a tendency to ascend also, as if to arise and to ascend were but one movement; and all the emblems of resurrection, which nature sets around us, in flowers and trees, are no sooner above the earth than they begin to ascend also, as far as they are able, into the upper air, rising towards heaven, and the sun that gives them life.

ISAAC WILLIAMS.

O grant us thitherward to tend,  
And with unwearied hearts ascend  
Toward Thy Kingdom's throne, where Thou,  
As is our faith, art seated now.

Be Thou our Joy and Thou our Guard,  
Who art to be our great Reward:  
Our glory and our boast in Thee,  
For ever and for ever be.

All glory, Lord, to Thee we pay,  
Ascending o'er the stars to-day;  
All glory as is ever meet,  
To Father and to Paraclete.

LATIN HYMN.



*I will not leave you comfortless: I will come to you.*

S. JOHN xiv. 18.

IT is a comfort to us when those whom we love are away, if we can set before us their faces, imagine their looks, picture them in our souls, as when they were most loving, gentle, tender, and good towards us. Yet, comfort and joy although it were to dwell on them thus, they could not speak to us, or know our inmost hearts, and so knowing, love us. But it is our very own Lord, He Who became one of us, it is He, the sinner's Friend, Who is now at the Right Hand of God for us. What He was, He is, save as to those infirmities which in heaven cannot be. In heaven, He cannot again be hungry, or weary, or athirst, or sorrowful, as neither shall we be, if by His grace we attain thither.

DR. PUSEY.

Thou art gone up on high,  
To mansions in the skies;  
And round Thy throne unceasingly  
The songs of praise arise;  
But we are lingering here,  
With sin and care oppressed.  
Lord, send Thy promised Comforter,  
And lead us to Thy rest.

EMMA TOKE.

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*I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth.*

S. JOHN xiv. 16, 17.

THE very name of Comforter or Advocate, how much is contained in it, how much that outweighs all the cares, all the opposition, all the sufferings of the world; to have One with us Who is God, Who is sent specially for this purpose to be the strength and refuge of those that believe in Christ! Nor is there less in that other Name, the Spirit of Truth. How do falsehood and disguise, how do all the deceits of the world, and all the arts of the father of lies, and the unrealities, vanities, and fleeting shadows of the world, flee away at the very name, the Spirit of Truth!

ISAAC WILLIAMS.

From Thy dwelling-place above,  
From Thy Father's throne of love,  
With Thy look of mercy bless  
Those without Thee comfortless.  
Now in glory Thou dost reign,  
Won by all Thy toil and pain;  
Thence the promised Spirit send,  
While our prayers to Thee ascend.

LATIN HYMN.

*The Comforter, Which is the Holy Ghost, Whom the Father will send in My Name.* S. JOHN xiv. 26.

CHRIST'S prayer was, "Father, give them the Holy Spirit to teach, sanctify, and comfort them." His Father should send, He said; and His Father did send, and the Holy Ghost came, to-day. And came in that sort whereof they had most need, a "Comforter." If we ask, Why under that term? to show the peculiar end to which He came. If they had been perplexed, "the Spirit of Truth." If in pollution of sin, "the sanctifying Spirit." But to-day they were as orphans, cast down and comfortless, their hearts full of heaviness. It was comfort they wanted: a Comforter to them was worth all.

BISHOP ANDREWES.

Come, Holy Ghost, our souls inspire,  
 And lighten with celestial fire;  
 Thou the Anointing Spirit art,  
 Who dost Thy sevenfold gifts impart.  
 Thy blessed unction from above  
 Is comfort, life, and fire of love;  
 Enable with perpetual light  
 The dulness of our blinded sight.  
 Anoint and cheer our soiled face  
 With the abundance of Thy grace:  
 Keep far our foes, give peace at home;  
 Where Thou art Guide no ill can come.  
 Teach us to know the Father, Son,  
 And Thee, of Both, to be but One;  
 That through the ages all along  
 This may be our endless song,  
 Praise to Thy eternal merit,  
 Father, Son, and Holy Spirit. Amen.

LATIN HYMN.

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*If we live in the Spirit, let us also walk in the Spirit.*  
GALATIANS v. 25.

THAT is, if we believe and live under the Gospel, let us do what the Gospel commands us. If we are dedicated to the Spirit of God, and hope for His help and assistance, let us live like people that do so. Now, if instead of doing this, we grieve the Holy Spirit, by going against our consciences; by refusing to obey the precepts of Christ, when we know them; by yielding to the temptations of the devil, without asking God's help, without which we know we cannot resist that powerful Spirit, if we continue to do so, though the Spirit of God shows us the great danger we are in; then we grieve the Holy Ghost, by Which we were sanctified, and He will leave us to ourselves, and we shall certainly be ruined.

BISHOP WILSON.

Come, O Creator Spirit !  
Visit this soul of Thine ;  
This heart of Thy creating  
Fill Thou with grace divine.

Pour love into our hearts ;  
Our senses touch with light ;  
Make strong our human frailty  
With Thy supernal might.

Cast far our deadly foe ;  
Thy peace in us fulfil ;  
So, Thee before us leading,  
May we escape each ill.

LATIN HYMN.

*The sheep follow Him : for they know His Voice.*

S. JOHN x. 4.

*A still small Voice.*

I KINGS xix. 12.

HE speaketh, but it is with us to hearken or no. It is much, yea, it is everything, not to turn away the ear, to be willing to hearken, not to drown His Voice. "The secret of the Lord is with them that fear Him." It is a secret, hushed Voice, a gentle intercourse of heart to heart, a still small Voice, whispering to the inner ear. How should we hear it, if we fill our ears and our hearts with the din of this world, its empty tumult, its excitement, its fretting vanities, or cares, or passions, or anxieties, or show, or rivalries, and its whirl of emptinesses! A loud voice will often not reach an occupied heart. The Voice of the Son of God in the Flesh, though it waked Lazarus from the dead, reached not those whose ears and minds were filled with love of the praise of men.

DR. PUSEY.

It fills the Church of God ; it fills  
The sinful world around ;  
Only in stubborn hearts and wills  
No place for it is found.

Come, Lord, come, Wisdom, Love, and Power,  
Open our ears to hear ;  
Let us not miss the accepted hour ;  
Save, Lord, by love or fear.

JOHN KEBLE.

*Lovest thou Me? . . . Feed My sheep.*

S. JOHN xxi. 16.

LOVEST thou Me more than thou lovest the world, its occupations, pleasures, distinctions, ambitions, honours? Then feed My sheep. Then enter into the Fold, a shepherd, through Me, Who am the Door. Feed them which are Mine, and love them because they are Mine. Feed them in Me, and I will feed them in thee. Hast thou true love of Christ, and for His sake, a heart enlarged, a heart to live or lay down thy life for the sheep? Then mayest thou not be unfit to receive a portion in that apostolic inheritance which, first given to S. Peter, has from him and his brethren descended to God's priests by the Holy Ghost, in every age of the Church, to be in thy degree a shepherd of men's souls. The power of the keys had been given as the Divine reward of a divinely implanted faith; the pastoral power is attached as a sacred gift to love.

BISHOP MOBERLY.

A mortal youth I saw  
Nigh to God's altar draw  
And lowly kneel, while o'er him pastoral hands  
Were spread with many a prayer,  
And when he rose up there,  
He could undo or bind the dread celestial bands.

JOHN KEBLE.

*The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My Body, which is broken for you: this do in remembrance of Me.*

I CORINTHIANS xi. 23.

It was one special end why the Sacrament itself was ordained, our comfort; the Church so telleth us, "He hath ordained these Mysteries, to our great and endless comfort." "The Father shall give you the Comforter." Why He giveth Him, we see; how He giveth Him, we know not. The means for which He giveth Him is Christ, His entreaty by His word in prayer; by His Flesh and Blood in sacrifice; for His Blood speaks, not His Voice only. These the means for which; and the very same the means by which He giveth the Comforter: by Christ the Word, and by Christ's Body and Blood both. In tongues it came, but the tongue is not the instrument of speech only, but of taste, we all know. That not only by the letter we read, and the word we hear, but by the Flesh we eat and the Blood we drink at His table, we be made partakers of His Spirit, and of the comfort of it.

BISHOP ANDREWES.

O saving Victim, opening wide  
 The gate of heaven to man below,  
 Our foes press on from every side;  
 Thine aid supply, Thy strength bestow.  
 To Thy great Name be endless praise,  
 Immortal Godhead, One in Three!  
 O grant us endless length of days,  
 In our true native land, with Thee!

LATIN HYMN.

(Ember Day.)

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*Lest that by any means, when I have preached to others,  
I myself should be a castaway.*

I CORINTHIANS ix. 27.

CERTAINLY there is not a greater degree of power in the world than to remit and retain sins, and to consecrate the sacramental symbols into the mysteriousness of Christ's Body and Blood; nor a greater honour than that God in heaven should ratify what the priest does on earth, and should admit him to handle the Sacrifice of the world, and to present the same which in heaven is presented to the Eternal Father.

BISHOP JEREMY TAYLOR.

O blessed Lord, how much I need,  
Thy light to guide me on my way!  
So many hands, that without heed  
Still touch Thy Wounds, and make them bleed;  
So many feet, that day by day,  
Still wander from Thy fold astray!  
Unless Thou fill me with Thy light,  
I cannot lead Thy flock aright;  
Nor without Thy support can bear  
The burden of so great a care,  
But am myself a castaway!

LONGFELLOW.



*(Ember Day.)*

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*Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*

I TIMOTHY vi. 12.

WHEREVER the future of the Church is revealed to us in the pages of inspiration it always bears this character, that it is maintaining a strife against false doctrine. And so it will be evermore, until all the elect shall have been gathered, and the blessed end come. Here then is plainly the vocation of the Church at all times, to maintain the witness of Christ in this evil world. For this we have been gathered into one body.

BISHOP WILBERFORCE.

The Ark of God is in the field,  
Like clouds around the alien armies sweep ;  
Each by his spear, beneath his shield,  
In cold and dew the anointed warriors sleep.

And can it be thou liest awake,  
Sworn watchman, tossing on thy bed of down?  
And doth thy recreant heart not ache  
To hear the sentries round the leaguered town?

O dream no more of quiet life !  
Care finds the careless out : more wise to vow  
Thine heart entire to faith's fierce strife ;  
So peace will come, thou knowest not when or how.

JOHN KEBLE.

*And they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come.*

REVELATION iv. 8.

LET us pray for the spirit of obedience, of true dutifulness. So will He vouchsafe to take up His abode with us ; the Spirit of Truth, Whom the world cannot receive, will dwell in us, and be in us, and Christ will love us, and will manifest Himself to us, and the Father will love us, and They will come unto us, and make Their abode with us. And when at length the inevitable hour comes, we shall be able meekly to surrender our souls, in much weakness and trembling, with much self-reproach and dread confession, yet in firm faith, and in cheerful hope, and in calm love, to God the Father, God the Son, God the Holy Ghost ; the Blessed Three, the Holy One : Three Persons, One God, our Creator, our Redeemer, our Sanctifier, our Judge.

DR. NEWMAN.

Three in One, and One in Three,  
Ruler of the earth and sea,  
Hear us while we lift to Thee  
Holy chant and psalm.

Three in One, and One in Three,  
Dimly here we worship Thee ;  
With the Saints hereafter we  
Hope to bear the palm.

DR. G. RORISON.

*Behold, a door was opened in heaven: . . . and, behold, a throne was set in heaven, . . . and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.*

REVELATION iv. 1, 2, 5.

BAPTISM in the Name of the Three Persons in One God is as the door opened in heaven. To us, as born of water and of the Spirit, are the mysteries of heaven made known, which eye hath not seen, nor ear heard. In other words, to us a door is opened in heaven, and the mystery of the Godhead is reflected in the sea of glass which is before the throne. At the first creation the Spirit moved on the face of the waters, even now so is it in the Christian Kingdom. The seven lamps and the sea of glass are the description of Christ's Kingdom after the day of Pentecost, explained to us by earthly similitudes. For who is equal to these things? and who should understand them, if God did not come down to us in our weakness, and meet us in our infirmities, overcoming by His humility our pride?

ISAAC WILLIAMS.

Once in His Name Who made thee,  
 Once in His Name Who died for thee,  
 Once in His Name Who lives to aid thee,  
 We plunge thee in Love's boundless sea.  
 Upon thy deathbed name It :  
 So mayst thou chase the infernal horde,  
 So learn with angels to proclaim it,  
 Thrice Holy, One Almighty Lord.

JOHN KEBLE.

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*Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God Which worketh all in all.*

I CORINTHIANS xii. 4-6.

ONCE before, are these Three known thus solemnly to have met; at the creating of the world. Once again, at the Baptism of Christ, the new creating it. And now for the third time, at the Baptism of the Church with the Holy Ghost. Where, as the manner is at all baptisms, each bestoweth a several gift on the party baptized, that is, on the Church, for whom and for whose good all this dividing and all this manifesting is.

BISHOP ANDREWES.

O Unity of Threefold Light,  
Send out Thy loveliest ray,  
And scatter our transgressions' night,  
And turn it into day !  
Make us those temples, pure and fair,  
Thy glory loveth well,  
The spotless tabernacles, where  
Thou mayest vouchsafe to dwell.

EASTERN HYMN.

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*O the depth of the riches both of the wisdom and knowledge of God! . . . For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen.*

ROMANS xi. 33, 36.

FAITH soars aloft; it listens for the notes of heaven, the faint voices or echoes which scarce reach the earth, and thinks them worth all the louder sounds of cities or of schools of men. It is foolishness in the eyes of the world; but it is a foolishness of God wiser than the world's wisdom. Let us embrace the sacred mystery of the Trinity in Unity, which, as the Creed tells us, is the ground of the Catholic religion. Let us think it enough, let us think it far too great a privilege, for sinners such as we are, to inherit the faith once delivered to the saints; let us accept it thankfully; let us guard it watchfully; let us transmit it faithfully to those who come after us.

DR. NEWMAN.

Low before Him with our praises we fall,  
Of Whom, and in Whom, and through Whom are all:  
Of Whom, the Father; and in Whom, the Son;  
Through Whom, the Spirit, with these ever One. Amen.

LATIN HYMN.

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*My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him.*

S. JOHN vi. 55, 56.

HOLY Scripture from beginning to end prompts the Christian to use special adoration to Almighty God at the receiving of any special gift; adoration the more earnest and intense as the gift is greater, and the appropriation of it to the worshipper himself more entire and direct. So is it with all lesser gifts; how then should it not be so when we come to the very crown and fountain of all, that which comprehends all the rest in the highest possible excellency, and which is bestowed on each receiver by way of most unspeakable participation and union, that gift which is God Himself, as well as having God for its Giver? "Christ in us," not only Christ offered for us.

JOHN KEBLE.

Thee we adore, O hidden Saviour, Thee  
Who in Thy Sacrament dost deign to be;  
Both flesh and spirit at Thy Presence fail,  
Yet here Thy Presence we devoutly hail.

O blest Memorial of our dying Lord,  
Who living Bread to men doth here afford!  
Make Thou my soul henceforth in Thee to live,  
Ever a taste of heavenly sweetness give.

S. THOMAS AQUINAS.

*Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.*

I CORINTHIANS xi. 28.

THIS is the sum of the greatest mystery of our religion, it is the copy of the Passion, and the ministration of the great mystery of our Redemption. No man must dare to approach to the Holy Sacrament of the Lord's Supper if he be in a state of any one sin, that is, unless he have entered into the state of repentance, that is, of sorrow and amendment, lest it be said of him, as it was concerning Judas, "The hand of him that betrayeth Me is with Me on the table." This examination must be a man's own act and inquisition into his life; but then it should also lead a man on to run to those whom the great Physician of our souls, Christ Jesus, hath appointed to minister physic to our diseases, that in all dangers and great accidents we may be assisted with comfort and remedy, for medicine and caution.

BISHOP JEREMY TAYLOR.

I am not worthy, Holy Lord,  
 That Thou shouldst come to me ;  
 Speak but the word, one gracious word  
 Can set the sinner free.  
 I am not worthy, cold and bare  
 The lodging of my soul ;  
 How canst Thou deign to enter there ?  
 Lord, speak, and make me whole.

H. W. BAKER.

*They took knowledge of them, that they had been with Jesus.*

ACTS iv. 13.

As our Lord is a Centre diffusing life around; as He comes for the one purpose of communicating Himself to others, so there is to be also in us a resemblance to this characteristic. For that mysterious Life, which so wonderfully enters into us, is given in order that it may become diffusive, passing not only into our own life, but to make itself felt everywhere, to spread out beyond, around us, manifesting itself in the outer circle of our daily life, in love and healing, causing others to feel that God is in us of a truth, by the effects of the higher Presence, radiating from us, unknown to ourselves, yet felt by others, and testifying that we have been with Jesus.

REV. T. T. CARTER.

Jesu, Whom for the present veiled I see,  
What I so thirst for, O vouchsafe to me;  
That I may see Thy Countenance unfolding,  
And may be blest Thy glory in beholding.

S. THOMAS AQUINAS.



*God is love ; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment.*

I S. JOHN iv. 16, 17.

LOVE'S secret is to be always doing things for God, and not to mind because they are such very little ones.

F. W. FABER.

Lo, the Angels' Food is given  
To the pilgrim who hath striven ;  
See the children's Bread from Heaven,  
Which on dogs may ne'er be spent :

Truth the ancient types fulfilling,  
Isaac bound a victim willing ;  
Paschal Lamb its Life Blood spilling ;  
Manna to the Fathers sent.

Very Bread, Good Shepherd, tend us ;  
Jesu, of Thy love befriend us ;  
Thou refresh us, Thou defend us,  
Thine eternal goodness send us  
In the land of life to see.

Thou Who all things canst and knowest,  
Who on earth such food bestowest,  
Grant us with Thy Saints, though lowest,  
Where the heavenly feast Thou showest,  
Fellow-heirs and guests to be.

S. THOMAS AQUINAS.

*Speak, Lord ; for Thy servant heareth.*

I SAMUEL iii. 9.

THOU awakest us to delight in Thy praise ;  
for Thou madest us for Thyself, and our heart  
is restless, until it repose in Thee. I will seek  
Thee, Lord, by calling on Thee, and will call on  
Thee, believing on Thee. Is there indeed, O  
Lord my God, aught in me that can contain  
Thee? O that I might repose on Thee ! O that  
Thou wouldest enter into my heart, and inebriate  
it ! Say unto my soul, I am thy salvation.

S. AUGUSTINE.

The Heavenly Word proceeding forth,  
Yet leaving not the Father's Side,  
Accomplishing His work on earth,  
Had reached at length life's eventide.

He gave Himself in either kind,  
His precious Flesh, His precious Blood,  
In love's own fulness thus designed  
Of the whole man to be the Food.

By birth their fellow-man was He ;  
Their Meat, when sitting at the board ;  
He died, their Ransomer to be ;  
He ever reigns, their great Reward.

S. THOMAS AQUINAS.

*Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you. Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day.*

S. JOHN vi. 53, 54.

THESE were then indeed strange sayings to His followers! But when His time came to die, He explained Himself to His Apostles, when He appointed the Sacrament. Then they understood that when before He had spoken of eating His Flesh, and drinking His Blood, as necessary to eternal life, He did not mean it in such a manner as they then understood it, but that Christ is our life, the food of our souls, in this Sacrament.

BISHOP WILSON.

Now, my tongue, the mystery telling  
Of the glorious Body sing,  
And the Blood, all price excelling,  
Which the Gentiles' Lord and King,  
In a Virgin's womb once dwelling,  
Shed for this world's ransoming.

Word-made-Flesh true bread He maketh  
By His word His Flesh to be;  
Wine, His Blood; which whoso taketh  
Must from carnal thoughts be free;  
Faith alone, though sight forsaketh,  
Shows true hearts the Mystery.

S. THOMAS AQUINAS.

*This do in remembrance of Me.*

S. LUKE xxii. 19.

WHAT of Him? His Death, saith S. Paul. Remember Him? That we will, and stay at home, and think of Him there. Nay, show Him forth ye must. That we will by a sermon of Him. Nay, it must be "*do this.*" It is not mental thinking or verbal speaking, there must be something actually done to celebrate this memory. And in "Body broken" and "Blood shed" there is sacrifice. This is it in the Eucharist that answereth to the Sacrifice in the Passover.

BISHOP ANDREWES.

Therefore we, before Him bending,  
This great Sacrament revere ;  
Types and shadows have their ending,  
For the newer rite is here ;  
Faith, our outward sense befriending,  
Makes our inward vision clear.

Glory let us give and blessing,  
To the Father and the Son,  
Honour, might, and praise addressing,  
While eternal ages run ;  
Ever too His love confessing,  
Who from Both, with Both is One. Amen.

S. THOMAS AQUINAS.

*This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. . . . For there are Three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are One.*

I S. JOHN v. 6, 7.

THIS Blood causeth the image of our King to be fresh within us, produceth beauty unspeakable, permitteth not the nobleness of our souls to waste away, watering it continually, and nourishing it. This Blood, if rightly taken, driveth away devils, while it calleth to us angels and the Lord of angels. This Blood poured forth, washed clean all the world. This Blood is the salvation of our souls: this causeth our understanding to be more bright than fire, and our soul more beaming than gold: this Blood made heaven accessible.

S. CHRYSOSTOM.

Glory be to Jesus,  
Who in bitter pains  
Poured for me the Life-blood  
From His sacred Veins.

Grace and life eternal  
In that Blood I find:  
Blest be His compassion  
Infinitely kind.

Oft as earth exulting  
Wafts its praise on high,  
Angel hosts rejoicing,  
Make their glad reply.

Lift ye then your voices;  
Swell the mighty flood;  
Louder still and louder,  
Praise the precious Blood.

LATIN HYMN.

*There was a certain rich man: . . . and there was a certain beggar named Lazarus, which was laid at his gate.*

S. LUKE xvi. 19.

WHEN thou dost say, "Give us this day our daily bread," thou dost profess thyself to be God's beggar. But be not ashamed at this; how rich soever any man be on earth, he is still God's beggar. Petition is made to him, and he maketh his petition. And what doth the rich man need? I am bold to say, he needeth even daily bread. For how is it that he hath abundance of all things? whence but that God hath given it to him? What should he have, if God withdrew His Hand?

S. AUGUSTINE.

Lazarus is at the gate, thou know'st it not,  
Or ah! too well I know thy gentle heart would bleed,  
Howbeit used on gentle thoughts to feed.  
But walled about with blessings is thy lot,  
While dark winds prowl without and are forgot.

Thou know'st it not, thy Saviour is on earth!  
And thou mayst find Him in affliction's smile  
By the lone widow's side, and clothe Him in His poor.  
O haste, for time is on the wing, and while  
Thou know'st it not, thy Judge is at the door!

ISAAC WILLIAMS.

*There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.*

I S. JOHN iv. 18.

VERILY love either takes away the bitterness of trial, or else gives us courage to accept it. It is said that the fish of a certain river shine like gold so long as they are in their own waters, but take them thence, and they become like common fish. Just so with afflictions; if we lose sight of God's Will, they press upon us with all their inherent bitterness, but he who looks at them beneath the light of God's good pleasure, sees them glowing, gilt and precious.

S. FRANCIS DE SALES.

And if some things I do not ask  
In my cup of blessing be,  
I would have my spirit filled the more  
With grateful love to Thee;  
And careful, less to serve Thee much,  
Than to please Thee perfectly.

*Come ; for all things are now ready. And they all with one consent began to make excuse.*

S. LUKE xiv. 17, 18.

THE love of the world takes away from men a desire after and relish for heavenly things. None of the bidden guests were kept away by any occupation in itself sinful, while yet all became sinful because allowed to interfere with higher objects, because the first place, instead of a place merely subordinate, is given to them.

ARCHBISHOP TRENCH.

Brief life is here our portion,  
Brief sorrow, short-lived care ;  
The life that knows no ending,  
The tearless life is there.

O happy retribution !  
Short toil, eternal rest ;  
For mortals and for sinners  
A mansion with the blest !

Here is the warlike trumpet ;  
There life set free from sin ;  
When to the last great Supper  
The faithful shall come in.

S. BERNARD.



*This is His commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment.*

I S. JOHN iii. 23.

WHAT we do of deeds of love, we do to Him ; what any refuse, they refuse to Him. He Who said to Saul, Why persecutest thou Me? He is sinned against in all unlove ; in all deeds of love He is loved. Whoso injureth another, injureth Christ ; whoso detracteth from another, detracteth from Christ ; whoso neglecteth others, neglecteth Christ ; whoso gives or toils for others, denies self for others, bears with, cheers, trains, helps, comforts others, for the love of Christ, lays up a store with Christ, Who has said, "What thou spendest more, when I come again I will repay thee."

DR. PUSEY. ,

Know, though at God's Right Hand I live,  
I feel each wound ye reckless give  
    To the least saint below.

I in your care My brethren left,  
Not willing ye should be bereft  
    Of waiting on the Lord.

The meanest offering ye can make,  
A drop of water, for love's sake,  
    In heaven, be sure, is stored.

JOHN KEBLE.

*Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*

I S. JOHN iii. 17.

RICHES are called "useables," that we may use them rightly, not keep and bury them, for this is not to possess them, but to be possessed by them. Let us free ourselves from this grievous bondage, and at last become free. Why do we devise ten thousand different chains for ourselves? Is not the bond of nature enough for thee, and the necessity of life, and the crowd of ten thousand affairs, but dost thou twine also other nets for thyself, and put them about thy feet? A great thing it is, that having cut asunder all these cords, thou shouldest be able to lay hold on the city which is above. So many hindrances are there, all which that we may conquer, let us keep to what is necessary. Thus shall we lay hold on eternal life.

S. CHRYSOSTOM.

Christ before thy door is waiting,  
Rouse thee, slave of earthly gold.  
Lo, He comes thy pomp abating,  
Hungry, thirsty, homeless, cold.

JOHN KEBLE.

*He that glorieth, let him glory in the Lord.*

2 CORINTHIANS x. 17.

WHO is there that sees not in daily experience the vanity and inconstancy of worldly glory, and yet how few are there that wean themselves from it, and learn to disdain it ! still men dote upon that which is not, upon a shadow, a nothing. But would you have a glory that fadeth not, a garland that cannot wither, make the Lord your crown and your glory, and if He be so, glory in Him, and in nothing else. Let your highest joy be to see the advancement of His glory, and if you can, to be any way serviceable to the advancement of it.

ARCHBISHOP LEIGHTON.

Onward then to glory move,  
More than conquerors ye shall prove ;  
Though opposed by many a foe,  
Christian soldiers, onward go !

Hymns of glory and of praise,  
Father, unto Thee we raise :  
Holy Jesus, praise to Thee,  
With the Spirit ever be.

HENRY KIRKE WHITE.

*We know that all things work together for good to them that love God, to them who are the called according to His purpose.*

ROMANS viii. 28.

GOD acts with means, without means, against means ; and where the ordinary means are desired and cannot be had, He supplies that defect by extraordinary grace.

ARCHBISHOP BRAMHALL.

Poor heart, lament !

For since Thy God refuseth still,  
There is some rub, some discontent,  
Which cools His Will.

Thy Father could

Quickly effect what thou dost move,  
For He is Power ; and sure He would,  
For He is Love.

Then once more pray :

Down with thy knees, up with thy voice ;  
Seek pardon first ; and God will say,  
Glad heart, rejoice !

GEORGE HERBERT.

*O set me up upon the Rock that is higher than I.*

PSALM lxi. 3.

WHEN God is in the midst of a kingdom or city, He makes it firm as Mount Sion that cannot be removed. When He is in the midst of a soul, though calamities throng about it on all hands, and roar like the billows of the sea, yet there is a constant calm within, such a peace as the world can neither give nor take away. That is the way to be immovable in the midst of troubles, as a rock amidst the waves.

ARCHBISHOP LEIGHTON.

Rock of Ages ! cleft for me,  
 Let me hide myself in Thee :  
 Let the water and the blood,  
 From Thy riven Side which flowed,  
 Be of sin the double cure ;  
 Cleanse me from its guilt and power.

While I draw this fleeting breath,  
 When my eyelids close in death ;  
 When I soar to worlds unknown,  
 See Thee on Thy judgment-throne :  
 Rock of Ages ! cleft for me,  
 Let me hide myself in Thee.

A. M. TOPLADY.

*It is toward evening.*

S. LUKE xxiv. 29.

*Watchman, what of the night? The watchman said,  
The morning cometh.*

ISAIAH xxi. 11, 12.

THE stars grow brighter as the night darkens. As the lights of earth are put out one by one, the countenance of heaven makes plainer revelations. Grace makes a very sunset of what to nature is the most impenetrable darkness, and the plaintive strains of the *Miserere* merge in spite of humility into songs of triumph; for the walls between the dying soul and the heavenly Jerusalem are so nearly fretted through, that the loud Alleluias mingle with the contrite love whose eyes are closing on the Cross. Precious in the sight of the Lord is the death of His saints.

F. W. FABER.

Slowly, slowly up the wall  
Steals the sunshine, steals the shade;  
Evening damps begin to fall,  
Evening shadows are displayed.  
Darker, darker and more wan  
In my breast the shadows fall;  
Upward steals the life of man,  
As the sunshine from the wall,  
From the wall into the sky,  
From the roof along the spire;  
Ah, the souls of those that die  
Are but sunbeams lifted higher!

LONGFELLOW.

*Rejoice with Me ; for I have found My sheep which was lost.*

S. LUKE xv. 6.

IN the order of natural things, a sheep which could wander away from, could also wander back to the fold. But it is not so with a sheep of God's pasture: this can lose, but it cannot find itself again; there is in sin a centrifugal tendency, and of necessity the wanderings of this wanderer could only be farther and farther away. Therefore, if it shall be found at all, it can only be by its shepherd going to seek it, without this, it were lost for ever.

ARCHBISHOP TRENCH.

I was wandering and weary  
When my Saviour came unto me ;  
For the ways of sin were dreary,  
And the world had ceased to woo me :  
And I thought I heard Him say,  
As He came along His way,  
"O silly souls, come near Me ;  
My sheep should never fear Me :  
I am the Shepherd true !"

F. W. FABER.

*All of you be subject one to another, and be clothed with humility.*

I S. PETER v. 5.

IT is a vulgar and commonplace prejudice which would measure everything by its own habits of mind, and condemn things as fanciful to which itself is unaccustomed, simply because, confined and contracted by treading its own matter-of-fact round, it cannot expand itself to receive them, or has no power to assimilate them to its own previous notions, or adapt its own thought to them. It is the same habit which would laugh at one who came from a foreign clime in a garb to which a peasant-eye is unwonted.

DR. PUSEY.

Holy Jesu, Saviour Blest,  
As by passion strong possessed,  
Through this world of sin we stray,  
Thou to guide us art the Way.

Who would reach his heavenly home,  
Who would to the Father come,  
Who the Father's Presence see,  
Jesu, he must come by Thee.

BISHOP MANT.



*Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour : whom resist stedfast in the faith.*

I S. PETER v. 8, 9.

HEREIN we must bear in mind with nice discernment that the anger which hastiness of temper stirs is one thing, and that which zeal gives its character to is another. The first is engendered of evil, the second of good. It is said by the Psalmist, "Be ye angry, and sin not." Which they fail to interpret aright who would only have us angry with ourselves, and not with others likewise when they sin. But it is needful to take care that that same anger which we adopt as an instrument of virtue, never gain dominion over the mind, nor take the lead, never depart from following in the rear of reason.

S. GREGORY.

O it is hard to work for God,  
 To rise and take His part  
 Upon this battle-field of earth,  
 And not sometimes lose heart !

For right is right, since God is God,  
 And right the day must win :  
 To doubt would be disloyalty,  
 To falter would be sin !

F. W. FABER.

*What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?*

S. LUKE xv. 4.

IN each soul which is won to God, Jesus "sees of the travail of His soul, and is satisfied;" each lost sheep which is found Jesus lays on His Shoulders rejoicing, and says to His friends, the blessed angels, "Rejoice with Me, for I have found My sheep which was lost." Such joy there is over every one won to the faith, over every one who, having forfeited his baptismal grace, is restored by true repentance and conversion, so that he who was dead, again lives; such joy over every true confession, in which the soul, whose sins were scarlet, is washed white as snow in the Blood of Jesus, and Jesus says, "Thy sins be forgiven thee."

DR. PUSEY.

I was a wandering sheep,  
I did not love the fold;  
I did not love my Shepherd's Voice,  
I would not be controlled.  
I was a wayward child,  
I did not love my home;  
I did not love my Father's Voice,  
I loved afar to roam.

DR. BONAR.

*What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when He hath found it, He layeth it on His Shoulders, rejoicing.*

S. LUKE xv. 4, 5.

O THAT grand jubilee in heaven! A soul is won by grace, it is radiant with the Blood of Jesus! The blessed angels see it, not as it has been, but as it is. And they sing aloud for joy; they hymn the victory of God's long-suffering grace, the might of the Blood of Jesus, the sweet attractiveness of His Name, the enfolding of His Love.

DR. PUSEY.

The Shepherd sought His sheep,  
The Father sought His child,  
They followed me o'er vale and hill,  
O'er deserts waste and wild.  
They found me nigh to death,  
Famished and faint and lone;  
They bound me with the bands of love,  
They saved the wandering one.

DR. BONAR.

*Humble yourselves therefore under the mighty Hand of God, that He may exalt you in due time: casting all your care upon Him ; for He careth for you.*

I S. PETER v. 6, 7.

FAITH alone lengthens a man's existence, and makes him, in his own feelings, live in the future and in the past. Men of this world are full of plans of the day. Even in religion they are always coveting immediate results, and will do nothing at all unless they can do everything, can have their own way, choose their methods, and see the result. But the Christian throws himself fearlessly upon the future, because he believes in Him Which is, and was, and is to come. He is content to begin and break off, to do his part, and no more ; to set about what others must accomplish ; to sow what others must reap. None has finished His work, and cut it short in righteousness, but He Who is One.

DR. NEWMAN.

In Thee I place my trust,  
On Thee I calmly rest ;  
I know Thee good, I know Thee just,  
And count Thy choice the best.

Let good or ill befall,  
It must be good for me,  
Secure of having Thee in all,  
Of having all in Thee.

H. F. LYTE.

*The God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.*

I S. PETER V. IO.

IF the mind is bent towards God with a strong purpose, whatever bitter betides it in this present life it counts sweet, all that annoys it it reckons rest, and it longs to pass even through death, that it may more completely possess itself of life. It desires to be utterly annihilated below, that it may more completely possess itself of life.

S. GREGORY.

Cleanse Thou the fount whence our affections flow,  
That we may joy to speak of what is good,  
And to see good in all things, in sad mood  
Or buoyant, that sweet secret still to know  
Of cheerfulness, from sights of sin and woe,  
To turn our checkered minds to healthier food.  
Yea, blest self-discipline, though sternly wooed,  
Hath smiles, and gladsome is her pipe, though low,  
Her tunèd pipe, sounding 'mid scenes forlorn.  
For discipline is love, whose light hath made  
All like herself: with love fresh hues are born,  
Which, wheresoe'er we stand, present a shade  
Still lovely, upon bough or twinkling blade,  
A thousand rainbows 'mid the tears of morn.

ISAAC WILLIAMS

*I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

ROMANS viii. 18.

NOTHING is intolerable that is necessary. Now God hath bound thy trouble upon thee, by His special Providence, and with a design to try thee, and with purposes to reward and to crown thee. These cords thou canst not break ; and therefore lie thou down gently, and suffer the Hand of God to do what He please.

BISHOP JEREMY TAYLOR.

Count each affliction, whether light or grave,  
God's messenger sent down to thee. Do thou  
With courtesy receive him : rise, and bow :  
And ere his shadow pass thy threshold, crave  
Permission first his heavenly feet to lave,  
Then lay before him all thou hast.

. . . . Grief should be  
Like joy ; majestic, equable, sedate,  
Confirming, cleansing, raising, making free :  
Strong to consume small troubles ; to commend  
Great thoughts, grave thoughts, thoughts lasting  
to the end.

AUBREY DE VERE.

*Forgive, and ye shall be forgiven : give, and it shall be given unto you.*

S. LUKE vi. 37, 38.

Two works of mercy are there, which the Lord Himself hath laid down, Forgive, and Give. As to what He saith of pardoning, thou both wishest thy sin to be pardoned thee, and thou hast another whom thou mayest pardon. Again, as to doing kindnesses, a beggar asks of thee, and thou art God's beggar. For we are all, when we pray, God's beggars ; we stand, yea rather we fall prostrate before the door of the great Householder, we groan in supplication wishing to receive something, and this something is God Himself.

S. AUGUSTINE.

Largely Thou givest, gracious Lord ;  
 Largely Thy gifts should be restored.  
 Freely Thou givest, and Thy word  
 Is, "Freely give."  
 He only who forgets to hoard  
 Has learned to live.

JOHN KEBLE.

*The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Itself maketh intercession for us with groanings which cannot be uttered.*

ROMANS viii. 26.

THE Holy Spirit does not limit Himself to His operations in us. He too has an office towards the Father. He intercedeth for us, in us. He does not only intensify our prayers: He does not only give us perseverance in prayer: He does not only teach us what to pray for, the life of our prayers; He Himself intercedeth for us. The prayers which we utter according to the mind of God, the secret unspoken yearnings of the soul, He suggests, He inspires, He enables, He upbears. But also He Himself intercedes for us. How should we be hopeless about our prayers, when they are no longer *our* prayers, but His prayers in us Who is Almighty God, Who Himself utters our longings as His own?

DR. PUSEY.

Come, gracious Spirit, Heavenly Dove,  
With light and comfort from above;  
Be Thou our guardian, Thou our guide,  
O'er every thought and step preside.

The light of truth to us display,  
And make us know and choose Thy way;  
Plant holy fear in every heart,  
That we from God may ne'er depart.

SIMON BROWNE.



*Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, . . . saith the Lord.*

JEREMIAH ix. 23, 24.

ALL those in high position must intreat and pray for the spirit of judgment which is from the Lord, must depend upon it, and beware of self-confidence. Lean not to thine own understanding; if ye do, it will prove a broken reed. And as they that sit in judgment must intreat this spirit by prayer, so all must share with them this duty, and make supplication for all that are in authority over them. If you would enjoy the lamp, you must pour in oil.

ARCHBISHOP LEIGHTON.

The powers ordained by Thee  
 With heavenly wisdom bless;  
 May they Thy servants be  
 And rule in righteousness.

The Church of Thy dear Son  
 In flame with love's pure fire,  
 Bind her once more in one,  
 And life and truth inspire.

*Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you.*

S. JOHN xiv. 27.

THE blessed Sacrament is the very centre of rest, the very secret shrine of quietness. All around the altar is suffused, filled, saturated with the same wondrous stillness. Nowhere else on earth do we feel so still and calm. It is because our Lord is there perceived secretly abiding, and felt to be diffusing around Him His own ineffable peace. This, too, should reach our life, for as we receive our Lord, we receive Him in this same calmness. We are conformed to Him in proportion as our own lives grow in quietness, His peace spreading within our own souls. Even amid all that outwardly disturbs us, we have, if we have Him, the same peace, because He is peace, sustained and sustaining our whole being.

REV. T. T. CARTER.

Blest are the pure in heart,  
For they shall see their God ;  
The secret of the Lord is theirs ;  
Their soul is Christ's abode.

He to the lowly soul  
Doth still Himself impart,  
And for His dwelling and His throne  
Chooseth the pure in heart.

JOHN KEBLE.

*The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*

ROMANS viii. 19-21.

THAT you may be weaned from the world which fascinates your heart, pray for the love of God, that the light and paltry things of the world will be tasteless and irksome. What do our heavy hearts prove but that other things are sweeter to us than His Will, that we have not attained to the full mastery of our true freedom, that our sonship is still but faintly realised, and its blessedness not yet proved and known? Our consent would turn all our trials into obedience. By consenting we make them our own, and offer them with ourselves again to Him.

DR. MANNING.

O Lord, how happy should we be  
 If we could cast our care on Thee,  
     If we from self could rest ;  
 And feel at heart that One above  
 In perfect wisdom, perfect love,  
     Is working for the best !

JOSEPH ANSTICE.

*I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living. O tarry thou the Lord's leisure: be strong, and He shall comfort thine heart, and put thou thy trust in the Lord.*

PSALM xxvii. 16.

It is a good interior practice to make death a light to live by; in other words, doing everything as we shall wish to have done it when we come to die.

F. W. FABER.

We have two things to do, to live and die :  
To win another and a longer life  
Out of this earthly change and weary strife :  
To catch the hours that one by one go by,  
And write the Cross upon them as they fly.  
So shall they lay their burden gently down,  
Sinking, perchance hard by, beneath the throne,  
Withdrawn anew into eternity.  
'Tis hard to live by youth's fast bubbling springs,  
And treat our loves, joys, hopes as flowery things,  
That for awhile may climb the boughs, and twine  
Among the prickly leaves of discipline.  
Yet wouldst thou rise in Christ's self-mastering school,  
Thy very heart itself must beat by rule.

F. W. FABER.

*The Eyes of the Lord are over the righteous, and His Ears are open unto their prayers.*

I S. PETER iii. 12.

SUCH as we are at other times, such will our prayers be. God helps us in our prayers, as without Him we cannot pray; but He does so in proportion as we admit His aid in the rest of our life. We cannot pray as we ought, unless we live as we ought. Our prayers will partake of our other infirmities. We cannot at once collect ourselves, and become other men in the presence of God, from what we were just before.

DR. PUSEY.

Nay, try once more, thine eyelids close  
 For prayer intense and meek:  
 When the warm light gleams through and shows  
 Him near Who helps the weak.  
 Unmurmuring then thy heart's repose  
 In dust and ashes seek.

But when the self-abhorring thrill  
 Is past, as pass it must,  
 When tasks of life thy spirit fill,  
 Risen from thy tears and dust,  
 Then be the self-renouncing will  
 The seal of thy calm trust.

JOHN KEBLE.

*Eschew evil, and do good ; seek peace, and ensue it.*

I S. PETER iii. II.

HUMILITY is the most excellent natural cure for anger in the world ; for he that by daily considering his own infirmities and failings, makes the error of his neighbour to be his own case, and remembers that he daily needs God's pardon and his brother's charity, will not be apt to rage at the levities, or misfortunes, or indiscretions of another ; greater than which he considers that he is very frequently and more inexcusably guilty of.

BISHOP JEREMY TAYLOR.

Daughters of Sion, see your King !  
Go forth, go forth to meet Him !  
Your Solomon is hastening  
Where that dear flock shall greet Him !  
The sceptre and the crown by right  
He wears, in robe of purple dight.  
We therefore to the King of kings  
Bow lowly, from Him learning  
The pomp and pride that this world brings  
To make our boast in spurning :  
Such love the members best adorns,  
For whom the Head was crowned with thorns.

LATIN HYMN.

*Having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing.*

I S. PETER iii. 8, 9.

BE extremely small and lowly in your own eyes; soft and yielding as a dove, loving lowliness and cultivating it faithfully. Make good use of every opportunity for so doing. Do not be quick of speech, rather let your words be slow, humble, and gentle, and let your modest, thoughtful silence be eloquent. Bear with your neighbour, and be ever ready to make excuses for him. Do not philosophise over the contradictions which beset you; do not dwell upon them, but strive to see God in all things without exception, and acquiesce in His Will with absolute submission.

S. FRANCIS DE SALES.

I thank Thee I am not mine own,  
But have to live in Thee alone,  
Each passing day, each passing hour,  
To live in Thy great power.  
Whate'er to-day, to-morrow brings,  
'Tis all Thine Hand, Thine orderings.

ISAAC WILLIAMS.

*I am the Vine.*

S. JOHN xv. 5.

*I am the Light of the world.*

S. JOHN viii. 12.

EVERYTHING in the world is in some sort symbolical of some greater, truer existence of the higher world. Christ is the True Light, the True Vine; *i.e.* that which is symbolised in the outer world by the Light and the Vine. In taking symbolical titles to Himself, Christ is not merely adopting to Himself a name which has its primary meaning in some lower phenomenon of the outer world. On the contrary, He is giving us the spiritual key to nature, so that when we see the material object, our heart may recognise the spiritual object which it indicates.

REV. R. M. BENSON.

Jesus, the Gem of Beauty,  
True God and Man, they sing ;  
The never-failing Garden,  
The ever-golden Ring ;  
The Door, the Pledge, the Husband,  
The Guardian of His court,  
The Day Star of salvation,  
The Porter and the Port.

BERNARD OF CLUNY.



*Bringing into captivity every thought to the obedience of Christ.*

2 CORINTHIANS x. 5.

THE repose, the quiet balanced rest which marks our Lord's perfected life, is intended to grow more and more steadfast in those who are truly His; not the repose of indolence, not the calm arising from absence of trial and lack of temptation, a mere freedom from inward struggle and difficulty, but the repose which lives in the mortification of desire, in the conquest of passion, in the crucifixion of self, in a subdued will, in the reconciliation of every thought with a perfected obedience, as the whole being, entranced in God, yields itself in delighted harmony with His perfect Mind. Such repose is attained through the continual progress of a life of grace, as it gradually overcomes the restlessness of nature, the excitements of self, the disturbance of passion, the fruitless impatience of the will.

REV. T. T. CARTER.

Sometimes a light surprises  
 The Christian while he sings;  
 It is the Lord, Who rises  
 With healing in His Wings.  
 When comforts are declining,  
 He grants the soul again  
 A season of clear shining,  
 To cheer it after rain.

J. NEWTON.

*Then said Jesus unto His disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.*

S. MATTHEW xix. 23.

LET us master this great and simple truth, that all rich materials and productions of this world, being God's property, are intended for God's service; and sin only, nothing but sin, turns them to a different purpose. All things are His; He in His bounty has allowed us to take freely of all that is in the world, He allows us a large range, He afflicts us not by harsh restrictions, He gives us a discretionary use, for which we are answerable to Him alone. Still, after all permission, on the whole we must not take what we do not need. We may take for life, for comfort, for enjoyment; not for luxury, not for pride.

DR. NEWMAN.

Grant us hearts, dear Lord, to yield Thee  
Gladly, freely of Thine own;  
With the sunshine of Thy goodness  
Melt our thankless hearts of stone;  
Till our cold and selfish natures,  
Warmed by Thee, at length believe  
That more happy and more blessed  
'Tis to give than to receive.

ELIZA S. ALDERSON.

*God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with Him.*

I THESSALONIANS v. 9, 10.

No better preparation for death than a perpetual thanksgiving for the Death of Christ. If He had not died, how should we dare to die? He has enlarged the gates of death, and hung lamps over them. Thanksgiving for His Death is the best prayer for our own.

F. W. FABER.

No longer must the mourner weep,  
Nor call departed Christians dead;  
For death is hallowed into sleep,  
And every grave becomes a bed.

Now once more Eden's door  
Open stands to mortal eyes:  
For Christ hath risen and man shall rise.  
Now at last, all things past,  
Hope and joy and peace begin:  
For Christ hath won, and man shall win.

It is not exile, rest on high:  
It is not sadness, peace from strife.  
To fall asleep is not to die;  
To dwell with Christ is better life.

LATIN HYMN.

*We are buried with Him by Baptism into death.*

ROMANS vi. 4.

WHAT does being baptized into Christ's Death mean? That it is with a view to our dying as He did. For Baptism is the Cross. What the Cross then and Burial is to Christ, that Baptism hath been to us. And if thou hast shared in Death and Burial, much more wilt thou in Resurrection and Life.

S. CHRYSOSTOM.

Nay, I will drink His cup ; my vow is taken,  
With His baptizing Blood mine own shall blend ;  
Ne'er be that holiest charge by me forsaken,  
The dying Saviour's trust to each true friend.

Well hast thou sworn, and be thy warfare glorious :  
But Saints are pure, the Church is undefiled,  
And Jesus welcomed from His cross victorious  
A Virgin Mother to a Virgin Child.

Then ask for me of the dread Son of Mary,<sup>1</sup>  
Whose Arms eternal are young children's home,  
A loving heart, obedient eyes and wary,  
Even as I am to tarry till He come.

Prayer shall not fail, but higher He would lead thee :  
His bosom-friend ate of that awful Bread :  
So will He wait all day to bless and feed thee ;  
Come thou adoring to be blest and fed.

JOHN KEBLE.

*It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness.*

LAMENTATIONS iii. 22, 23.


BECAUSE perseverance is so difficult, even when supported by the grace of God, thence is the value of new beginnings. For new beginnings are the life of perseverance. God by nature alike and by grace makes new beginnings the whole history of our being. We shall only know at the Judgment Day the value of those new beginnings which God gives us daily by the very disposition of day and night and the necessity of sleep. We can have no thought what we should lose, if we could dispense with sleep, and prolong day into day, by the loss of new beginnings. Every three years, we have a thousand of such new beginnings.

DR. PUSEY.

New every morning is the love  
Our wakening and uprising prove ;  
Through sleep and darkness safely brought,  
Restored to life and power and thought.

New mercies, each returning day,  
Hover around us while we pray ;  
New perils past, new sins forgiven,  
New thoughts of God, new hopes of heaven.

JOHN KEBLE.



*Yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.*

PHILIPPIANS i. 22, 23.

NOT to fear death is a slight to Him Who made it our special punishment. Not to desire death is an indifference to Him Whom we can only reach by passing through it.

F. W. FABER.

I know not which to choose ; whether to live  
A little longer here, or to depart.  
*That* would be sweet ; to be at rest, to toil  
No more, no more feel pain, to have no griefs,  
No anxious fears, nor for myself, nor others :  
*That* would be sweet. And sweeter still to have  
No more to sin, affection or desire.  
But to be near, and feel that nearness, near  
Unto my God, to have a thrilling sense  
Of blessedness, the certainty of joy  
At hand yet greater ; safe, for ever safe,  
So to be resting, would be sweet.

And yet

To live for Christ, to live to do His pleasure. . . .  
. . . Which shall I choose, living, to live to Christ ;  
Or dying, die to Him, which shall I choose ?  
Whichever of the twain shall to Thy glory be,  
That, Lord, I pray Thou wilt appoint for me.

H. H. SWINNEY.

*Whosoever is angry with his brother without a cause, shall be in danger of the judgment: . . . but whosoever shall say, Thou fool, shall be in danger of hell fire.*

S. MATTHEW v. 22.

BUT "the tongue can no man tame." Lord, Thy wrath is just, whither shall I flee from Thee, but to Thee? If no man can tame the tongue, we must have recourse to God that He may tame it. The horse does not tame himself, the lion does not tame himself; and so also man does not tame himself. Therefore let God be sought so that man may be tamed. Thou, O Lord, art our Refuge. To Thee do we betake ourselves, and with Thy help it will be well with us. For ill is it with us by ourselves. Because we have left Thee, Thou hast left us to ourselves. Be we then found in Thee, for in ourselves we were lost.

S. AUGUSTINE.

From idle words, that restless throng  
 That haunt our hearts when we would pray,  
 From pride's false chime, and jarring wrong,  
 Seal Thou my lips, and guard the way:  
 For Thou hast sworn that every ear,  
 Willing or loth, Thy trump shall hear,  
 And every tongue unchainèd be  
 To own no hope, no God, but Thee.

JOHN KEBLE.

*Keep thy heart with all diligence ; for out of it are the issues of life.*

PROVERBS iv. 23.

WHEN a man begins to do wrong, he cannot answer for himself how far he may be carried on. He does not see beforehand, he cannot know where he will find himself after the sin is committed. One false step forces him to another. Sin is a hard master : once sold over to it, we cannot break our chain, one evil concession requires another.

DR. NEWMAN.

Oh ! I have done those things that my soul fears,  
And my whole heart is sick. My youth hath flown,  
The talents Thou hast given me are all gone,  
And I have nought to pay Thee but my tears.  
O Thou that hast awakened, calm my cares,  
Bind up my wounds. Thou Who didst never spurn  
The wounded and the captive, ne'er didst turn  
From him that called Thee, hear Thou my prayers !  
O wash me in Thy Blood, the leper Thou  
Didst cleanse ; Health of the maimed, make me whole ;  
Thou that didst wake the dead, burst my soul's sleep !  
Low at Thy Feet I throw me, and I know  
Thou wilt not cast me from Thee, but my soul  
Is sick with sorrow, and I can but weep.

ISAAC WILLIAMS.



*Thou art the man. And David said, I have sinned  
against the Lord.*

2 SAMUEL xii. 7, 13.

ABIDING sorrow for sin is quiet. It is all from God, and all of God. We love because much has been forgiven, and we always remember how much it was. We love because the softness of sorrow is akin to the filial confidence of love. David gives it a voice, "Wash me more and more, O Lord;" and the whole Church throughout the world has adopted his *Miserere*, and is continually crying, Wash me more and more.

F. W. FABER.

Weary of earth, and laden with my sin,  
I look to heaven, and long to enter in ;  
But there no evil thing may find a home,  
And yet I hear a Voice that bids me, Come.

So vile I am, how dare I hope to stand  
In the pure glory of that holy land ?  
Before the whiteness of that throne appear ?  
Yet there are Hands stretched out to draw me near.

The while I fain would tread the heavenly way,  
Evil is ever with me day by day ;  
Yet on mine ears the gracious tidings fall,  
" Repent, confess, thou shalt be loosed from all."

REV. S. J. STONE.

*In whom we trust that He will yet deliver us ; ye also helping together by prayer for us.*

2 CORINTHIANS i. 10, 11.

IN praying for the salvation of a single soul, we pray for more than the whole world and its glories, more than the empire of the world, more than all possible inanimate creations. For we pray for one on whom the good pleasure of the Holy Trinity rests ; for one whom the Father wills to be saved, for whom the Son was Incarnate, with whom the Holy Ghost has pleaded, and will plead. O for hearts of fire, for fiery zeal for souls ; that if we can do no more, we may yet plead with God with burning thoughts, burning longings, burning desires, for God's glory in the salvation of souls !

DR. PUSEY.

Recollect, O Love Divine,  
'Twas for this lost sheep of Thine,  
Thou Thy glory didst resign.

Judge of Justice, hear my prayer !  
Spare, O Lord, in mercy spare !  
Ere the Reckoning Day appear.

THOMAS DE CELANO.

*I speak after the manner of men because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity ; even so now yield your members servants to righteousness unto holiness.*

ROMANS vi. 19.

WHEN we know not what to do, and human counsel fails to relieve our perplexity, then God will inspire us, and if we obey Him in all humility, He will not suffer us to go astray.

S. FRANCIS DE SALES.

Lead, Kindly Light, amid the encircling gloom,  
    Lead Thou me on !  
The night is dark, and I am far from home,  
    Lead Thou me on !  
Keep Thou my feet, I do not ask to see  
The distant scene, one step enough for me.

I was not ever thus, nor prayed that Thou  
    Shouldst lead me on,  
I loved to choose and see my path ; but now,  
    Lead Thou me on !  
I loved the garish day, and spite of fears  
Pride ruled my life, remember not past years.

So long Thy power hath blest me, sure it still  
    Will lead me on,  
O'er moor and fen, o'er crag and torrent, till  
    The night is gone ;  
And with the morn those angel faces smile  
Which I have loved long since and lost awhile.

DR. NEWMAN.



*Fret not thyself, else shalt thou be moved to do evil.*

PSALM xxxvii. 8.

AVOID multiplicity of businesses of the world; and in those that are unavoidable, labour for an evenness and tranquillity of spirit, that you may be untroubled and smooth in all tempests; for, so we shall better tend religion, when we are not torn in pieces with the cares of the world, and seized upon with low affections, passions, and interests.

BISHOP JEREMY TAYLOR.

When troubles thick our path beset,  
'Tis the Dove's wing and nest afar ;  
When foes and dangers have us met,  
A calm beyond the sounds of war :  
When winds assail our floundering bark,  
It is the thought of God's own Ark ;  
When God's own Ark is sore opprest,  
It is a safe and quiet shore,  
Where wicked men can vex no more,  
And where the weary are at rest.

ISAAC WILLIAMS.

*Even so faith, if it hath not works, is dead, being alone.  
. . . For as the body without the spirit is dead, so faith  
without works is dead also.*

S. JAMES ii. 17, 26.

EVERY one must do his best; he must pray his best; he must sing his best; he must attend his best. If we did all, it would be little, not worthy of Him; if we do little, it may suffice to show our faith, and He in His mercy will accept whatever we can offer. He will accept what we prefer to give to Him to giving it to ourselves. When instead of spending money on our own houses, we spend it on His House; when we prefer He should have the gold and silver to our having it, we bring Christ nearer to us; we show that we are in earnest, we evidence our faith.

DR. NEWMAN.

And now we fight the battle,  
But then shall wear the crown  
Of full and everlasting  
And passionless renown :  
And now we watch and struggle,  
And now we live in hope,  
And Sion in her anguish  
With Babylon must cope :  
But He Whom now we trust in  
Shall then be seen and known,  
And they that know and see Him  
Shall have Him for their own.

BERNARD OF CLUNY.

*For the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord.*

ROMANS vi. 23.

AFTER speaking of the wages of sin, in the case of the blessings, the Apostle has not kept to the same order ; for he does not say, the *wages* of your good deeds, but the *gift* of God, to show that it was not of themselves that they were freed, nor was it a due they received, neither yet a return, nor a recompense of labours, but by grace all these things came about.

S. CHRYSOSTOM.

Rock of Ages ! cleft for me,  
Let me hide myself in Thee :  
Let the Water and the Blood,  
From Thy riven Side which flowed,  
Be of sin the double cure ;  
Cleanse me from its guilt and power.

Not the labours of my hands  
Can fulfil Thy law's demands ;  
Could my zeal no respite know,  
Could my tears for ever flow,  
All for sin could not atone,  
Thou must save, and Thou alone.

A. M. TOPLADY.

*Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.*

REVELATION xxi. 3.

WE must never allow the despairing thought, the darkness of doubt, to intervene to question the fulness of His grace. God may work in whom He wills, and we may surely believe that He will work when He comes to dwell, not as a passing tenant, but as an abiding possessor. He will make that heart which is to be His Home in all things pleasing to Himself. All is possible where He wills to be in order to give life. We must needs become what He wills in His time, however faulty and imperfect we may be in ourselves.

REV. T. T. CARTER.

O agony of wavering thought  
When sinners first so near are brought!  
It is my Maker, dare I stay?  
My Saviour, dare I turn away?

JOHN KEBLE.

*Jesus called His disciples unto Him, and saith unto them, I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat.*

S. MARK viii. 1, 2.

WHEN the Son of Man is moved with compassion, to be sure it is not without cause. And yet we find by experience, such is our ignorance and corruption, that that very sight which caused compassion in Him, is too often amongst men an occasion of contempt and disregard. Without doubt, then, it must be for want of knowing and being thoroughly convinced of the danger the generality of the world is in, that we are not all more affected with their wants and sufferings. Let us pray that God would increase the number and graces of His ministers, that they may discharge their office with cheerfulness, courage, and constancy.

BISHOP WILSON.

Thou Whose Almighty Word  
Chaos and darkness heard,  
And took their flight,  
Hear us, we humbly pray,  
And where the Gospel day  
Sheds out its glorious ray,  
Let there be light.

Thou Who didst come to bring  
On Thy redeeming Wing  
Healing and sight,  
Health to the sick in mind,  
Sight to the inly blind,  
O now to all mankind  
Let there be light.

REV. J. MARRIOTT.



*I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.*

I THESSALONIANS iv. 13.

To be thinking of the dead purifies greatly and hallows our affections, and habituates us to think of that which is out of sight, rather than what we behold; and whatever draws us from the grossness of sense and sight is good for us, and is like living in the world unseen: it is extending our view beyond the grave, into the state where souls live, and prevents our limiting that view to the things of earth after death.

ISAAC WILLIAMS.

O it is sweet to think  
 Of those that are departed,  
 While murmured prayers sink  
 To silence tender-hearted;  
 While tears that have no pain  
 Are tranquilly distilling,  
 And the dead live again  
 In hearts that love is filling!

Yet not as in the days  
 Of earthly ties we love them;  
 For they are touched with rays  
 From light that is above them:  
 Another sweetness shines  
 Around their well-known features;  
 God with His glory signs  
 His dearly ransomed creatures.

F. W. FABER

*Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven ; but he that doeth the will of My Father Which is in Heaven.*

S. MATTHEW vii. 21.

EVERY act of obedience is an approach, an approach to Him Who is not far off, though He seems so, but close behind the visible screen of things which hides Him from us.

DR. NEWMAN.

Thou art near, yes, Lord, I feel it,  
Thou art near where'er I move,  
And though sense would fain conceal it,  
Faith oft whispers it to love.

Then my soul, since God doth love thee,  
Faint not, droop not, do not fear ;  
For though His Heaven is high above thee,  
He Himself is ever near.

Near to watch thy wayward spirit,  
Sometimes cold and careless grown ;  
But near too with grace and merit,  
All thy Saviour's, thence thine own.

T. S. MONSELL.

*If so be that we suffer with Him, that we may be also glorified together.*

ROMANS viii. 17.

TRIBULATION comes, it will be as ye choose it, either an exercise or a condemnation. Such as it shall find you to be, will it be. Tribulation is a fire : does it find thee gold ? it takes away the filth ; does it find thee chaff ? it turns it to ashes. Wherefore art thou disturbed ? Thine heart is disturbed by the pressing troubles of the world, as that ship was in which Christ was asleep. Did not thy Lord tell thee the world should fail ? So when the tempest beats furiously against thine heart, beware of shipwreck, awake up Christ. Present faith, is Christ present ; waking faith, is Christ awake ; slumbering faith, is Christ asleep.

S. AUGUSTINE.

When clouds awoke by Sorrow's wand  
 Come o'er the soul in heaviness,  
 Sweet is the thought of Heaven beyond,  
 A cave of holy quietness :  
 Like clay beneath the waters seen  
 Housed in a deep and blue serene,  
 A strange unearthly deep repose,  
 'Mid hanging rocks all calmly laid,  
 But touched not by their darkening shade,  
 The towers of Heaven beyond earth's woes.

ISAAC WILLIAMS.

*Every good tree bringeth forth good fruit. . . . Wherefore by their fruits ye shall know them.*

S. MATTHEW vii. 17, 20.

AFTER doing anything we should frequently examine what has been the spirit of our actions ; we should search whether we began them to please God, and went on to glorify ourselves. We should see whether we can trace the little but easily distinguishable evidences which mark the inward swelling or restless itching of vanity ; the liking, if not to talk with open and offensive vainglory about ourselves and our doings, yet still to hover so near ourselves that we can make short flights back to self, our excellence, and our successes ; or the saying what will lead others to speak well of us ; or the listening with greedy ears to commendations when they come.

BISHOP WILBERFORCE.

From the depths of Nature's blindness,  
From the hardening power of sin,  
From all malice and unkindness,  
From the pride that works within,  
By Thy mercy,  
O deliver us, good Lord !

When the world around is smiling  
In the time of wealth and ease,  
Earthly joys our hearts beguiling  
In the day of health and peace,  
By Thy mercy,  
O deliver us, good Lord !

J. CUMMINS.

*As many as are led by the Spirit of God, they are the sons of God.*

ROMANS viii. 14.

WOULD that the Holy Spirit may give us one special gift, and for this let us ask Him; that Spirit of Fire Which He is, Which shall burn out in us all which is alien from Him; all "wood, hay, and stubble," ere it be burned out at the Great Day; Which shall burn out of us all self and self-seeking, and make us count the good of others as if it were our own; Which shall make us long for the glory of God purely, through whomsoever it is promoted; Which shall refine all our dross, kindle what is cold, melt what is hard; Which shall give us equally a burning zeal for the interests of Jesus, and the salvation of souls, for which Jesus died.

DR. PUSEY.

O Holy Spirit, Lord of Grace,  
Eternal Fount of Love,  
Inflame, we pray, our inmost hearts  
With fire from Heaven above.

As Thou in bond of love dost join  
The Father and the Son,  
So fill us all with mutual love,  
And knit our hearts in one.

LATIN HYMN.

*My Father giveth you the True Bread from Heaven: . . .  
I am the Bread of Life.*

S. JOHN vi. 32, 35.

CHRIST does not merely take natural bread for His clothing, and call *it* the True Bread, but He is Himself the True Substance by which the regenerate life is nourished. Not merely, I will give you bread to eat which shall mysteriously represent My Flesh. Rather: I will ordain a means by which you shall eat My Flesh, which alone is the True Bread containing everlasting life, giving everlasting life, abiding unto everlasting life.

REV. R. M. BENSON.

That last night, at supper lying  
'Mid the Twelve, His chosen band,  
Jesus with the law complying,  
Keeps the feast its rites demand.  
Then, more precious Food supplying,  
Gives Himself with His own Hand.

Word-made-Flesh true bread He maketh  
By His word His Flesh to be ;  
Wine, His Blood ; which whoso taketh  
Must from carnal thoughts be free ;  
Faith alone, though sight forsaketh,  
Shows true hearts the Mystery.

S. THOMAS AQUINAS.

*O Lord our God, all this store that we have prepared to build Thee an house for Thine Holy Name cometh of Thine Hand, and is all Thine own.*

I CHRONICLES xxix. 16.

A TEMPLE there has been upon earth, a spiritual Temple, made up of living stones, a Temple, so to say, composed of souls; a Temple with God for its light, and Christ for the High Priest, with wings of angels for its arches, with saints and teachers for its pillars, and with worshippers for its pavement; such a Temple has been on earth ever since the Gospel was first preached. This unseen, secret, mysterious, spiritual Temple exists everywhere throughout the Kingdom of Christ, in all places, as perfect in one place as if it were not in another. Wherever there is faith and love, this Temple is.

DR. NEWMAN.

“ Why deck the high cathedral roof  
With foliage rich and rare,  
With crowns and flowerets far aloof,  
To none but angels fair ? ”

Ask why of old the favoured king  
Inquired the Temple's price,  
Not bearing to his Lord to bring  
An unbought sacrifice.

JOHN KEBLE.

*Keep Thy heart with all diligence, for out of it are the issues of life.*

PROVERBS iv. 23.

A MAN'S heart gets cold if he does not keep it warm by living in it, and a censorious man is one who ordinarily lives out of his own heart. He who represents the road to Heaven as hard to others is most probably leading an easy life himself.

F. W. FABER.

I ask Thee for a thoughtful love,  
Through constant watching wise  
To meet the glad with joyful smiles,  
And to wipe the weeping eyes,  
And a heart at leisure from itself,  
To soothe and sympathise.

Wherever in the world I am,  
In whatsoe'er estate,  
I have a fellowship with hearts  
To keep and cultivate ;  
And a work of lowly love to do  
For the Lord on Whom I wait.

C. ELLIOTT.



*The children of this world are in their generation wiser than the children of light.*

S. LUKE xvi. 8.

THERE are martyrs of the devil who put to shame the saints of God, and running as they do with more alacrity to death than these to life, may be proposed to them for imitation. The children of light are rebuked that they give not half the pains to win Heaven which men of this world do to win earth; that the world is better served by its servants than God is by His.

ARCHBISHOP TRENCH.

Blest is the faith, divine and strong,  
Of thanks and praise an endless fountain,  
Whose life is one perpetual song,  
High up the Saviour's holy mountain.

Blest is the hope that holds to God  
In doubt and darkness still unshaken,  
And sings along the heavenly road  
Sweetest when most it seems forsaken.

Blest is the love that cannot love  
Aught that earth gives of best and brightest;  
Whose raptures thrill like saints above,  
Most when its earthly gifts are lightest.

F. W. FABER.

*The Queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.*

S. LUKE xi. 31.

SOLOMON, the wisest of the kings of Israel, bestowed seven years in building a magnificent temple to the praise of Thy Name. But behold Thou art Thyself here present with me on Thine Altar, my God, Creator of men and Lord of angels!

THOMAS À KEMPIS.

And now, O Father, mindful of the love  
That bought us, once for all, on Calvary's Tree,  
And having with us Him that pleads above,  
We here present, we here spread forth to Thee  
That only Offering perfect in Thine Eyes,  
The one true, pure, immortal Sacrifice.

And so we come: O draw us to Thy Feet,  
Most patient Saviour, Who canst love us still;  
And by this Food, so awful and so sweet,  
Deliver us from every touch of ill:  
In Thine own service make us glad and free,  
And grant us never more to part with Thee.

DR. W. BRIGHT.

*There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her ; she shall not be moved.*

PSALM xlvi. 4, 5 (Bible Version).

THAT is the way to be immovable in the midst of troubles, as a rock amidst the waves. When God is in the midst of a kingdom or city, He makes it firm as Mount Sion, that cannot be removed. When He is in the midst of a soul, though calamities throng about it on all hands, and roar like the billows of the sea, yet there is a constant calm within, such a peace as the world can neither give nor take away. What is it but want of lodging God in the soul, and that in His stead the world is in men's hearts, that makes them shake like leaves at every blast of danger ?

ARCHBISHOP LEIGHTON.

Paradise is satiated,  
 Blossoms, thrives, is fecundated,  
 With the waters irrigated  
 From these rills that aye proceed :  
 Christ the Fountain, they the river ;  
 Christ the Source, and they the giver  
 Of the streams that they deliver  
 To supply His people's need.

ADAM OF S. VICTOR.

*Delight thou in the Lord, and He shall give thee thy heart's desire.*

PSALM xxxvii. 4.

THE Christian hath his heart's desire in quietness and confidence. His great desire and delight is God; and by desiring and delighting, he hath Him. He shall give thee thy heart's desire, HIMSELF: and then surely thou shalt have all.

ARCHBISHOP LEIGHTON.

Whate'er my God ordains is right,  
His will is ever just;  
Howe'er He order now my cause,  
I will be still and trust.  
He is my God,  
Though dark my road,  
He holds me that I shall not fall,  
Wherefore to Him I leave it all.

Whate'er my God ordains is right;  
My Light, my Life is He,  
Who cannot will me aught but good;  
I trust Him utterly;  
For well I know,  
In joy or woe,  
We soon shall see as sunlight clear,  
How faithful was our Guardian here.

S. RODIGAST.

*There hath no temptation taken you but such as is common to man : but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

I CORINTHIANS x. 13.

WHATEVER happens, abide stedfast in a determination to cling simply to God, trusting to His eternal love for you; and if you find that you have wandered forth from this shelter, recall your heart quietly and simply. Maintain a holy simplicity of mind, and do not smother yourself with a host of cares, wishes, attachments, or longings, on any pretext.

S. FRANCIS DE SALES.

Mine is an unchanging love,  
Higher than the heights above,  
Deeper than the depths beneath,  
True and faithful, strong as death.

Thou shalt see My glory soon,  
When the work of grace is done ;  
Partner of My Throne shalt be ;  
Say, poor sinner, lov'st thou Me ?

W. COWPER.

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*Now all these things happened unto them for ensamples :  
and they are written for our admonition.*

I CORINTHIANS X. II.

THAT is to warn us not to depend upon being Christians, without living as becomes Christians. A Christian name, a Christian faith, the Christian covenant, the Christian sacraments, will not set us one step nearer Heaven, without a Christian life. So that the case of Christians is far from being better than that of Jews and heathens, if they are not careful to lead a Christian life.

BISHOP WILSON.

O could we make our doubts remove,  
These gloomy doubts that rise,  
And see the Canaan that we love  
With unbeckled eyes !

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

ISAAC WATTS.

*Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. . . . Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.*

I CORINTHIANS x. 6, 9.

FOR Thou hast commanded, and so it is, that every inordinate affection should be its own punishment.

S. AUGUSTINE.

Jesus, Lord of life and glory,  
Bend from heaven Thy gracious Ear ;  
While our waiting souls adore Thee,  
Friend of helpless sinners, hear :  
By Thy mercy,  
O deliver us, good Lord !

When temptation sorely presses,  
In the day of Satan's power,  
In our times of deep distresses,  
In each dark and trying hour,  
By Thy mercy,  
O deliver us, good Lord !

J. CUMMINS.

*If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.*

S. LUKE xix. 42.

MEDITATION on the attributes of God is a defence against self-deceit. The likeness of God is the aim of holiness, and we unconsciously imitate that which is a frequent subject of our meditation. Moreover, everything which tends to throw us out of ourselves, and upon the objects of faith, is in itself a remedy against self-deceit.

F. W. FABER.

In life's long sickness evermore  
Our thoughts are tossing to and fro :  
We change our posture o'er and o'er,  
But cannot rest, nor cheat our woe.

Were it not better to lie still,  
Let Him strike home and bless the rod,  
Never so safe as when our will  
Yields undiscerned by all save God?

JOHN KEBLE.



*The manifestation of the Spirit is given to every man to profit withal.*

I CORINTHIANS xii. 7.

HE is ever waiting till His servants are willing to be led on by Him to something better than they have yet attained to; not constraining them, but waiting to be constrained by them; leading out their unformed wishes into definite acts, and ever crowning those acts by further revelations of Himself. Thus He is constrained, but it is by the love of Himself which He Himself first kindles within.

ISAAC WILLIAMS.

Conduct me safe, conduct me far  
From every hurtful sin and snare;  
Lead me to God, my final Rest,  
In His enjoyment to be blest.

Lead me to holiness the road  
That I must take to dwell with God;  
Lead to Thyself, the Spring from whence  
To fetch all quickening influence.

SIMON BROWNE.

*In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.*

PROVERBS x. 19.

MEN think by talking of many things to be refreshed, and yet when they have done, find that it is nothing, and that they had much better have been alone, or have said nothing. Our thoughts and speeches in most things run to waste; yea, as water spilt on the ground is both lost, cannot be gathered up again, and is polluted, mingled with dust. But no word spoken to God is lost: He receives it, and returns it into our bosom with advantage. A soul that delights to speak to Him will find that He also delights to speak to it. And this communication certainly is the sweetest and happiest choice; to speak little with men, and much to God.

ARCHBISHOP LEIGHTON.

Calm me, my God, and keep me calm;  
Let Thine outstretched Wing  
Be like the shade of Elim's palm  
Beside her desert spring.

Calm when the great world's news with power  
My listening spirit stir;  
Let not the tidings of the hour  
E'er find too fond an ear.

DR. BONAR.

## 282 Eleventh Wednesday after Trinity.

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*If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain.*

S. JAMES i. 26.

THE practice of kind thoughts is our main help to that complete government of the tongue, without which the Apostle says all our religion is vain. The interior beauty of a soul through habitual kindness of thought is greater than words can tell. To such a man, life is a perpetual bright evening, with all things calm, fragrant, and restful. The dust of life is laid, and its fever cool. All sounds are softer, as is the way of evening, and all sights are fairer, and the golden light makes our enjoyment of earth a happy preparation for heaven.

F. W. FABER.

Lord, be mine this prize to win !  
Guide me through a world of sin :  
Keep me by Thy saving grace ;  
Give me at Thy Side a place :  
Sun and Shield alike Thou art ;  
Guide and guard my erring heart.  
Grace and glory flow from Thee ;  
Shower, O shower them, Lord, on me.

H. F. LYTE.

*If any man hear My Voice, and open the door, I will come in to him, and will sup with him, and he with Me.*

REVELATION iii. 20.

CONSIDER what our lives would be, if through an active co-operation with our Lord, we were faithful to our mysterious possession of Him. What an unfolding of wondrous light, in thought, in word, in deed, in aspiration, in design, would characterise our inward nature! What an upholding strength would sustain us! What a companionship be felt within, what communing with our unseen Guest, if only we could always bear in mind what it is to receive God; could think and feel and act in conformity with the conviction of His Indwelling Presence, possessing and possessed, though hidden under an inscrutable veil, screened from all mortal sense!

REV. T. T. CARTER.

Nearer, ever nearer,  
Christ, we draw to Thee,  
Deep in adoration  
Bending low the knee.  
Thou for our redemption  
Cam'st on earth to die;  
Thou, that we might follow,  
Hast gone up on high.

REV. GODFREY THRING.

*He healeth those that are broken in heart, and giveth  
medicine to heal their sickness.*

PSALM cxlvii. 3.

How comes the heart broken? The common hammer that breaketh them is some bodily or worldly cross, such as we commonly call heart-breakings. If Christ, if the Holy Spirit take it not in hand, all cures else are but a palliative; they may drive it away for a while, it will come again worse than ever. But the heart must be broken or ever it be whole.

BISHOP ANDREWES.

When wounded sore the stricken heart  
Lies bleeding and unbound,  
One only Hand, a bleeding Hand,  
Can salve the sinner's wound.

When sorrow swells the laden breast,  
And tears of anguish flow,  
One only Heart, a broken Heart,  
Can feel the sinner's woe.

When penitential grief has wept  
Over some foul dark spot,  
One only Stream, a Stream of Blood,  
Can wash away the blot.

MRS. C. F. ALEXANDER.

*He that is dead is freed from sin.*

ROMANS vi. 7.

HE that would die well must always look for death, every day knocking at the gates of the grave, and then the gates of the grave shall never prevail to do him mischief. He that will die rich and happily must dress his soul by a diligent and careful scrutiny : a frequent examination of our actions will soften our consciences, so that they shall be impatient of any rudeness or heavier load.

BISHOP JEREMY TAYLOR.

Yet blest are they below, to whom 'tis given,  
The dearest pledge which they from heaven received,  
Fresh in baptismal drops to yield to heaven,  
Ere soiled by thoughts of crime, or sin deceived,  
Or knowing evil.

Thus to be forgiven  
And die, this is the best we know on earth :  
It is not death to toil in failing breath  
And go away ; but in this world beneath  
To wander on from sin to sin, in dearth  
Of all true peace, still travelling from our birth,  
Farther from God and heaven, this, this is death.

ISAAC WILLIAMS.

*I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved.*

I CORINTHIANS XV. 1, 2.

S. CHRYSOSTOM observes that the Apostle does not say, The Gospel I said, or taught you; but, "I delivered;" nor does he say, "that I was taught," but, that which "I received," as referring the whole of it to Christ, and signifying that nothing was of man in these doctrines. Men could not diminish from nor add unto this sacred deposit of the faith once delivered unto the Church's keeping until the end. Neither man nor angel could preach any other.

ISAAC WILLIAMS.

The Church's one Foundation  
Is Jesus Christ her Lord;  
She is His new creation  
By water and the Word:  
From heaven He came and sought her  
To be His holy Bride;  
With His own Blood He bought her,  
And for her life He died.

REV. S. J. STONE.

*Two men went up into the temple to pray; the one a Pharisee, and the other a publican.*

S. LUKE xviii. 10.

IT is true the special virtues of the Pharisee were virtues of his own age, and the popular and creditable virtues of one age will differ from those of another; those of an earlier from those of a later. Thus the credentials to public favour may alter. But look at the character in its essence, only changing its dress, its class of particular virtues, according to circumstances, and taking off one and putting on another as the public standard shifts; thus cleared of its accidents, look at it, is there anything old about it? It is new, it is fresh, it is modern, it is living; it is old in the sense of human nature being old, but in no other. The condemnation of Pharisaism was prophetic, it was a lesson provided for the world's progress.

J. B. MOZLEY.

Earthly honour, earthly treasure,  
All the warmest passions win,  
And the silken wings of pleasure  
Only waft us on to sin.

But within the vale of sorrow,  
All with tempests overblown,  
Purer light and joy we borrow  
From the Face of God alone.

EDMESTON.



*I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

S. LUKE xviii. 14.

IT matters not what we seem to be to ourselves or others, but only how God looks upon us when we pray to Him. This you may take as the test and proof of anything you say, do, or think; and of the real importance of any event that happens to you. What difference does it make when you come to appear before God in prayer? Will it render you more acceptable or not? Let any one notice each day, there can be no better rule or safeguard, what will render him in his hours of prayer most acceptable with God. There can be no better standard or measure of the real value of all things than this.

ISAAC WILLIAMS.

Christ He requires still, wheresoe'er He comes  
To feed or lodge, to have the best of rooms;  
Give Him the choice, grant Him the nobler part  
Of all the house; the best of all's the heart.

HERRICK.

*I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

ROMANS viii. 38, 39.

THEY that are in God, being united to Him through Christ, can never by any power be separated from Him. Death, that is the great dissolver of all other unions, civil and natural, is so far from untying this, that it consummates it: it conveys the soul into the nearest and fullest enjoyment of God, Who is its life, where it shall not need to desire as it were from a distance; it shall then be at the spring-head, and shall be satisfied with His love for ever.

ARCHBISHOP LEIGHTON.

Through all the changing scenes of life,  
In trouble and in joy,  
The praises of my God shall still  
My heart and tongue employ.

O make but trial of His love,  
Experience will decide  
How blest are they, and only they  
Who in His truth confide.

NAHUM TATE.

*And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, . . . Arise and eat ; because the journey is too great for thee.*

I KINGS xix. 5, 7.

ALL must come to this Sacrament. They that have variety of secular employments must come, only they must leave their secular thoughts and affections behind them. The strong must come, lest they grow weak ; and the weak that they may become strong. The sick must come to be cured, the healthful to be preserved. They that have leisure must come, because they have no excuse ; they that have no leisure, that they may thereby sanctify their business.

BISHOP JEREMY TAYLOR.

O Food that weary pilgrims love,  
O Bread of Angel-hosts above,  
O Manna of the Saints ;  
The hungry soul would feed on Thee ;  
Ne'er may the heart unsolaced be  
Which for Thy sweetness faints.

LATIN HYMN.

*For with Thee is the well of life, and in Thy light shall we see light.*

PSALM xxxvi. 9.

WHAT, then, will make us real? The Face of God will do it. The first kingly touch of eternity will not only wake us, but it will heal us also. Clearly, then, the nearest approach to this possible on earth will be our best defence against unreality; and the nearest approach to it is the serving God out of personal love. Love has a specialty to make us real. We must look out to God, pass over to Him, lean upon Him, and let love of Him burn love of self away.

F. W. FABER.

Thine for ever! God of Love,  
Hear us from Thy throne above;  
Thine for ever may we be  
Here and in eternity.

Thine for ever! Thou our Guide,  
All our wants by Thee supplied,  
All our sins by Thee forgiven,  
Lead us, Lord, from earth to heaven.

MARY F. MAUDE.

*Take us the foxes, the little foxes, that spoil the vines,  
for our vines have tender grapes.*

SONG OF SOLOMON ii. 15.

BE not anxious about little things, if thou wouldst learn to trust God with thine all. Act upon faith in little things; commit thy daily cares and anxieties to Him, and He will strengthen thy faith for greater trials that may come. Rather, give thy whole self into God's Hands, and so trust Him to take care of thee in all lesser things, as being His, for His own sake, Whose thou art.

DR. PUSEY.

One finger's breadth at hand will mar  
A world of light in heaven afar,  
A mote eclipse a glorious star,  
An eyelid hide the sky.

O shame, O grief, when earth's rude toys,  
An opening door, a breath, a noise,  
Drive from the feast the eternal joys,  
Displace the Lord of Love!

For half a prayer perchance on high  
We soar, and heaven seems bright and nigh,  
But ah! too soon frail heart and eye  
Sink down, and earthward rove.

JOHN KEBLE.

*And looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. . . . And they were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear, and the dumb to speak.*

S. MARK vii. 34-37.

THERE are no disappointments to those whose wills are buried in the will of God.

F. W. FABER.

Did we but see,  
When life first opened, how our journey lay  
Between its earliest and its closing day ;  
Or view ourselves, as we one time shall be,  
Who strive for the high prize, such sight would break  
The youthful spirit, though bold for Jesus' sake.

But Thou, dear Lord,  
Whilst I traced out bright scenes which were to come,  
Isaac's pure blessings, and a verdant home,  
Didst spare me, and withhold Thy fearful word ;  
Wiling me year by year, till I am found  
A pilgrim pale, with Paul's sad girdle bound.

DR. NEWMAN.

*Such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.*

2 CORINTHIANS iii. 4, 5.

THINGS of God that are marvellous are to be believed on a principle of faith, not to be pried into by reason. For if reason set them open before our eyes, they would no longer be marvellous.

S. GREGORY.

To calmer thoughts 'tis given  
That image to descry,  
Most lovely, gracious Lord! the veil is riven  
If cleansed by prayer the earth-dimmed eye,  
Embosomed in celestial light  
Far in the womb of night;  
And aye we may approach Him, till we see  
Unharm'd, and faith be lost in boundless charity.

As one that turns away  
From grave or deathbed dear,  
Buoyed by a manlier sorrow, through life's day  
That cherished form in heart to bear,  
Till all things done for that dear sake  
Shall of that love partake;  
So may we watch Thy steps, till unreprieved  
We too may drink Thy light, and love as we are loved.

ISAAC WILLIAMS.

*Ministers of the new testament ; not of the letter, but of the Spirit : for the letter killeth, but the Spirit giveth life.*

2 CORINTHIANS iii. 6.

THERE are degrees of faith and love : yet they may be real faith and love, even when the power of both is lessened, because the soul does not keep itself, or live in the full presence of God. Or as through a closed window more light comes than heat, so in some hearts there may be more of knowledge than of love.

DR. PUSEY.

Holy Spirit, gently come,  
Raise us from our fallen state,  
Fix Thy everlasting home  
In the hearts Thou didst create !  
Gift of God Most High !  
Visit every troubled breast,  
Light and life and love supply ;  
Give our spirits perfect rest.

Heavenly Unction from above,  
Comforter of weary saints,  
Fountain, Life, and Fire of love,  
Hear, and answer our complaints ;  
Thee, we humbly pray,  
Finger of the living God,  
Now Thy sevenfold grace display,  
Shed our Saviour's love abroad.

W. HAMMOND.



*They bring unto Him one that was deaf, and had an impediment in his speech. . . . And He took him aside from the multitude, and put His Fingers into his ears, and He spit, and touched his tongue; and looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened.*

S. MARK vii. 32-34.

WHY did Jesus lead the deaf man aside? His purpose was, that apart from the din and tumult and interruptions of the crowd, in solitude and silence, the man might be a recipient of deep and lasting impressions; even as the same Lord does now oftentimes lead a soul apart, sets it in the solitude of a sick-chamber, or in loneliness of spirit, or takes away from it earthly companions and friends, when He would speak with it and heal it.

ARCHBISHOP TRENCH.

The objects we have loved are quite gone by,  
The infinite reality comes on,  
Nothing remains but that which I have done;  
Things in my being wrought internally,  
Loved faces, and loved scenes, youth's friendships, gone  
For ever; there remains but one,  
And that is Death. This is the truth of things.  
I would not wind me in strained thoughtfulness  
Too high, but ever thus the truth would see,  
Most deeply, rightly, and most tranquilly.

ISAAC WILLIAMS.

*Neither is he that planteth any thing, neither he that watereth ; but God that giveth the increase. And every man shall receive his own reward according to his own labour.*

I CORINTHIANS iii. 7, 8.

IT is God's will that we should do whatever lies in our power to attain all holiness ; but we must remember that though we may plant and water, God only can give the increase, and therefore we must leave the fruit of our efforts to His good Providence. So if we do not make such conscious progress in the spiritual life as we should desire, there is no need to be disturbed and anxious ; better far it is to be calm, doing diligently all that depends upon ourselves, but leaving results to our dear Lord. The labourer will be called to account for his careful cultivation, not for the abundance of his harvest.

S. FRANCIS DE SALES.

Forth in Thy Name, O Lord, I go,  
My daily labour to pursue,  
Thee, only Thee, resolved to know  
In all I think, or speak, or do.

The task Thy wisdom hath assigned,  
O let me cheerfully fulfil ;  
In all my works Thy presence find,  
And prove Thy good and perfect will.

CHARLES WESLEY.

*Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.*

EPHESIANS vi. 18.

To pray for others is an indispensable duty. We cannot be Christians without intercessory prayer. We should be breaking a primary law of love which our Lord has given us. He has hedged us in by His prayer which He gave us. We cannot say an "Our Father" without doing it, at least with our lips. We must have emptied our Blessed Lord's prayer of its meaning, before we can have ceased intercessory prayer. We ask in it for exactly the same gifts for others as for ourselves.

DR. PUSEY.

Blest are the men whose spirits move  
And melt with sympathy and love ;  
From Christ the Lord they shall obtain  
Like sympathy and love again.

Blest are the men of peaceful life,  
Who quench the coals of glowing strife ;  
They shall be called the heirs of bliss,  
The sons of God, the God of peace.

ISAAC WATTS.

*Boast not thyself of to morrow; for thou knowest not what a day may bring forth.*

PROVERBS xxvii. 1.

LET no man extend his thoughts, or let his hopes wander, towards future and far distant events and accidental contingencies. This day is mine and yours, but ye know not what shall be on the morrow. For he that by a present and a constant holiness secures the present, and makes it useful to his noblest purposes, he turns his condition to his best advantage.

BISHOP JEREMY TAYLOR.

Lighten mine eyes, O Saviour,  
Or sleep in death shall I ;  
And he, my wakeful tempter,  
Triumphantly shall cry :  
“ He could not make their darkness light,  
Nor guard them through the hours of night ! ”

Be Thou my soul's Preserver,  
For Thou alone dost know  
How many are the perils  
Through which I have to go :  
O loving Jesu, hear my call,  
And guard and save us from them all.

S. ANATOLIUS OF CONSTANTINOPLE.

*Thou shalt love the Lord thy God with all thy heart,  
and with all thy soul, and with all thy strength, and with  
all thy mind.*

S. LUKE x. 27.

OUR Lord loves you, and would have you wholly His. Seek no other arms to bear you, no other breast whereon to rest. Let Him be the boundary of your horizon, fix your mind on Him alone. Let your will be so closely bound to His, that nothing can come between ; forget all else. God would have your undivided heart.

S. FRANCIS DE SALES.

O Love, Who formedst me to wear  
The image of Thy Godhead here ;  
Who soughtest me with tender care  
Through all my wanderings wild and drear ;  
O Love, I give myself to Thee,  
Thine ever, only Thine to be.

O Love, Who ere life's earliest dawn  
On me Thy choice hast gently laid ;  
O Love, Who here as Man wast born,  
And wholly like to us wast made ;  
O Love, I give myself to Thee,  
Thine ever, only Thine to be.

CATHERINE WINKWORTH.

*The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*

GALATIANS iii. 22.

IF our sins interposed hide Christ sometimes from us, it is as when the sun is eclipsed, when we are deprived of light, not the sun. A blind man knows not that it is light at noonday but by report, but to those that have eyes light is seen by itself.

ARCHBISHOP LEIGHTON.

Blest be Thy love, dear Lord,  
That taught us this sweet way,  
Only to love Thee for Thyself,  
And for that love obey.

Whether we sleep or wake,  
To Thee we both resign ;  
By night we see, as well as day,  
If Thy light on us shine.

Whether we live or die,  
Both we submit to Thee ;  
In death we live, as well as life,  
If Thine in death we be.

JOHN AUSTIN.

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*Bear ye one another's burdens, and so fulfil the law of Christ.*

GALATIANS vi. 2.

WHEN shall we duly estimate the importance of bearing patiently with our neighbour! It is the last and most important lesson in the doctrine of the Saints, and blessed is the soul which has learned it. We wish to be borne with in our infirmities, which always appear to us worthy of indulgence, while we esteem those of our neighbours to be wholly different, and not to be endured!

S. FRANCIS DE SALES.

The Church is one wide harvest-field,  
Where Time and Death are gathering in  
Rich blessings by the Almighty Owner sealed  
For spirits meet His pardoning word to win.

We are as children : here and there  
A few fallen ears, the sheaves among,  
We glean, where best the bounteous Hand may spare,  
So learning for His perfect store to long.

Yon slumbering infant in the shade,  
Grudge not one hour on him to wait  
While others glean. The work with singing aid,  
With ready mirth all sharper tones abate.

JOHN KEBLE.

*An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation.*

I S. PETER i. 4, 5.

THE true Christian lives in earth in this hope of an inheritance in heaven; for this life is short, the inheritances of this world are uncertain; its blessings are uncertain, and may and often are taken from us while we live; and when we die, part with them we must, but the goodness of God, and His blessings and inheritance, endure for ever.

BISHOP WILSON.

They are all gone into a world of light !  
And I alone sit lingering here !  
Their very memory is fair and bright,  
And my sad thoughts doth clear.

If a star were confined into a tomb,  
Her captive flames must needs burn there,  
But when the hand that locked her up gives room,  
She'll shine through all the sphere.

O Father of eternal life, and all  
Created glories under Thee !  
Resume Thy spirit from this world of thrall  
Into true liberty.

H. VAUGHAN.



## 304 Fourteenth Thursday after Trinity.

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*Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.*

HEBREWS xii. 1.

FOR even Thy Saints, O Lord, who now rejoice with Thee in the kingdom of heaven, whilst they lived, waited in faith and in great patience for the coming of Thy glory. What they believed, I believe also ; what they hoped for, I hope for ; whither they are arrived, I trust I shall come by Thy grace.

THOMAS À KEMPIS.

These are they who have contended  
For their Saviour's honour long,  
Wrestling on till life was ended,  
Following not the sinful throng ;  
These who well the fight sustained,  
Triumph by the Lamb have gained.

These are they whose hearts were riven,  
Sore with woe and anguish tried,  
Who in prayer full oft have striven,  
With the God they glorified ;  
Now their painful conflict o'er,  
God has bid them weep no more.

GERMAN HYMN.

*Master, what shall I do to inherit eternal life?*

S. LUKE x. 25.

IF any sincere Christian cast himself with his whole will upon the Divine Presence which dwells within him, he shall be kept safe unto the end. When did we ever set ourselves sincerely to any work according to the will of God, and fail for want of strength? It was not that strength failed the will, but that the will failed first. If we could but embrace the Divine Will with the whole love of ours, cleaving to it, and holding fast by it, we should be borne along as upon the river of the water of life.

DR. MANNING.

Hath He marks to lead me to Him,  
If He be my Guide?  
In His Hands and Feet and Wound-prints,  
And His Side.

If I find Him, if I follow,  
What His guerdon here?  
Many a sorrow, many a labour,  
Many a tear.

If I ask Him to receive me,  
Will He say me nay?  
Not till earth and not till heaven  
Pass away.

S. STEPHEN THE SABAITE.

U

306 **Fourteenth Saturday after Trinity.**

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*My hope hath been in Thee, O Lord; I have said, Thou art my God.*

PSALM xxxi. 16.

HOPE is on high within the veil, where Christ sitteth at the Right Hand of God. Grovel not in things below, among earthly cares, pleasures, anxieties, toils, if thou wouldest have a good strong hope on high. Thou canst not soar to heaven and stoop to earth. Lift up thy cares with thy heart to God, if thou wouldest hope in Him.

DR. PUSEY.

By hope we struggle onward,  
While here we must be fed  
By milk as tender infants,  
But there by Living Bread.  
The night was full of terror,  
The morn is bright with gladness :  
The Cross becomes our harbour,  
And we triumph after sadness :  
Behold the morn shall waken  
And shadows shall decay,  
And each true-hearted servant  
Shall shine as doth the day.

BERNARD OF CLUNY.

*Arise, go thy way: thy faith hath made thee whole.*

S. LUKE xvii. 19.

LET none of you hold his prayer cheap; He to Whom we pray holdeth it not cheap. Ere it is gone forth out of our mouth, He hath it written in His book. One of two things we may without doubt hope, that He will either give us what we ask, or what He knoweth to be more useful to us. For we know not what to ask for as we ought, but He hath pity on our ignorance. He graciously receiveth prayer, but He giveth not, either what is not altogether good for us, or what need not be given us yet. But the prayer will not be without fruit.

S. BERNARD.

O help us, Lord, each hour of need  
Thy heavenly succour give;  
Help us in thought and word and deed,  
Each hour on earth we live.

O help us through the prayer of faith,  
More firmly to believe;  
For still the more the servant hath,  
The more shall he receive.

DEAN MILMAN.

*The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.*

GALATIANS V. 22, 23.

ABIDING in the Spirit, dwelling in love, a conversation in heaven, will keep you from the desires of the fleshly mind. The best mode of avoiding sins of the flesh is by being actively engaged in the life of the Spirit. For thus it is that he who is "begotten of God keepeth himself, and that wicked one toucheth him not." This path, says S. Chrysostom, makes duty easy, produces love, and by love is fenced in.

ISAAC WILLIAMS.

Our blest Redeemer, e'er He breathed  
His tender last farewell,  
A Guide, a Comforter, bequeathed  
With us to dwell.

And His that gentle Voice we hear,  
Soft as the breath of even,  
That checks each fault, that calms each fear,  
And speaks of heaven.

And every virtue we possess,  
And every conquest won,  
And every thought of holiness,  
Are His alone.

HARRIET AUBER.

*Unto Him that loved us, and washed us from our sins  
in His own Blood.*

REVELATION i. 5.

WE cannot wonder that we find so little effect produced by our Communion, when people ordinarily have so little idea of the power which the Body of Christ therein conveyed really has for their cleansing. If they believe not, how can they receive it, and use it rightly? The Church is not to blame for our ignorance. She bids us pray that we may "so eat the Flesh of Christ and drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may," consequently, "evermore dwell in Him, and He in us."

REV. R. M. BENSON.

It is the Voice of Jesus that I hear,  
His are the Hands stretched out to draw me near,  
And His the Blood that can for all atone,  
And set me faultless there before the throne.  
O great Absolver, grant my soul may wear  
The lowliest garb of penitence and prayer,  
That in the Father's courts my glorious dress  
May be the garment of Thy Righteousness.

REV. S. J. STONE.

310 **Fifteenth Wednesday after Trinity.**

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*Open Thou mine eyes, that I may see the wondrous things of Thy law.*

PSALM cxix. 18.

OFTEN the mind which overcomes many and forcible oppositions, is unable to master one within itself, and that perchance a very little one, though it be most earnestly on the watch against it. Which doubtless is the effect of God's dispensation, lest being resplendent with virtue on all points, it be puffed in self-elation; that while it sees in itself some trifling thing to be blamed, and yet has no power to subdue the same, it may never attribute the victory to itself, but the Creator only, whereinsoever it has power to subdue with resolution.

S. GREGORY.

God will never leave thee,  
All thy wants He knows,  
Feels the pains that grieve thee,  
Sees thy cares and woes.

Raise thine eyes to heaven  
When thy spirits quail,  
When by tempests driven,  
Heart and courage fail.

FRANCES E. COX.

*It came to pass, that . . . one of His disciples said unto Him, Lord, teach us to pray.*

S. LUKE xi. 1.

USE prayer to be assisted in prayer: pray for the spirit of supplication; for a sober, fixed, recollected spirit; and when to this you add a moral industry to be steady in your thoughts, whatsoever wanderings after do return irremediably are a misery of nature, and an imperfection, but no sin, while not cherished and indulged.

BISHOP TAYLOR.

Soldiers of Christ, arise,  
And put your armour on,  
Strong in the strength which God supplies,  
Through His Eternal Son.

From strength to strength go on,  
Wrestle and fight and pray;  
Tread all the powers of darkness down,  
And win the well-fought day.

That having all things done,  
And all your conflicts past,  
Ye may obtain, through Christ alone,  
A crown of joy at last.

CHARLES WESLEY.



*This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other.*

GALATIANS v. 16, 17.

HE alone is never brought down in things unlawful who is careful to restrain himself at times even from things lawful.

S. GREGORY.

O sinner, lift the eye of faith,  
To true repentance turning ;  
Bethink thee of the curse of sin,  
Its awful guilt discerning ;  
Upon the Crucified One look,  
And thou shalt read as in a book,  
What well is worth thy learning.

Lord, give us grace to flee from sin,  
And Satan's wiles ensnaring,  
And from those everlasting flames  
For evil ones preparing :  
Jesu, we thank Thee, and intreat  
To rest for ever at Thy Feet,  
Thy heavenly glory sharing.

LATIN HYMN.

*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*

I S. JOHN ii. 15, 16.

THE soul which loves God for His own sake, gladly escapes from the business of the world to think of Him, recollects Him in little chinks and intervals of time, in which it is not occupied, takes occasion of all things to think of Him, is glad of hours of prayer to be with Him, glad to come to Him in His House and in His Sacraments, gathers itself together lest in the distractions of outer things it lose Him.

DR. PUSEY.

Who neither loves, nor seeks for Jesus' love,  
His soul a barren desert shall remain ;  
  And life will prove  
To him, whate'er its joys, in vain.

Believing, I will love Thee and adore,  
With Whom I hope for ever to remain,  
  Or, could I more,  
In endless rest and blessedness to reign.

T. SKINNER.

*Take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*

S. MATTHEW vi. 34.

LIFE as it runs out is daily letting us down into His Bosom; and thus each day and hour is a step homeward, a danger over, a good secured.

F. W. FABER.

I thank Thee I am not mine own,  
But have to live to Thee alone,  
Each passing day, each passing hour,  
To live in Thy great power;  
Whate'er to-day, to-morrow brings,  
'Tis all Thine Hand, Thine orderings.  
  
'Tis blest to breathe in Thy sure love,  
On Thee, in Thee to live and move;  
'Tis blest each day to still live on  
In Thy sustaining Son.  
Whate'er may come, it is all Thine,  
To love Thee and obey be mine.

ISAAC WILLIAMS.

*No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

S. MATTHEW vi. 24.

DISSIPATED thoughts, exuberant, unweighed words, impatience under solitude, distracted prayers, objectless frittering away of time, passive, half-unconscious dreaming,—all this is want of recollection. It loosens our hold upon God, it blunts our sense of His presence, and makes us impatient of His companionship.

F. W. FABER.

Come take My yoke, the Saviour said,  
To follow Me be not afraid;  
For I am lowly, gracious, meek,  
And offer you the rest you seek.

Take not on thee the yoke of wealth,  
'Twill eat thy soul, consume thy health,  
And make thee feel how cheap the cost  
If worlds could buy the peace it lost.

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*Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.*

ACTS xxiv. 16.

CONSCIENCE and self-love, if we understand our true happiness, always lead us the same way.

BISHOP BUTLER.

Jesus, I my cross have taken,  
All to leave and follow Thee :  
Destitute, despised, forsaken,  
Thou, from hence, my all shalt be :  
Perish every fond ambition,  
All I've sought or hoped or known ;  
Yet how rich is my condition,  
God and heaven are still my own !

Man may trouble and distress me,  
'Twill but drive me to Thy Breast ;  
Life with trials hard may press me,  
Heaven will bring me sweeter rest !  
O 'tis not in grief to harm me,  
While Thy love is left to me.  
O 'twere not in joy to charm me  
Were that joy unmixed with Thee !

H. F. LYTE

## Sixteenth Wednesday after Trinity. 317

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*Seek ye first the kingdom of God, and His righteousness;  
and all these things shall be added unto you.*

S. MATTHEW vi. 33.

THE service of the Creator is the creature's sole end, dignity, happiness, interest, wisdom, liberty, and reality. However deliberate his evil choice, he will not gain earth by forfeiting heaven. If he works for Here, he will lose Here as well as Hereafter. Whereas, if he works for Hereafter, he will gain Thee as well.

F. W. FABER.

Yea, 'tis blest woe blest gladness cherisheth,  
Both join to weave love's robe ; to strengths unseen  
Leading the child that upon Him will lean.  
And on the day that He resigned His breath,  
Takes him to deeper shades and caves of death,  
That he may see, withdrawn from the world's ken,  
The stars, how o'er heaven's exiled citizen  
They come from high to form a deathless wreath.  
I know, resolve, and do not, and anon  
The wheel of human custom bears me on,  
Stretching mine empty hands to healthful springs.  
Once more, then, O once more, before my heart  
Be cold, O Time, I seize thee by thy wings,  
And wrestle with thee, bless me ere we part.

ISAAC WILLIAMS.

*Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.*

S. LUKE xii. 6, 7.

PRESERVATION is but the continuation of creation, the non-interruption of the first act of Divine power and love. The strong spirit of the highest angel needs the active concurrence of God every moment, lest it should fall back into its original nothingness.

F. W. FABER.

There are who sigh that no fond heart is theirs,  
None loves them best. O vain and selfish sigh !  
Out of the bosom of His love He spares,  
The Father spares the Son, for Thee to die :  
For thee He died, for thee He lives again :  
O'er thee He watches in His boundless reign.

Thou art as much His care, as if beside  
Nor man nor angel lived in heaven or earth :  
Thus sunbeams pour alike their glorious tide  
To light up worlds, or wake an insect's mirth.  
They shine and shine with unexhausted store ;  
Thou art thy Saviour's darling—seek no more.

JOHN KEBLE.

*God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world.*

GALATIANS vi. 14.

CHRIST came to teach us to despise the things of the world, and not to be amazed or astonished by the splendours of this life, but to laugh them all to scorn, and to desire those which are to come. Learn me not to desire the honour which is of men, for we have been honoured with the greatest of honours, compared with which that is but ridicule and mockery. If thou wilt desire glory, let it be the glory immortal.

S. CHRYSOSTOM.

O sinner, mark and ponder well  
Sin's awful condemnation ;  
Think what a sacrifice it cost  
To purchase Thy salvation.  
Had Jesus never bled and died,  
Then what could thee and all betide  
But uttermost damnation ?

LATIN HYMN.



*Verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.*

S. JOHN xxi. 18.

SELF-LOVE leads us to do certain things because we choose them for ourselves, although we would not do them at another's bidding, or from mere obedience. If things are our own originating, we like them, but not when they come through other people. Self is for ever seeking self, self-will and self-love; but if we were perfect in the love of God, we should prefer to obey, because in obedience there is more of God and less of self.

S. FRANCIS DE SALES.

Though by sorrows overtaken,  
Lord, Thy servants seem forsaken,  
Thy Almighty Hand, we know  
Blendeth love with human woe.

All to death in this world hasteth;  
Riches vanish, beauty wasteth,  
Yet within the mourner's breast  
Love is an undying guest.

Love, unlike all worldly pleasures,  
Wraps in grief its golden treasures,  
And to meek and wounded hearts  
Deep and holy love imparts.

A. HERBERT.

*When the Lord saw her, He had compassion on her, and said unto her, Weep not. . . . And He said, Young man, I say unto thee, Arise. And he that was dead sat up.*

S. LUKE vii. 13-15.

THE widowed mother rejoiced at the raising again of that young man; of men raised again in spirit day by day, does the Church, our mother, rejoice. He indeed was dead in body, they in soul. But in respect of Christ, he was but asleep to whom it was said, Arise, and he arose forthwith. Christ wakens from the bier more easily than another can waken from the bed.

S. AUGUSTINE.

A widow o'er her only son,  
Feeling more bitterly alone  
For friends that press officious round.

Yet is the voice of comfort heard,  
For Christ hath touched the bier,  
The bearers wait with wondering eye,  
The swelling bosom dares not sigh,  
But all is still, 'twixt hope and fear.

Unchanged that Voice, and though not yet  
The dead sit up and speak,  
Answering its call; we gladlier rest  
Our darlings on earth's quiet breast,  
And our hearts feel they must not break.

JOHN KEBLE.

*Say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.*  
2 KINGS iv. 26.

DEATH, after all, is a darkening and a disappearance of those we love, and we must be content to take it so. It is only a question of more or less, where the darkness shall begin and what it shall eclipse first. To the others who have loved the dying and have gone before him, it is not a darkening but a dawning. Perhaps to them it is the brightest dawn, when it has been the most opaque and colourless sunset on the side of earth.

F. W. FABER.

Weep not for me ;  
Be blithe as wont, nor tinge with gloom  
The stream of love that circles home,  
Light hearts and free !  
Joy in the gifts Heaven's bounty lends ;  
Nor miss my face, dear friends !  
I still am near ;  
Watching the smiles I prized on earth,  
Your converse mild, your blameless mirth ;  
Now, too, I hear  
Of whispered sounds the tale complete,  
Low prayers, and musings sweet.

DR. NEWMAN.

*That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge.*

EPHESIANS iii. 17-19.

THE Creator's Hand is the creature's home.

F. W. FABER.

I praised the earth, in beauty seen  
With garlands gay of various green;  
I praised the sea, whose ample field  
Shone glorious as a silver shield;  
And earth and ocean seemed to say,  
Our beauties are but for a day.

I praised the sun, whose chariot rolled  
On wheels of amber and of gold;  
I praised the moon, whose softer eye  
Gleamed sweetly through the summer sky;  
And moon and sun in answer said,  
Our days of light are numberèd.

O God, O Good beyond compare!  
If thus Thy lower works are fair,  
If thus Thy glories gild the span  
Of ruined earth and guilty man,  
How glorious must Thy mansions be,  
Where Thy redeemèd dwell with Thee!

BISHOP HEBER.

324 **Seventeenth Wednesday after Trinity.**

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*Whom have I in heaven but Thee? and there is none upon earth that I desire in comparison of Thee.*

PSALM lxxiii. 24.

NOTHING in life has any meaning, except as it draws us further into God, and presses us more closely to Him. The world is no better than a complication of awkward riddles, or a gloomy storehouse of disquieting mysteries, unless we look at it by the light of this simple truth, that the eternal God is blessedly the last and only end of every soul of man.

F. W. FABER.

How shalt thou bear the cross, that now  
So dread a weight appears?  
Keep quietly to God, and think  
Upon the eternal years.

Thy cross is quite enough for thee,  
Though little it appears,  
For there is hid in it the weight  
Of the eternal years.

He practises all virtue well  
Who his own cross reveres,  
And lives in the familiar thought  
Of those eternal years.

F. W. FABER.

*That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man.*

EPHESIANS iii. 16.

It is not the same thing to be wise that it is to understand ; for many, indeed, are wise in the things of eternity who cannot in any sort understand them. Knowledge is nought if it hath not its use for piety.

S. GREGORY.

And while the face of outward things we find  
Pleasing and fair, agreeable and sweet,  
These things transport, and carry out the mind,  
That with herself, the mind can never meet.

Yet if affliction once her wars begin,  
And threat the feebler sense with sword and fire  
The mind contracts herself and shrinketh in,  
And to herself she gladly doth retire.

If aught can teach us aught, affliction's looks  
Make us pry into ourselves so near,  
Teach us to know ourselves beyond all books,  
Or all the learned schools that ever were.

J. DAVIES.

*Thou art the God of my strength, why hast Thou put me from Thee? and why go I so heavily, while the enemy oppresseth me? O send out Thy light and Thy truth, that they may lead me; and bring me unto Thy holy hill, and to Thy dwelling.*

PSALM xliii. 2, 3.

SEND out Thy light and Thy truth, that they may shine upon the earth; for until Thou enlighten me, I am but as earth without form and void.

Join Thou me to Thyself with an inseparable band of love; for Thou alone dost satisfy him that loveth Thee, and without Thee all things are vain and frivolous.

THOMAS À KEMPIS.

Send out Thy light ! for all is dark around me,  
I cannot see Thy Hand, nor hear Thy Voice.  
Send out Thy light ! I weary in this darkness ;  
Bid Thy poor trembling child with hope rejoice.

Send out Thy light ! and lead me, Father, lead me,  
Beyond this darkness, sorrow, and unrest.

Send out Thy light ! and guide me, worn and weary  
To the calm shelter of my Saviour's Breast.

## Seventeenth Saturday after Trinity. 327

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*There remaineth therefore a rest to the people of God.*

HEBREWS iv. 9.

WHEN the happiness of this life burns down, who can rekindle it? The joy of to-day sinks with the sun, and is remembered with sadness to-morrow. The happiness of this life is in the past; at best it lingers in the present, and even while we are speaking, is gone for ever. All things are fleeting and transient, to see them we must look behind us. Old friends, old homes, old faces, bright days and sweet memories, are all gone. Such is the best the old creation has for man. But the kingdom of the resurrection is before us, all new, all enduring, all divine. All that we are, by the power of God, we shall be, without cloying, or change, or weariness, for ever.

DR. MANNING.

Where our banner leads us,  
We may safely go;  
Where our Chief precedes us,  
We may face the foe:  
His Right Arm is o'er us,  
He our Guide will be:  
Christ hath gone before us,  
Christians, follow ye!

BERNARD OF CLUNY.



## 328 Seventeenth Sunday after Trinity.

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*When thou art bidden of any man to a wedding, sit not down in the highest room ; . . . but go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher.*

S. LUKE xiv. 8-10.

HERE is a rule which extends to whatever we do. It is plain that the spirit of this command leads us, as a condition of being exalted hereafter, to cultivate here all kinds of little humiliations ; instead of loving display, putting ourselves forward, seeking to be noticed, being loud or eager in speech, and bent on having our own way, to be content, nay, to rejoice in being made little of, to perform what to the flesh are servile offices, to be patient under calumny ; not to argue, not to judge, unless a plain duty comes in ; and all this because our Lord has said that such conduct is the very way to be exalted in His presence.

DR. NEWMAN.

He to the lowly soul  
Doth still Himself impart,  
And for His dwelling and His throne  
Chooseth the pure in heart.

JOHN KEBLE.

*Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace.*

EPHESIANS iv. 1-3.

A REALLY good man had rather be deceived than be suspicious; had rather forego his own right than run the venture of doing even a hard thing. This is the temper of that charity of which the Apostle says that it shall never fail.

BISHOP BUTLER.

Lord, as to Thy dear Cross we flee  
And plead to be forgiven,  
So let Thy life our pattern be,  
And form our souls for heaven.

Help us, through good report and ill,  
Our daily cross to bear;  
Like Thee, to do our Father's will,  
Our brethren's griefs to share.

Kept peaceful in the midst of strife,  
Forgiving and forgiven,  
O may we lead the pilgrim's life,  
And follow Thee to heaven!

J. HAMPDEN GURNEY.

*Whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted.*

S. LUKE xiv. 11.

THE way to mount up is to go down. Every step we take downward makes us higher in the kingdom of heaven. Do you desire to be great? make yourself little. There is a mysterious connection between real advancement and self-abasements. God's instruments are poor and despised, they are busied about what the world thinks petty actions, and no one minds them. They are apparently set on no great works, nothing is seen to come of what they do ; they seem to fail, they rise by falling. The more they abase themselves the more like they are to our Lord Himself, and the more like to Him the greater must be their power with Him.

DR. NEWMAN.

Take up thy cross, nor heed the shame  
Nor let thy foolish pride rebel ;  
Thy Lord for thee the Cross endured,  
To save thy soul from death and hell.

Take up thy cross, then, in His strength,  
And calmly every danger brave ;  
Twill guide thee to a better home,  
And lead to victory o'er the grave.

C. W. EVEREST.

## Eighteenth Wednesday after Trinity. 331

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*Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation.*

REVELATION iii. 10.

CONTROVERSY leads but few to the apprehension of the truth. If it does lead any, it is by some accident, the overruling of evil by the Divine goodness, and in spite of its own inherent tendencies. Christ teaches not the contentious, but the loving soul; the soul that truly loves, the soul that in the fulness of its love can tolerate the hardness of the mystery, keeping the word of His patience, and humbly waiting in acknowledgment of its own incapacity.

REV. R. M. BENSON.

There is a blessed home  
Beyond this land of woe,  
Where trials never come,  
Nor tears of sorrow flow;  
Where faith is lost in sight,  
And patient hope is crowned,  
And everlasting light  
Its glory throws around.

There is a land of peace,  
Good Angels know it we  
Glad songs that never cease,  
Within its portals swell;  
Around its glorious throne  
Ten thousand Saints adore  
Christ, with the Father One  
And Spirit evermore.

HENRY W. BAKER.

*Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.*

S. LUKE vi. 38.

WHAT would become of us, if God gave us nothing but our due, or if He kept His munificence within the limits of His strict covenant? Is not His love breathing out everywhere, and breaking down our pride into humility, as the summer rain beats down the fragile flower, while we are weighing with minutest scales each ounce and scruple of the miserable alloy with which we are praying Him under the sweet sounding name of Love.

Love is kind, and suffers long ;  
Love is meek, and thinks no wrong ;  
Love than death itself more strong ;  
Therefore give us love.

Faith will vanish into sight,  
Hope be emptied in delight ;  
Love in heaven will shine more bright ;  
Therefore give us love.

BISHOP CHR. WORDSWORTH.

*I pray not that Thou shouldest take them out of the world,  
but that Thou shouldest keep them from the evil. . . .  
Sanctify them through Thy truth.*

S. JOHN xvii. 15, 17.

As Christians, our lot is to be in the world, yet we are not to be of it; we are surrounded by the world, yet in baptism we renounced it; we are in it as strangers and pilgrims, yet we have much to do with it. Our duties lie in it; we have to deal with it, bear our part in it, use and not abuse it, conquer it. It is an enemy, yet it is to be our servant; the scene of our temptation, yet the witness of our victory; it passes away, but it is our birthplace for eternity; it draws down to hell, yet our way of using it is to prepare us for heaven.

DR. PUSEY.

What I possess, or what I crave,  
Brings no content, great God, to me,  
If what I would, or what I have,  
Be not possessed and blest in Thee :  
What I enjoy, O make it mine,  
In making we that have it, Thine.

FRANCIS QUARLES.

*And He went in to tarry with them.*

S. LUKE xxiv. 29.

*Unto Him that is able to do exceeding abundantly above all that we ask or think.*

EPHESIANS iii. 20.

WHEN all seems declining, and growing dark around, and the Sun of Righteousness Himself appears to be on the point of leaving us, we may be by faith more near the manifestation of Himself; when the day of this world is declining, if we constrain Him, He will abide with us. For sadness at His absence creates hunger and thirst after righteousness, and to such the promise is that they shall be filled. And when He seems to be about to leave us, it is only as if saying, "Seek ye My Face," that the heart from within may answer, "Thy Face, Lord, will I seek. O hide not Thou Thy Face from me."

ISAAC WILLIAMS.

Jesu, Lover of my soul,  
Let me to Thy Bosom fly,  
While the nearer waters roll,  
While the tempest still is high.  
Hide me, O my Saviour, hide,  
Till the storm of life be past,  
Safe into the haven guide,  
O receive my soul at last!

C. WESLEY.

*The second commandment is like unto the first, Thou shalt love thy neighbour as thyself.*

S. MATTHEW xxii. 39.

No one ever did a designed injury to another but at the same time he did a much greater to himself.

BISHOP BUTLER.

Through the night of doubt and sorrow  
Onward goes the pilgrim band,  
Singing songs of expectation,  
Marching to the Promised Land.

Clear before us through the darkness  
Gleams and burns the guiding Light ;  
Brother clasps the hand of brother,  
Stepping fearless through the night.

Onward therefore, pilgrim brothers !  
Onward with the Cross our aid !  
Bear its shame, and fight its battle,  
Till we rest beneath its shade !

Soon shall come the great awaking,  
Soon the rending of the tomb ;  
Then the scattering of all shadows,  
And the end of toil and gloom.

REV. S. BARING-GOULD.



*I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ; that in every thing ye are enriched by Him, in all utterance, and in all knowledge.*

I CORINTHIANS i. 4, 5.

Do everything for God, uniting yourself to Him by a mere upward glance, or by the overflowing of your heart towards Him. Never be in a hurry : do everything quietly and in a calm spirit. Do not lose your inward peace for anything whatsoever, even if your whole world seems upset. What does anything belonging to this life matter, when compared with a peaceful heart? Commend all to God, and then lie still and be at rest in His Bosom.

S. FRANCIS DE SALES.

I could not do without Thee,  
 I cannot stand alone,  
 I have no strength or goodness,  
 No wisdom of mine own ;  
 But Thou, Beloved Saviour,  
 Art all in all to me,  
 And weakness will be power,  
 If leaning hard on Thee.

I could not do without Thee,  
 For oh, the way is long,  
 And I am often weary,  
 And sigh replaces song.  
 How could I do without Thee ?  
 I do not know the way ;  
 Thou knowest and Thou leadest,  
 And wilt not let me stray.

F. R. HAVERGAL.

*Fear thou not; for I am with thee: be not dismayed;  
for I am thy God: I will strengthen thee; yea, I will help  
thee; yea, I will uphold thee with the Right Hand of My  
righteousness.*

ISAIAH xli. 10.

THERE may be questions of degree in the amount different men may do for God; there surely can be none as to the principles on which and the spirit in which He is to be served.

F. W. FABER.

Father, I know that all my life  
Is portioned out for me,  
And the changes that will surely come  
I do not fear to see;  
But I ask Thee for a present mind  
Intent on pleasing Thee.

So I ask Thee for the daily strength  
To none that ask denied,  
And a mind to blend with outward life,  
While keeping at Thy Side;  
Content to fill a little space,  
If Thou be glorified.

A. L. WARING.

338 Nineteenth Wednesday after Trinity.

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*Waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end.*

I CORINTHIANS i. 7, 8.

NOTHING that is excellent can be wrought suddenly.

BISHOP JEREMY TAYLOR.

O Thou, to Whose all-searching sight  
The darkness shineth as the light,  
Search, prove my heart, it pants for Thee,  
O burst these bonds, and set it free!

While in this lonesome world I stay,  
Be Thou my Light, and Thou my Way;  
No foes, no weariness I fear,  
No toil, while Thou, my God, art near.

Teach me, where'er Thy Steps I see,  
Dauntless, untired to follow Thee:  
O let Thy Hand support me still,  
And lead me to Thy holy hill.

If rough and thorny be the way,  
My strength proportion to my day;  
Till toil, and grief, and pain shall cease,  
Where all is calm, and joy, and peace.

JOHN WESLEY.

*But as for me, I will behold Thy presence in righteousness ; and when I awake up after Thy likeness, I shall be satisfied with it.*

PSALM xvii. 16.

OBSERVE what it is which we receive. In receiving our Lord we bear within us all that in our highest state of glory can ever be fulfilled in us. We receive the fulness of His presence, all that eternity only can suffice to unfold, all the powers which will finally transform us into His own perfect likeness ; for all grace is enclosed in the Gift which thus passes within our being. Every time we receive, it is as though earth were transplanted by heaven, the creature by God, God received, oneself absorbed, lost in His secret presence within us.

REV. T. T. CARTER.

In Thy presence we are happy,  
In Thy presence we're secure ;  
In Thy presence all afflictions  
We will easily endure :  
In Thy presence we can conquer,  
We can suffer, we can die ;  
Far from Thee, we faint and languish ;  
Lord our Saviour, keep us nigh !

W. WILLIAMS.

*If David then call Him Lord, how is He his son?*

S. MATTHEW xxii. 45.

*I and My Father are One.*

S. JOHN x. 30.

SEEING this is a great mystery, our conduct must be fashioned that it may be comprehended. For to the unworthy it is closed up, it is opened to those who are meet for it. It is the life which knocks, it is to the life that it is opened. The seeking is with the heart, the asking is with the heart, the knocking is with the heart, the opening is to the heart. Now that heart which asks rightly, and knocks and seeks rightly, must be godly; must first love God for His own sake, for this is godliness, and not propose to itself any reward which it looks for from Him other than God Himself. For than Him is there nothing better.

S. AUGUSTINE.

O God, our Help in ages past,  
Our Hope for years to come,  
Our Shelter from the stormy blast,  
And our eternal Home;

Under the shadow of Thy throne  
Thy Saints have dwelt secure;  
Sufficient is Thine Arm alone,  
And our defence is sure.

ISAAC WATTS.

*Where your treasure is, there will your heart be also.*

S. MATTHEW vi. 21.

A MAN who speaks of religion with aversion for its precepts, and contempt of its rewards, loves neither God nor religion. No man who despises the priesthood on earth, can with any truth be said to value Jesus Christ, the Head of that holy order, in heaven. We cannot be said to value the happiness which Christ is preparing for His friends and servants, while we have so sensible a relish for the pleasures of this life, as to be entirely satisfied with them, never easy but when we are seeking, enjoying, or thinking of them. On the other hand, he whose treasure is in heaven will have his conversation there also, and it will appear that he has so, by the fruits of a holy, regular, and useful life.

BISHOP WILSON.

For thee, O dear, dear country,  
Mine eyes their vigils keep ;  
For very love, beholding  
Thy happy name, they weep.

The mention of Thy glory  
Is unction to the breast,  
And medicine in sickness,  
And love, and life, and rest.

O one, O onely Mansion !  
O Paradise of Joy !  
Where tears are ever banished,  
And smiles have no alloy.

BERNARD OF CLUNY.

*Whether is easier, to say, Thy sins be forgiven thee ; or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.*

S. MATTHEW ix. 5, 6.

It has been beautifully said of the Church that she effects Heaven's work on earth ("Facit in terris opera Cœlorum"). This of course must be first and eminently true of Him in Whom the Church consists, and the words find their fulfilment here.

ARCHBISHOP TRENCH.

CHRIST, to Whom alone this power was originally given, having ordained Himself a body, would work by bodily things, and out of His commission granted a commission, thereby to associate them to Himself.

BISHOP ANDREWES.

Christ is made the sure Foundation,  
And the precious Corner-Stone,  
Who, the twofold walls surmounting,  
Binds them closely into one.  
Holy Sion's Help for ever,  
And her Confidence alone.

LATIN HYMN.

*Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more. Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again. Admonish a friend: for many times it is a slander, and believe not every tale.*

ECCLESIASTICUS xix. 13-15.

WE are in such a peculiar situation with regard to injuries done to ourselves, that we can scarce any more see them as they really are than our eye can see itself. If we could place ourselves at a due distance, *i.e.* be really unprejudicial, we should frequently discern that to be inadvertence and mistakes which we fancy to be malice or scorn. From this proper point of view we should likewise in all probability see something of these latter in ourselves, and most certainly a great deal of the former. Thus the indignity or injury would almost infinitely lessen, and perhaps at last come out to be nothing at all. Self-love is a medium of a peculiar kind: in these cases it magnifies everything which is amiss in others, at the same time that it lessens everything amiss in ourselves.

BISHOP BUTLER.

Pilgrims here on earth and strangers,  
Dwelling in the midst of foes,  
Us and ours preserve from dangers;  
In Thine Arms may we repose,  
And when life's sad day is past,  
Rest with Thee in heaven at last.

THOMAS KELLY.



*Be ye angry, and sin not : let not the sun go down upon your wrath.*

EPHESIANS iv. 26.

*He that is slow to anger is better than the mighty ; and he that ruleth his spirit than he that taketh a city.*

PROVERBS xvi. 32.

PRAYER is the great remedy against anger, for it must suppose it in some degree removed before we pray, and then it is more likely it will be finished when the prayer is done. We must lay aside the act of anger as a preparation to prayer ; so that if a man, to cure his anger, resolves to address himself to God by prayer, it is first necessary that by his own observation and diligence he lay the anger aside, before his prayer can be fit to be presented : and when we so pray, and so endeavour, we have all the blessings of prayer which God hath promised to it to be our security for success.

BISHOP JEREMY TAYLOR.

May He restrain our tongues from strife,  
And shield from anger's din our life,  
And guard with watchful care our eyes  
From earth's absorbing vanities.

LATIN HYMN.

*Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.*

EPHESIANS iv. 29.

OFTENTIMES could I wish that I had held my peace when I have spoken ; and that I had not been in company. Why do we talk so willingly, when notwithstanding we seldom return to silence without hurt of conscience ?

We might enjoy much peace if we would not busy ourselves with the words and deeds of other men, which appertain not to our charge.

THOMAS À KEMPIS.

Go up, go up, my heart,  
Dwell with Thy God above ;  
For here thou canst not rest,  
Nor here give out Thy love.

Go up, go up, my heart,  
Be not a trifler here ;  
Ascend above these clouds,  
Dwell in a higher sphere.

Let not Thy love flow out  
To things so soiled and dim ;  
Go up to heaven and God,  
Take up thy love to Him.

DR. BONAR.

*In quietness and in confidence shall be your strength.*

ISAIAH xxx. 15.

*Their strength is to sit still.*

ISAIAH xxx. 7.

AND if this be the safest way, surely it is the sweetest, easiest way. There cannot be anything easier than to be quiet and sit still, to rest and trust, and so be safe and strong. And so it is generally in all the ways of God ; they are the only easy, peaceable, sweet ways ; and the ways of disobedience, besides what comes after, are even for the present more turbulent, laborious, perplexed ways. And what is the profit of all but shame and sorrow at last ? The humble, sober-minded Christian saves all that pains, and hath his heart's desire in confidence and quietness.

ARCHBISHOP LEIGHTON.

There are briars besetting every path,  
Which call for patient care ;  
There is a cross in every lot,  
And a need for earnest prayer ;  
But a lowly heart that leans on Thee  
Is happy anywhere.

C. ELLIOTT.

*My Beloved is mine, and I am His.*

SONG OF SOLOMON ii. 16.

LOVE gladly suffereth for one whom it loveth. It joys to suffer in proof of its love. Love sweetens all bitter things, softens all hard words, smooths all which is toilsome, makes fasting a feast, self-denial for Christ's poor a joy; labour, rest; and rest out of God, weariness; waking early with Christ, refreshment. Bodily pain is hallowed to it by His Cross, and it receives each throb or pang from its loving Father's Hand, as distilling like the dew upon it from that precious cup which He for our sakes gave to His well-beloved Son.

DR. PUSEY.

Jesu ! the very thought is sweet,  
In that dear Name all heart-joys meet ;  
But sweeter than the honey far,  
The glimpses of His presence are.

No word is sung more sweet than this :  
No name is heard more full of bliss :  
No thought brings sweeter comfort nigh,  
Than Jesus, Son of God most high.

LATIN HYMN.

*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit.*

I CORINTHIANS ii. 9, 10.

IF we love God, the reward promised us is nothing less than the sight of God Himself, face to face; not transiently, not as a glorious flash of light, but an abiding vision, a glory and a gladness, a marvellous rapture of the will, for evermore. Think how such a reward transcends all the expectations, all the possibilities even, of our nature! How God must love us, and how too He must love our love, to have prepared for us such joys as these, which eye hath not seen, nor ear heard, nor man's heart conceived!

F. W. FABER.

Onward, ever onward,  
Journeying o'er the road  
Worn by Saints before us,  
Journeying on to God;  
Leaving all behind us,  
May we hasten on,  
Backward never looking,  
Till the prize is won.

Bliss all bliss excelling,  
When the ransomed soul,  
Earthly toils forgetting,  
Finds its promised goal;  
Where in joys unheard of  
Saints with Angels sing,  
Never weary raising  
Praises to their King.

REV. GODFREY THRING.

*When the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment?*

S. MATTHEW xxii. 11, 12.

THEY that converse with the best company, such persons are obliged to more decency in apparel. We live in the light, in the company of Angels, of God, and Jesus Christ, and therefore should not admit anything that is low or mean, unbeseeming the rank we keep and the presence of those we frequent. When the king passes through the country, they who see him seldom will labour to have all things in the best order they can for the time, but they that live at court, and are daily in the king's presence, are constantly court-like in their habit and carriage, and all about them. O followers of the Lamb, let Him be your garment, let your robes be always white.

ARCHBISHOP LEIGHTON.

He cometh, as the Bridegroom comes  
Unto the feast Himself hath spread;  
His Flesh and Blood the heavenly food  
Wherewith the wedding guests are fed.

He cometh, gentle as the dew,  
And sweet as drops of honey clear;  
And good as God's own manna shower  
To longing souls that meet Him here.

MRS. C. F. ALEXANDER.

*Singing and making melody in your heart to the Lord ;  
giving thanks always for all things unto God and the  
Father in the Name of our Lord Jesus Christ.*

EPHESIANS v. 19, 20.

WE must not offer to God except of our best. It must be the noblest, as for Him Who is noble beyond word or thought ; and it must be the noblest, as ennobling us who serve Him, and making us more like Himself. It must be the happiest of services. For what is God but infinite beatitude and eternal joy? All that is right and happy comes from Him. Our worship must be happy in itself, and must be such, as while it gladdens the tenderness of God, shall also fill our souls with that abounding happiness in Him which is our main strength in all well-doing and in all holy suffering.

F. W. FABER.

Praise, my soul, the King of Heaven,  
To His Feet thy tribute bring ;  
Ransomed, healed, restored, forgiven,  
Evermore His praises sing ;  
Alleluia, Alleluia !  
Praise the Everlasting King.

H. F. LYTE.

*Redeeming the time, because the days are evil.*

EPHESIANS v. 16.

No man is a better merchant than he that lays out his time upon God, and his money upon the poor. There is no one minute of our lives after we are come to the use of reason, but we are or may be doing the work of God, even then when we most of all serve ourselves.

BISHOP JEREMY TAYLOR.

The world is very evil ;  
The times are waxing late :  
Be sober and keep vigil,  
The Judge is at the gate,  
The Judge That comes in mercy,  
The Judge That comes with might,  
To terminate the evil,  
To diadem the right.

When the just and gentle Monarch  
Shall summon from the tomb,  
Let man, the guilty, tremble,  
For Man, the God, shall doom.  
Arise, arise, good Christian,  
Let right to wrong succeed ;  
Let penitential sorrow  
To heavenly gladness lead.

BERNARD OF CLUNY.



*A time to keep silence, and a time to speak.*

ECCLESIASTES iii. 7.

ONE meets with people in the world who seem never to have made the last of these observations. And yet these great talkers do not at all speak from their having anything to say, as every sentence shows, but only from their inclination to be talking. One would think it should be obvious to any one, that when in company with superiors in age, knowledge, or experience, when useful subjects are discoursed of which they cannot bear a part in, these are times for silence.

BISHOP BUTLER.

Prune thou thy words, the thoughts control  
That o'er thee swell and throng ;  
They will condense within thy soul,  
And change to purpose strong.

But he who lets his feelings run  
In soft luxurious flow,  
Shrinks when hard service must be done,  
And faints at every woe.

DR. NEWMAN.

*The wedding is ready, but they which were bidden were not worthy.*

S. MATTHEW xxii. 8.

O YE who come to the Supper of the Lord, love not the world, neither the things of the world. The Apostle said not, "Have not;" but "Love not." The love of earthly things is the birdlime of the spirit's wings. Let us away with vain and evil excuses, and come we to the Supper by which we may be made full within. Let not the puffing up of pride keep us back, or turn us away from God, let not the pleasure of the flesh hinder us from the pleasure of the heart.

S. AUGUSTINE.

My God, and is Thy Table spread,  
And doth Thy Cup with love o'erflow?  
Thither be all Thy children led,  
And let them all Thy sweetness know.

Hail, Sacred Feast, which Jesus makes,  
Rich banquet of His Flesh and Blood!  
Thrice happy he who here partakes  
That sacred Stream, that heavenly Food.

DODDRIDGE.

*Submitting yourselves one to another in the fear of God.*

EPHESIANS V. 21.

It is much safer to obey than to govern.

Who is so wise that he can fully know all things? Be not, therefore, too confident in thine own opinion, but be willing to bear the judgment of others.

If that which thou thinkest be not amiss, and yet thou partest with it for God, and followest the opinion of another, it shall be better for thee.

It may also fall out that each one's opinion may be good ; but to refuse to yield to others when reason or a special cause requireth it, is a sign of pride and stiffness.

THOMAS À KEMPIS.

I would not have the restless will  
That hurries to and fro ;  
Seeking for some great thing to do,  
Or secret thing to know.  
I would be treated as a child,  
And guided where I go.

In a service which Thy will appoints  
There are no bonds for me ;  
For my inmost heart is taught the truth  
That makes Thy children free ;  
And a life of self-renouncing love  
Is a life of liberty.

A. L. WARING.

*Wherefore be ye not unwise, but understanding what the will of the Lord is.*

EPHESIANS v. 17.

PATIENCE is the endurance of any evil, out of the love of God, as the will of God. The offices of patience are as varied as the ills of life. We have need of it with ourselves and with others; with those above and below us, and with equals; with those who love us, and those who love us not; for the greatest things and the least; against sudden trouble, and under daily burdens; disappointment as to weather or the breaking of the heart, in weariness of body, in wearing of soul; in our own failure, and others' failure to us. In all these things, from childhood's little troubles to the martyr's sufferings, patience is the grace of God, whereby we endure evil for love of Him, and keep still and motionless not to offend Him.

DR. PUSEY.

Why restless, why so weary,  
My soul, why so cast down?  
Is all around so dreary,  
And hath the Cross no Crown?  
Where is the God Who found thee,  
Who once could make thee glad?  
Are not His Arms around thee,  
Then wherefore art thou sad?

*Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.*

S. JOHN iv. 48.

CHRIST healeth the father, sick in mind, no less than the son, in order to persuade us to give heed to Him, not by reason of His miracles, but of His teaching. It is the part of light-minded servants, and of those who feel such love and affection as they ought for their Master, not only when pardoned, but also when scourged, to run to Him. When, therefore, a man serves Him only in the season of ease, he gives proof of no great love, and loves not Christ purely. For this is the part of right-minded servants and of an unswerving soul, and he who is disposed after this sort will easily endure the present, and obtain good things to come, and enjoy much confidence in the presence of God.

S. CHRYSOSTOM.

Oft in danger, oft in woe,  
Onward, Christians, onward go ;  
Bear the toil, maintain the strife,  
Strengthened with the Bread of Life !

Let not sorrow dim your eye,  
Soon shall every tear be dry ;  
Let not fear your course impede,  
Great your strength, if great your need.

H. KIRKE WHITE.

Twenty-second Monday after Trinity. 357

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*Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.*

EPHESIANS vi. II.

FIGHT like a good soldier : and if thou sometimes fall through frailty, take again greater strength than before, trusting in thy more abundant grace : and take heed of vain pleasing of thyself, and of pride.

If whole armies should stand against me, my heart shall not fear : the Lord is my Helper and my Redeemer.

THOMAS À KEMPIS.

Thy servants militant below  
Have each, O Lord, their post ;  
As Thou appoint'st, Who best dost know  
The soldiers of Thine host.

Some in the van Thou call'st to do,  
And the day's heat to share ;  
And in the rere-ward not a few  
Thou only biddest bear.

No brighter crown, we know, is theirs  
To the mid-battle sent ;  
For he their equal glory shares  
Who waits beside the tent.

J. M. NEALE.

*Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*

EPHESIANS vi. 16.

A FIRM faith knows that whatever befalls it from without, will, if by God's grace it perseveres, turn to its everlasting good. To this faith the stepping-stone is humility. Faith tells us that all that befalls us is the will of God. A humble faith knows that if it is good, it is of God's goodness, not our desert; if evil, it is less than we deserve. There was no evil in Paradise. Death, sickness, pain of body and soul, came to us by sin. We are sinners, sick in soul, more or less, whether we know our sickness or not. It is the worst sickness not to know that we are sick.

DR. PUSEY.

Nothing more precious than this in my sight  
If with thyself and thine own will thou fight;  
Bearing all anguish, renouncing all bliss,  
And as a sacrifice, offering this.

For if iniquity beareth not sway,  
Happy adversity merits alway;  
There is the royal road, leading above,  
Which Thy elect took to kingdoms of love.

J. M. NEALE.

## Twenty-second Wednesday after Trinity 359

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*For he put on . . . an helmet of salvation upon his head.*

ISAIAH lix. 17.

*And for an helmet, the hope of salvation.*

I THESSALONIANS v. 8.

ONLY stand firm, do violence to thyself, and bear the pain which such violence will cause thee. Cry incessantly from the depths of thine heart, and call upon the Lord, so assuredly wilt thou gain the victory. If thou art weak and inexperienced, if thine enemies are strong and manifold, manifold more are the helps of Him Who has created and redeemed thee; and beyond all measure and all comparison mightier is thy God, and more willing is He to save thee, than all thine enemies to destroy thee. Fight valiantly then, for this toil in resisting thine inclinations, this painful struggle against sinful habits, shall win thee the victory, and unite thy soul to God for ever.

LAURENCE SCUPOLI.

Hope is His gift, thine helmet sure,  
Trust in His living Word,  
Thy weapon keen, to chase the impure,  
His Spirit's awful sword.

That is thine armour, bathed in heaven:  
Keep thou by prayer and fast  
Thy Saviour's seal, so early given:  
All shall be thine at last.

JOHN KEBLE



## 360 Twenty-second Thursday after Trinity.

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

PSALM xci. 4.

GOD'S Hand is ever over His own, and He leads them forward by a way they know not of. The utmost they can do is to believe; what they cannot see now, that they shall see hereafter; and as believing, to act together with God towards it.

DR. NEWMAN.

Christian, seek not yet repose,  
Hear thy guardian angel say;  
Thou art in the midst of foes:  
Watch and pray.

Gird thy heavenly armour on,  
Wear it ever night and day;  
Ambushed lies the evil one:  
Watch and pray.

Watch, as if on that alone  
Hung the issue of the day;  
Pray, that help may be sent down:  
Watch and pray.

CHARLOTTE ELLIOTT.

Twenty-second Friday after Trinity. 361

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*We wrestle against spiritual wickedness in high places.*

EPHESIANS vi. 12.

*Mine eyes gush out with water, because men keep not  
Thy law.*

PSALM cxix. 136.

OUR griefs and joys are the pulse of our hearts, and tell the temper of them. Earthly joy and sorrow take deep with an earthly heart, but little affect that which is spiritual and heavenly; and in this those joys and griefs are strong that arise from spiritual causes, which most of men scarce feel at all: yea, a holy heart stays not in its own interest, in its mourning or rejoicing, but hath more sense even of other men's sins than commonly they themselves who are guilty.

ARCHBISHOP LEIGHTON.

Thus evermore the Saints' avenging God  
With His dread fires hath scathed the unholy ground;  
Nor wants there, waiting round the uplifted rod,  
Watchers in heaven and earth, aye faithful found.

And if the world sin on, yet here and there  
Some proud soul cowers, some scorner learns to pray;  
Some slumberer rouses at the beacon glare,  
And trims his waning lamp, and waits for day.

JOHN KEBLE.

362 **Twenty-second Saturday after Trinity.**

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*I can do all things through Christ Which strengtheneth me.*

PHILIPPIANS iv. 13.

THE supernatural value of our actions depends upon our degree of union with God at the time we do them.

F. W. FABER.

What various hindrances we meet  
In coming to a mercy-seat !  
Yet who that knows the worth of prayer  
But wishes to be often there ?

Prayer makes the darkened cloud withdraw,  
Prayer climbs the ladder Jacob saw,  
Gives exercise to faith and love,  
Brings every blessing from above.

Restraining prayer, we cease to fight ;  
Prayer makes the Christian's armour bright ;  
And Satan trembles when he sees  
The weakest saint upon his knees.

When Moses stood with arms spread wide,  
Success was found on Israel's side ;  
But when through weariness they failed,  
That moment Amalek prevailed.

W. COWPER.

*But the same servant went out, and found one of his fellow-servants.*

S. MATTHEW xviii. 28.

How striking and instructive the word *going out!* slight as it seems, yet it is one of the key-words of the parable. For how is it that we are ever in danger of acting as this servant? Because we *go out* of the presence of our God; because we do not abide there with an ever-lively sense of the greatness of our sin, and the greatness of His forgiveness. This "going out" is the sinner's forgetfulness of all this.

ARCHBISHOP TRENCH.

Forth from the dark and stormy sky,  
Lord! to Thine altar's shade we fly:  
Forth from the world, its hope and fear,  
Saviour, we seek Thy shelter here.  
Weary and weak, Thy grace we pray:  
Turn not, O Lord, Thy guests away.

Long have we roamed in want and pain,  
Long have we sought Thy rest in vain;  
Wildered in doubt, in darkness lost,  
Long have our souls been tempest tost:  
Low at Thy Feet our sins we lay;  
Turn not, O Lord, Thy guests away.

BISHOP HEBER.

*Being confident of this very thing, that He Who hath begun a good work in you will perform it until the day of Jesus Christ.*

PHILIPPIANS i. 6.

DIFFICULTIES are the stones out of which all God's houses are built.

F. W. FABER.

Be strong to hope, O heart !  
Though day is bright,  
The stars can only shine  
In the dark night.  
Be strong, O heart !  
Look to the light.

Be strong to bear, O heart !  
Nothing is vain,  
Strive not, though life is care,  
And God sends pain.  
Heaven is above, and there  
Rest will remain.

Be strong to love, O heart !  
Love knows not wrong ;  
Didst thou love creatures even,  
Life were not long ;  
Didst thou love God in heaven,  
Thou wouldst be strong.

*He shall be as the light of the morning, when the sun riseth ; . . . as the tender grass springing out of the earth by clear shining after rain.*

2 SAMUEL xxiii. 4.

THAT sorrow is hugely tolerable which gives its smart but by instants and smallest proportions of time. No man at once feels the sickness of a week, or of a whole day, but the smart of an instant ; and still every portion of a minute feels but its proper share, and the last groan ended all the sorrow of its peculiar burden. And what minute can that be which can pretend to be intolerable ? and the next minute is but the same as the last, and the pain flows like the drops of a river, or the little shreds of time : and if we do but take care of the present minute, it cannot seem a great charge or a great burden ; but that care will secure our duty, if we still but secure the present minute.

BISHOP JEREMY TAYLOR.

O trust the Lord, Who bought thee,  
O trust the sinner's Friend :  
The wondrous love that sought thee  
Will keep thee to the end ;  
Will give a glorious morrow  
To this thy night of pain,  
And make thy dews of sorrow  
Like shining after rain.

## 366 Twenty-third Wednesday after Trinity.

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*This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.*

PHILIPPIANS i. 9, 10.

PATIENCE makes the soul to be of one mind with God, and sweetens all the ills of life. It casts the light of Heaven upon them, and transforms them into good. It made the bitter waters sweet, the barren and dry land fruitful. Desolation it makes loveliness with God; the parching of sickness to be the fire of His love; weakness to be His strength; wounds to be health; emptiness of all things to have all things from Him; poverty to be true riches; His deserved punishments to be His rainbow of mercy; death to be His life.

DR. PUSEY.

Grant Thou this patience, Jesus, to me!  
Grant Thou Thy graces, my safeguard to be!  
So that in all things Thy will may be mine,  
Bearing all troubles because they are Thine.

J. M. NEALE.

Twenty-third Thursday after Trinity. 367

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*I have set God always before me, for He is on my right hand, therefore I shall not fall. Wherefore my heart was glad, and my glory rejoiced.*

PSALM xvi. 9, 10.

A HEART rejoicing in God delights in all His will, and is surely provided with the most firm joy in all estates; for if nothing can come to pass beside or against His will, then cannot that soul be vexed which delights in Him and hath no will but His, but follows Him in all times, in all estates, not only when He shines bright on them, but when they are clouded. That flower which follows the sun doth so even in dark and cloudy days: when it doth not shine forth, yet it follows the hidden course and motion of it. So the soul that moves after God keeps that course when He hides His Face; is content, yea, even glad at His will in all estates, conditions, or events.

ARCHBISHOP LEIGHTON.

No, the heart that has truly loved, never forgets,  
But as truly loves on to the close;  
As the sunflower turns to her God when He sets,  
The same look which she turned when He rose.

THOMAS MOORE.



*O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid.*

ISAIAH xii. 1, 2.

BE not held back by any thought of unworthiness or by failures, from the child-like love of God. When we were dead in trespasses and sins, Christ died for us; when we were afar off, Christ recalled us; when lost, Christ sought us; how much more may we reverently love Him, and hope that we are loved by Him, when He has found us, and we, amid whatever frailties, would love Him by Whom we have been loved!

DR. PUSEY.

Fierce was the wild billow,  
Dark was the night :  
Oars laboured heavily,  
Foam glimmered white.  
Trembled the mariners ;  
Peril was nigh.  
Then said the God of God,  
Peace ! It is I !

Jesu, Deliverer !  
Come Thou to me :  
Soothe Thou my voyaging  
Over life's sea !  
Thou, when the storm of death  
Roars, sweeping by,  
Whisper, O Truth of Truth,  
Peace ! It is I !

S. ANATOLIUS OF CONSTANTINOPLE.

## Twenty-third Saturday after Trinity. 369

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*Whither shall I go then from Thy Spirit: or whither shall I go then from Thy presence? If I climb up into heaven, Thou art there: if I go down to hell, Thou art there also.*

PSALM cxxxix. 6, 7.

How shall we define this golden attribute of mercy? Is it not the one perfection which we creatures give, or seem to give to our Creator? How could He have mercy were it not for us? Mercy is the tranquillity of His omnipotence, and the sweetness of His omnipresence; the fruit of His eternity, and the compassion of His immensity; the chief satisfaction of His justice, the triumph of His wisdom, and the patient perseverance of His love. Wherever we go, there is mercy, the peaceful, active, broad, deep, endless mercy of our Heavenly Father. If we work by day, we work in mercy's light, and we sleep at night in the lap of our Father's mercy.

F. W. FABER.

O Lord, turn not Thy Face from me,  
Who lie in woeful state,  
Lamenting all my sinful life  
Before Thy mercy-gate.

Mercy, good Lord, mercy I ask;  
This is my humble prayer;  
For mercy, Lord, is all my suit,  
O let Thy mercy spare!

JOHN MARCHANT.

*Render therefore unto Cæsar the things which are Cæsar's;  
and unto God the things that are God's.*

S. MATTHEW xxii. 21.

HAVE faith to Godward ; so be the image of God, after which we were created, engraven anew in us. Truth is looked for in God's image, not vanity. By the love of the truth, then, be that image, after which we were created, engraven anew ; and His own tribute rendered to our Cæsar. It is not Cæsar's will that what he ordered to be made should be lost to him, and it is not surely God's will that what He hath made should be lost to Him. Christ's coin is man. In him is Christ's image, Christ's Name, Christ's gifts, Christ's rules of duty.

S. AUGUSTINE.

O how glorious and resplendent,  
Fragile body, shalt thou be,  
When endued with so much beauty,  
Full of health, and strong and free,  
Full of vigour, full of pleasure  
That shall last eternally !

Now with gladness, now with courage,  
Bear the burden on thee laid,  
That hereafter these thy labours  
May with endless gifts be paid,  
And in everlasting glory  
Thou with joy mayst stand arrayed.

LATIN HYMN.

Twenty-fourth Monday after Trinity. 371

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*Our conversation is in heaven.*

PHILIPPIANS iii. 20.

WHAT numberless perplexities, and difficulties, and dangers shall we escape by having our conversation in heaven ; and thereby making God our Refuge and Strength ! Many cares and temptations under which we now sink would at once vanish away, if we considered ourselves as citizens of heaven, and if our only joy was that our names are written there. But how can we expect that heaven should be our portion hereafter, unless our heart and our treasure are there now ?

ISAAC WILLIAMS.

My soul, there is a country  
Afar beyond the stars,  
Where stands a wingèd sentry  
All skilful in the wars.  
There, above noise and danger,  
Sweet peace sits crowned with smiles,  
And One born in a manger  
Commands the beauteous files.  
If thou canst get but thither,  
There grows the flower of peace,  
The rose that cannot wither,  
Thy fortress, and thine ease.  
Leave then thy foolish ranges,  
For none can thee secure  
But One Who never changes,  
Thy God, thy life, thy cure.

H. VAUGHAN.

*Our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ : Who shall change our vile body.*

PHILIPPIANS iii. 20, 21.

OUR life is one of expectation and hope, not of enjoyment ; we are in a place which does not belong to us, nor we to it, as strangers and exiles far from home. But this is not all, for we bear about with us a body of death, we have a close-pursuing enemy ever about us, and in whose country we dwell, which is this flesh, and which will overcome us unless by "daily dying" we succeed in subduing it. It is this which would make a god of this world's consolations, and fills the mind with earthly things. With this we contend and labour, and therefore we look to our Saviour, Who shall change this vile body according as He is able to subdue all things to Himself.

ISAAC WILLIAMS.

Man, in God's own image made,  
Man, by Satan's wiles betrayed,  
Man, on whom corruption preyed ;  
Shut out from hope of life and of salvation,  
To-day Christ maketh him a new creation,  
For He hath triumphed gloriously !

S. COSMAS OF JERUSALEM.

*For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.*

PHILIPPIANS iii. 18, 19.

MEN are not at leisure for Christ. You think, may be, *you* have received Him. If it be so, you are happy. But take care, be not deluded. *Have* you received Him? Do you find Him living and ruling within you? Are your eyes upon Him? Do you wait on Him, early and late, to see what His will is? Is your soul glad in Him? Can you in distress, sickness, or poverty, clasp to Him, and find Him sweet, and allay all with this thought, Christ is mine? Doth your heart cleave to Him? Certainly, if He be in you, it will be thus, at least your most earnest desire will be that it may be thus.

ARCHBISHOP LEIGHTON.

The highest hopes we cherish here,  
How fast they tire and faint !  
How many a spot defiles the robe  
That wraps an earthly saint !  
O for a heart that never sins,  
O for a soul washed white,  
O for a voice to praise our King,  
Nor weary day nor night !

MRS. C. F. ALEXANDER.

*Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the Name of My God, and the name of the city of My God.*

REVELATION iii. 12.

BE ye of good cheer, every one that is afflicted, for the Lord is preparing for you the city of God. Whatever be your sorrow, it is the token of His love; for the Man of Sorrows is our King, and the path of sorrow is the path of His Kingdom; there is none other that leadeth unto life. Your reward is sure, if you are but true to yourself. Do we believe these things? Are they realities, or are they words? They are God's Word, which is a reality.

DR. MANNING.

Glorious things of thee are spoken,  
Zion, city of our God:  
He Whose word cannot be broken,  
Formed thee for His own abode:  
On the Rock of Ages founded,  
What can shake thy sure repose?  
With Salvation's walls surrounded,  
Thou mayst smile at all thy foes.

Saviour, if of Zion's city  
I through grace a member am,  
Let the world deride or pity,  
I will glory in Thy Name:  
Solid joys and lasting treasure,  
None but Zion's children know.

JOHN NEWTON.

*Now therefore ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God.*

EPHESIANS ii. 19.

THOUGH a member of this world, thou hast but to kneel in prayer, and thou art at once in the society of Saints and Angels. Wherever thou art, thou canst, through God's mercy, in a moment bring thyself into the midst of His holy Church invisible, and receive secretly that aid, the very thought of which is a present sensible blessing. Art thou lonely? does the day run heavily? fall on thy knees, and thou art at once relieved by the reality of thy unseen companions. Art thou tempted to sin? think steadily of those who perchance witness thy doings from God's secret dwelling-place. Hast thou lost friends? realise them by faith.

DR. NEWMAN.

One family, we dwell in Him,  
One Church, above, beneath ;  
Though now divided by the stream,  
The narrow stream of death.

One army of the living God,  
To His command we bow :  
Part of the host have crossed the flood,  
And part are crossing now.

CHARLES WESLEY.



*Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.*

ISAIAH xxv. 4.

GOD having in this world placed us in a sea, and troubled the sea with a continual storm, hath appointed the Church for a ship, and religion to be the stern; but there is no haven or port but death. Death is that harbour whither God hath designed every one, that there he may find rest from the troubles of the world.

BISHOP JEREMY TAYLOR.

Lord of our life, and God of our salvation,  
Star of our night, and Hope of every nation,  
Hear and receive Thy Church's supplication,  
Lord God Almighty.

See round Thine ark the hungry billows curling,  
See how Thy foes their banners are unfurling,  
Lord, while their darts envenomed they are hurling,  
Thou canst preserve us.

Lord, Thou canst help when earthly armour faileth,  
Lord, Thou canst save when deadly sin assaileth,  
Lord, o'er Thy Church nor death nor hell prevaieth,  
Grant us Thy peace, Lord.

Grant us Thy help till foes are backward driven,  
Grant them Thy truth, that they may be forgiven,  
Grant peace on earth, and after we have striven,  
Peace in Thy heaven.

## Twenty-fourth Sunday after Trinity. 377

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*If I may but touch His garment, I shall be whole.*

S. MATTHEW ix. 21.

SHE only touched with the touch of faith; the multitude pressing and thronging round, though as near or nearer in body, yet lacked that faith which is the connecting-link between Christ's power and our need; and thus they crowded upon Christ, but did not touch Him in any way He should take note of. And thus it is ever in the Church; many press upon Christ, His in name, near to Him and to His Sacraments outwardly; yet not *touching* Him, because not drawing near in faith, not looking for, and therefore not obtaining, life and healing from Him, through these.

ARCHBISHOP TRENCH.

When a much-loved friend is nigh,  
And we sit silently,  
That silence is not solitude,  
All things put on a social mood.

Did we thus feel at our side  
The Friend Who for us died,  
The world with love would clothèd be,  
And wear a glad philosophy.

Prayer is the holy gate  
To the chamber of Thy state,  
Which nearer and more near to Thee  
Doth lead us, everlastingly.

ISAAC WILLIAMS.

*That ye might be filled with the knowledge of His will  
in all wisdom and spiritual understanding.*

COLOSSIANS i. 9.

THE clearer knowledge of truth is a gift of God, whereby He rewards those who are serving Him. The sheep hear the Good Shepherd's Voice. They follow it with an instinct of love, even amidst the distractions of other calls. By degrees the Voice is heard more plainly by the loving soul. It speaks articulately, with a creative power, in the ear that listens. There can be no longer any uncertainty. The sheep follow the Good Shepherd, for they know His Voice.

REV. R. M. BENSON.

I cannot do without Thee,  
I cannot stand alone,  
I have no strength or goodness  
No wisdom of mine own :  
But Thou, Beloved Saviour,  
Art all in all to me,  
And weakness will be power,  
If leaning hard on Thee.

F. R. HAVERGAL.

Twenty-fifth Tuesday after Trinity. 379

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*Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness.*

COLOSSIANS i. 11.

SEEK not much rest, but much patience.

THOMAS À KEMPIS.

When clouds awoke by sorrow's wand  
Come o'er the soul in heaviness,  
Sweet is the thought of heaven beyond,  
A cave of holy quietness ;  
Like day beneath the waters seen,  
Housed in a deep and blue serene,  
A strange unearthly deep repose,  
'Mid hanging rocks all calmly laid,  
But touched not by their darkening shade,  
The towers of heaven beyond earth's woes.

O blessed Lord, the thought of Thee,  
When clouds our fairer vision mar ;  
When we are not where we would be,  
And dearest friends are set afar ;  
The thought that 'tis Thy ruling will,  
The thought that Thou art with us still,  
Nearer than ear or eye can know,  
Art with us still in life or death,  
In blooming life or failing breath,  
'Tis all of heaven we need below.

ISAAC WILLIAMS.

*He went in, and took her by the hand, and the maid arose.*

S. MATTHEW ix. 25.

IT was an apparent accident that brought Christ. Most persons, looking back on the history of their own lives, will observe that the most important points on which it has turned have depended on what are by men called accidents. Thus God draws our attention to the fact, that whatever it is, He is the Doer of it; that while our conduct depends on ourselves, He is the Disposer of all events. Had not our Lord just crossed the lake and been present at Capernaum, and when He was there, had not Jairus come when he did, his daughter would not have been restored. It was the father's faith that met the opportunity. We know not any day what opportunities may be waiting for us, what accident waiting at the door, with the occasion of life or death in it.

ISAAC WILLIAMS.

Did He not enter in when that cold sleeper  
Lay still, with pulseless heart and leaden eyes,  
Put calmly forth each loud tumultuous weeper,  
And take her by the hand and bid her rise?

Come to us, Saviour! in our lone dejection,  
Speak calmly to our wild and passionate grief;  
Bring us the hopes and thoughts of resurrection,  
Bring us the comfort of a true belief.

MRS. C. F. ALEXANDER.

*Daughter, be of good comfort ; thy faith hath made thee whole.*

S. MATTHEW ix. 22.

BE not disturbed, although no impressive call has come, no startling change in your destiny open before you. The line of supernatural life may run wholly in the midst of little and lowly things. If one sign surer than any other be chosen to mark the progress of the Divine life, it is when sanctity prevails even in the minutest points of character, and in ordinary ways. The casual act may tell more of the secret power of Jesus in the soul, than world-famed acts of self-devotion.

REV. T. T. CARTER.

Draw nigh, and take the Body of the Lord,  
And drink the Holy Blood for you outpoured.  
Saved by that Body, hallowed by that Blood,  
Whereby refreshed, we render thanks to God.  
Approach ye then with faithful hearts sincere,  
And take the safeguard of salvation here.  
He that in this world rules His Saints, and shields,  
To all believers life eternal yields,  
With heavenly Bread makes them that hunger whole ;  
Gives living waters to the thirsty soul.  
Alpha and Omega, to Whom shall bow  
All nations at the Doom, is with us now.

LATIN HYMN.

*Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.*

I CORINTHIANS ix. 24.

EVERY contradiction of our will, every little ailment, every petty disappointment, will, if we take it patiently, become a blessing ; it is a touch of our Saviour's Cross, and so, though painful at the moment, is sweet and healthful afterwards. So walking on earth, we may be in heaven ; the ill-tempers of others, the slights and rudenesses of the world, ill-health, the daily accidents with which God has mercifully strewed our paths, instead of ruffling or disturbing our peace, may cause His peace to be shed abroad in our hearts abundantly.

DR. PUSEY.

The prize, the prize secure !  
The athlete nearly fell ;  
Bare all he could endure,  
And bare not always well :  
But he may smile at troubles gone  
Who sets the victor-garland on.

S. JOSEPH OF THE STUDIUM.

Twenty-fifth Saturday after Trinity. 383

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*Giving thanks unto the Father, Which hath made us meet  
to be partakers of the inheritance of the Saints in light.*

COLOSSIANS i. 12.

THE service of God improves upon acquaintance, gives more than it promises, and after a little effort is nothing but rewards, and rewards which endure for evermore.

F. W. FABER.

Stars are of mighty use : the night  
Is dark and long ;  
The road foul, and where one goes right,  
Six may go wrong.  
One twinkling ray  
Shot o'er some cloud  
May cleare much way,  
And guide a crowd.

God's Saints are shining lights : who stays  
Here long, must passe  
O'er dark hills, swift streames, and steep ways  
As smooth as glass :  
But these all night  
Like candles, shed  
Theire beams, and light  
Us unto bed.

They are indeed our pillar-fires ;  
Seen as we go ;  
They are that citie's shining spires  
We travel to.  
A sword-like gleame  
Kept man for sin  
First out ; This beame  
Will guide him in.

H. VAUGHAN.



*Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.*

S. JOHN vi. 14.

WE omit to admire, because things which are full of marvels for an investigation deeper than we can reach, have become cheap from custom in the eyes of man. Because five thousand men were filled with five loaves, all men were astonished; every day the grains of seed that are sown are multiplied in a fulness of ears, and no man wonders. All men wondered to see water turned into wine. Every day the earth's moisture being drawn into the root of the vine, is turned by the grape into wine, and no man wonders.

S. GREGORY.

All this world is God's own field,  
Fruit unto His praise to yield;  
Wheat and tares therein are sown,  
Unto joy or sorrow grown;  
Ripening with a wondrous power  
Till the final harvest hour:  
Grant, O Lord of life, that we,  
Holy grain and pure may be.

DEAN ALFORD.

## Twenty-sixth Monday after Trinity. 385

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*Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto His Name: bring an offering, and come before Him: worship the Lord in the beauty of holiness.*

I CHRONICLES xvi. 28, 29.

A HOLY life is the very gate of heaven. But let us always remember that holiness does not consist in doing uncommon things, but in doing everything with purity of heart. It is made up of relative duties and of habitual devotion. Like the law of gravitation, which universally takes effect where not kept out by special counteraction, so it is with the cares, pleasures, labours, anxieties of life. Nothing but fellowship with God keeps them in check.

DR. MANNING.

Praise the Lord, for He is glorious ;  
Never shall His promise fail ;  
God hath made His Saints victorious ;  
Sin and death shall not prevail.  
Praise the God of our salvation ;  
Hosts on high, His power proclaim ;  
Heaven and earth, and all creation,  
Laud and magnify His Name.

J. KEMPTHORNE.

*He shall be called, THE LORD OUR RIGHTEOUSNESS.*

JEREMIAH xxiii. 6.

MEDITATE long, meditate humbly on what it is to have a Creator, and comfort will come at last. If broad daylight should never be yours on this side the grave, He will hold your feet in the twilight that they shall not stumble, and at last with all the more love, and all the more speed as well, He will fold you to His Bosom, Who is Himself the Light Eternal.

F. W. FABER.

My God, how wonderful Thou art,  
Thy majesty how bright !  
How beautiful Thy mercy-seat  
In depths of burning light !

How dread are Thine eternal years,  
O everlasting Lord,  
By prostrate spirits day and night  
Incessantly adored !

How beautiful, how beautiful  
The sight of Thee must be,  
Thine endless wisdom, boundless power,  
And awful purity !

F. W. FABER.

Twenty-sixth Wednesday after Trinity. 387

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*Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me.*

S. JOHN xiv. 5, 6.

THE value of everything in life depends on its power to lead us to God by the shortest road.

F. W. FABER.

Thou art the Way; by Thee alone  
From sin and death we flee:  
And he who would the Father seek,  
Must seek Him, Lord, by Thee.

Thou art the Truth; Thy word alone  
True wisdom can impart;  
Thou only canst inform the mind,  
And purify the heart.

Thou art the Life; the rending tomb  
Proclaims Thy conquering arm;  
And those who put their trust in Thee  
Nor death nor hell shall harm.

Thou art the Way, the Truth, the Life;  
Grant us that Way to know,  
That Truth to keep, that Life to win,  
Whose joys eternal flow.

BISHOP DOANE.

*My time is in Thy Hand.*

PSALM xxxi. 17.

THERE is no hurry in eternal things. We must indeed run to do the commandments of God, but we must run cautiously, and look about us while we run. If we are not slow, we shall miss things. We shall miss seeing God, and miss hearing Him also. We can hardly be reverent unless we are slow.

F. W. FABER.

Hid are the Saints of God;  
Uncertified by high angelic sign ;  
Nor raiment soft, nor empire's golden rod  
Marks them divine.  
Theirs but the unbought air, earth's parent sod  
And the sun's smile benign ;  
Christ rears His throne within the secret heart,  
From the haughty world apart.

Yet not all-hid from those  
Who watch to see ; 'neath their dull guise of earth,  
Bright bursting gleams unwittingly disclose  
Their heaven-wrought birth.  
Meekness, love, patience, faith's serene repose ;  
And the soul's tutored mirth,  
Bidding the slow heart to prove her power  
O'er self in its proud hour.

DR. NEWMAN.

*Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.*

JEREMIAH xxiii. 5.

IF you love Christ, you cannot choose but be like Him in love to your brethren. Our Head and High Priest, the Lord Jesus, hath incomparably testified His love to believers, whom He is pleased to call His brethren. This is His great commandment, that we love one another, even as He loved us, which is expressed both as a strong motive and a high example. It is not possible that a spirit of malice or hatred to man can consist with the love of Christ.

ARCHBISHOP LEIGHTON.

They whom many a land divides,  
Many mountains, many tides,  
Have they with each other part?  
Have they fellowship in heart?

With each other join they here  
In affliction, doubt, and fear;  
That hereafter they may be  
Joined, O Lord, in bliss with Thee!

J. M. NEALE.

*Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled He said unto His disciples, Gather up the fragments that remain, that nothing be lost.*

S. JOHN vi. 11, 12.

THE surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back.

F. W. FABER.

The day is gone, its hours have run,  
And Thou hast taken count of all;  
The scanty triumphs grace has won,  
The broken vow, the frequent fall.  
Through life's long day, and death's dark night,  
O gentle Jesus, be our Light!

Grant us, dear Lord, from evil ways  
True absolution and release;  
And bless us, more than in past days,  
With purity and inward peace.  
Through life's long day, and death's dark night,  
O gentle Jesus, be our Light!

F. W. FABER.

*He called them. . . . And they straightway left the ship and their father, and followed Him.*

S. MATTHEW iv. 21, 22.

ONE reason why many do not correspond with the grace of God is, because they do not realise the truth and greatness of eternal things. We daily move on the verge of eternity, ready to open our eyes at any moment. We touch at every point the mysteries of the unseen world. How different would life become, if the consciousness of such a position were preserved as an habitual state! The very idea of the reality of sanctity is not by many admitted, because it is not believed to be a possible attainment. Men move in unrealities, and use words without meaning, and perform acts without heart, and accept dogmas with a cold acquiescence, and all the while float onward in the same course of sin and self-indulgence, simply because their minds have no grasp, no substantial perception of the truths they profess.

REV. T. T. CARTER.

Blessed feasts of blessed Martyrs,  
 Holy days of holy men,  
 With affection's recollections  
 Greet we your return again.  
 Made co-heirs with Christ in glory,  
 His celestial bliss they share :  
 May they now before Him bending  
 Help us onward by their prayer :

J. M. NEALE.



*Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.*

S. JOHN XX. 26.

FROM the sepulchre He arose with His wounds healed, His scars kept. For this He judged expedient for His disciples, that His scars should be kept, whereby the wounds of their hearts might be healed. What wounds? of unbelief. It is no light wound, this of the heart. He showed Himself, what is *Himself*? The Head of His Church. The Church was foreseen by Him as in time to be throughout the world, by the disciples it was not yet seen. He showed the Head, He promised the Body. Come then, O Lord, open, that we may understand. Open the heart of him who is in doubt concerning Christ.

S. AUGUSTINE.

No longer Didymus denied:  
He saw the Hands, the Feet, the Side ;  
Thou art my Lord and God, he cried.  
Blessed are they that have not seen,  
And yet whose faith hath constant been ;  
In life eternal they shall reign.

LATIN HYMN.

*And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.*

ACTS xxvi. 24, 25.

WHILE condemning enthusiasm, did you ever quite get rid of a feeling that, however unfit it was for life, it would be far from an undesirable state to die in? The truth is that by enthusiasm men mean the being more religious than themselves.

F. W. FABER.

Time was, I shrank from what was right,  
From fear of doing wrong;  
I would not brave the sacred fight,  
Because the foe was strong.

But now I cast that finer sense  
And sorer shame aside:  
Such dread of sin was indolence,  
Such aim at heaven was pride.

So when my Saviour calls, I rise  
And calmly do my best;  
Leaving to Him, with silent eyes  
Of hope and fear, the rest.

DR. NEWMAN.

*When the parents brought in the Child Jesus, to do for Him after the custom of the Law, Simeon took Him up in his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace.*

S. LUKE ii. 27-29.

LET us turn this festival to account, by taking it as the memorial day of Christ's visitations. Let us, from the events it celebrates, lay up deep in our hearts the recollection, how mysteriously little things are in this world connected with great; how single moments, improved or wasted, are the salvation or ruin of all-important interests. Let us fear to miss the Saviour, while Simeon and Anna find Him.

DR. NEWMAN.

Three Saints of old their lips upon the Incarnate Saviour  
laid,  
And each with death or agony for the high rapture paid.  
His mother's holy kisses of the coming sword gave sign;  
And Simeon's hymn full closely did with His last breath  
entwine;  
And Magdalene's first tearful touch prepared her but to  
greet  
With homage of a broken heart His pierced and lifeless  
Feet:  
Then courage, duteous maiden! the nails and bleeding  
Brows,  
The pale and dying Lips, are the portion of the Spouse.

JOHN KEBLE.

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*Thou, Lord, Which knowest the hearts of all men, show whether of these two Thou hast chosen.*

ACTS i. 24.

THE reflection which rises in the mind when considering the election of S. Matthias is, how easily God may effect His purposes without us, and put others in our place, if we are disobedient to Him. Let us as a Church and as individuals, one and all, look to Him Who alone can keep us from falling. Let us with single heart look up to Christ our Saviour, and put ourselves into His Hands, from Whom all our strength and wisdom is derived. Avoiding all speculations which are above us, let us follow what tends to edifying, remembering that hereafter we shall be judged by our works, done in and through Him, that the Sacraments unite us to Him, and that faith makes the Sacraments open their hidden virtue, and flow forth in pardon and grace.

DR. NEWMAN.

Bishop of the souls of men,  
When the foeman's step is nigh,  
When the wolf lays wait by night  
For the lambs continually,  
Watch, O Lord, about us keep,  
Guard us, Shepherd of the sheep.

REV. GERARD MOULTRIE.

## 396 **Annunciation of Blessed Virgin Mary.**

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*Behold the handmaid of the Lord; be it unto me according to Thy word.*

S. LUKE i. 38.

THE peculiar value of Mary's example consists mainly in exhibiting to us the dispositions of heart requisite to co-operate with the grace of God; for in her we see the noblest creation of grace co-operating with the most transcendent act of the Divine condescension. And the same dispositions which rendered Mary capable of so exalted a destiny, must characterise all in their measure to whom God vouchsafes special gifts and calls of service; for whatever be the measure of grace, small or great, still the same principles of moral fitness must apply. It is no unmeaning coincidence that the Annunciation always falls so near Holy Week. The deep shadows of the Cross are cast back, and lie in the chamber of the holy Conception.

REV. T. T. CARTER.

Ave Maria! thou whose name  
All but adoring love may claim,  
Yet may we reach thy shrine:  
For He, thy Son and Saviour, vows  
To crown all lowly lofty brows  
With love and joy like thine.

JOHN KEBLE.

*If ye keep My commandments, ye shall abide in My love.*

S. JOHN xv. 10.

S. MARK was naturally unsteadfast; it is thought that he was the young man who, when his Lord was taken, fled away. Yet at last he was fitted by God for more than ordinary difficulties, and yielded his life in bold resistance to sin by a lingering martyrdom, an encouragement to us, that however weak or irresolute we may by nature be, our Saviour's strength may be perfected in our weakness, and we too be fitted to bear our Saviour's Cross, and follow Him.

DR. PUSEY.

Companion of the Saints! 'twas thine  
To taste that drop of peace divine  
When the great soldier of thy Lord  
Called thee to take his last farewell,  
Teaching the Church with joy to tell  
The story of your love restored.

O then the glory and the bliss,  
When all that pained or seemed amiss  
Shall melt with earth and sin away!  
When Saints beneath their Saviour's eye,  
Filled with each other's company,  
Shall spend in love the eternal day!

JOHN KEBLE.

*Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father.*

S. JOHN xiv. 8, 9.

CHRIST endureth him not, but putteth him in the right way, persuading him to gain knowledge of the Father through Himself, while Philip desired to see Him with bodily eyes. So let us follow Him, and take up the Cross. For though persecution be not present, yet the season for another kind of death is with us. Mortify, it saith, your members which are upon earth. Let us, then, quench concupiscence, slay anger, abolish envy. This sacrifice ends not in ashes, is not dispersed in smoke, wants neither wood, nor fire, nor knife. For it hath both fire and knife, even the Holy Spirit.

S. CHRYSOSTOM.

Thou wholly seest, O my God,  
 With Thine all-seeing Eye,  
 What elements of sin and death  
 Within my bosom lie ;  
 Ah, then, I pray Thee, gracious Lord,  
 By that eternal love  
 Which brought Thee down for my poor sake  
 From Thy bright throne above,  
 At every risk, at every cost,  
 Whatever pain it be,  
 To break and bruise without remorse  
 These germs of death in me.

E. CASWALL.

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*He was a good man, and full of the Holy Ghost.*

ACTS xi. 24.

WHAT words are these ! We have often heard them, and so our ears became dull to them. Yet so does Scripture entitle only one human being besides, and him that one who was chosen to the high dignity of being first in the noble army of Martyrs. Nor is it "filled" only, but "full:" not filled for a time, but lastingly, abidingly; and full of the Holy Ghost, of God. God is a consuming fire, and where He dwelleth, He must consume all which is alien or offensive to Him; and He dwelleth in us, in proportion as we shrink not from that burning touch, which often with pain that reaches to the very inmost soul, cleanses and makes us meet for His indwelling by consuming what is unfit.

DR. PUSEY.

What are these that glow from afar,  
These that lean over the golden bar,  
Strong as the lion, pure as the dove,  
With open arms and breasts of love?  
They the blessed ones gone before,  
They the blessed for evermore:  
Out of great tribulation they went  
Home to their home of heaven content,  
Through flood, or blood, or furnace-fire,  
To the rest that fulfils desire.

C. G. ROSSETTI.



*Lift up thy voice, be not afraid.*

ISAIAH xl. 9.

CHRISTIANS often, by a sort of tacit agreement, wink at each other's faults and keep silence ; whereas if each of us forced himself to make his neighbour sensible when he did wrong, he would both benefit another, and through God's blessing, would bind himself also to a more consistent profession. Cultivate a cheerful, honest, manly temper, and you will find fault well, because you will do so in a natural way. Aim at viewing all things in a plain and candid light, and at calling things by their right names. Be frank ; do not keep your notions of right and wrong to yourself ; do not allow friend or stranger to advance false opinions, nor shrink from stating your own, and do this in singleness of mind and love.

DR. NEWMAN.

Five loving souls, each one as mine,  
 And each for evermore to be !  
 Each deed of each to thrill  
 For good or ill  
 Along thine awful line,  
 Eternity !

Who for such burthen may suffice ?  
 Who bear to think how scornful tone,  
 Or word or glance too bold,  
 Or ill dream told,  
 May bar from Paradise  
 Our Master's own ?

JOHN KEBLE.

*I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.*

S. MATTHEW XVI. 19.

THEY be the words of our Saviour Christ to His Apostles: and they contain a commission granted by Him to them; which commission is His first largess after His rising again. A commission is nothing else but the imparting of a power which before they had not. First He imparteth to them a power, a power over sins; either for the remitting or the retaining of them, as the persons be qualified. Christ truly is the Saviour of the whole man, both soul and body, from the first and second death. Sin, the death of the soul and the rising from it. What power is necessary to raise the dead body out of the dust, the very same is requisite to raise the dead soul out of sin. For which cause the remission of sins is an article of faith, no less than the resurrection of the body.

BISHOP ANDREWES.

Full of the past, all-shuddering thought,  
 Man waits his hour with upward eye,  
 The golden keys in love are brought,  
 That he may hold by them and die.

But touch them trembling; for that gold  
 Proves iron in the unworthy hand,  
 To close, not ope, the favoured fold,  
 To bind, not loose, the lost soul's band.

JOHN KEBLE.

*Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him. And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able.*

S. MATTHEW XX. 20-22.

S. JAMES and S. John knew not what spirit they were of: they sought for earthly mastery, to be first among their brethren, to be great by having authority, rather than by serving. Still their hearts were right with God: they obeyed the first call, and He bore with their weaknesses for a while, and led them on, and gently chided them, until the veil at length fell from their eyes, and they saw that they were called to be here, first only in service and in suffering, looking onward for the reward which the Father hath prepared for them that love Him.

DR. PUSEY.

“Ye know not what ye ask” is stamped  
 On each unchastened prayer  
 That lays not at God's Feet its weight  
 Of hope or of despair.

*Behold an Israelite indeed, in whom is no guile!*

S. JOHN i. 47.

QUIETNESS without, guilelessness within ; this was the life of one destined to act the busy part of an apostle. This was the tranquil preparation for great dangers and sufferings. It is a difficult and rare virtue to mean what we say, to love without dissimulation, to think no evil, bear no grudge, to be free from selfishness, to be innocent and straightforward. Guileless persons are, most of all men, skilful in silencing and shaming the wicked, for they do not argue, but take things for granted in so natural a way, that they overcome dangers which others shrink from, merely because they are no dangers to them.

DR. NEWMAN.

Spirit of gentleness,  
Still would thy blameless soul in pity bleed  
For those that wound thee ! Peace be with thy steps,  
And earthly wrongs but wings that bear to heaven.  
He Who bid thee sojourn here, hath haply sent  
To show a while, in live reality,  
The loveliness of natures trained for heaven,  
And fit thee by thine earthly pilgrimage  
For thine enduring home.

ISAAC WILLIAMS.

*Then he left all, rose up, and followed Him.*

S. LUKE v. 28.

OUR Blessed Saviour saw Matthew, and cast His eyes upon him, and he beheld that gracious divine look, and instantly cast behind him for ever all the world. "In that human Face," says S. Jerome, "there shone forth all the brightness and majesty of the hidden Godhead, and might at first sight draw unto itself them that beheld." How must his heart within him have leapt for joy at that summons, that Countenance turned on himself! He parted with shadows, and found great substance; he gave up things temporal, and found things eternal. We indeed know not, no human understanding can know, what he gained. It is a treasure hid. Such is the love of God in the soul, the heart which is in heaven, because the treasure hath been laid up there.

ISAAC WILLIAMS.

Pray that He may prosper ever  
 Each endeavour,  
 When thine aim is good and true;  
 But that He may ever thwart thee,  
 And convert thee,  
 When thou evil wouldst pursue.  
 Only God's free gifts abuse not,  
 Light refuse not,  
 But His Spirit's Voice obey;  
 Soon shall joy thy brow be wreathing,  
 Splendour breathing,  
 Fairer than the fairest day.

*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

HEBREWS i. 14.

As it is given us in the night of this world to behold the heavens studded with stars; great, glorious, and beautiful, in like manner has Scripture opened to our view a sight of the blessed Angels. They appear as stars around us. But no unconcerned spectators in their silent watches. Michael, "who is as God;" Gabriel, "the strength of God;" Raphael, "the healing of God" (so their names signify). They are ministering spirits sent by Him, shadows of His presence. He has revealed to us their deep concern for our welfare, their active ministrations about us day and night, and especially their peculiar regard for those who are of a meek spirit, and despised of the world. What a dignity does this shed on our daily life!

ISAAC WILLIAMS.

Thine Angels, Lord, we bless with thankful lays,  
 Dwelling with Thee above yon depths of sky;  
     Who, 'mid Thy glory's blaze,  
     Heaven's ceaseless anthems raise,  
 And gird Thy Throne in faithful ministry.  
 We celebrate their love, whose viewless wing  
 Hath left for us so oft their mansion high,  
     The mercies of their King,  
     To mortal saints to bring,  
 Or guard the couch of slumbering infancy.

*Luke, the beloved physician.*

COLOSSIANS iv. 14.

*Only Luke is with me.*

2 TIMOTHY iv. 11.

S. LUKE is noted for his instinct for souls. His Gospel has been named the Gospel of mercy, because it is so full of incidents of our Lord's love of sinners. His is a Gospel of sunshine. Without him we should have known little of the holy Childhood ; and to him, the first artist of the Church, we fitly owe the three songs of the Gospel, the *Magnificat*, the *Benedictus*, and the *Nunc Dimittis*. He was the Evangelist of the Sacred Infancy, as S. John of the Lord's Divinity, S. Matthew and S. Mark of the active life of our Blessed Lord.

F. W. FABER.

Love on the Saviour's dying Head  
 Her spikenard drops unblamed may pour,  
 May mount His Cross, and wrap Him dead  
 In spices from the golden shore.  
 Risen, may embalm His sacred Name  
 With all a painter's art, and all a minstrel's flame.  
 Worthless and lost our offerings seem,  
 Drops in the ocean of His praise ;  
 But mercy with her genial beam  
 Is ripening them to pearly blaze,  
 To sparkle in His crown above,  
 Who welcomes here a child's as there an angel's love.

JOHN KEBLE.

*Earnestly contend for the faith which was once delivered unto the Saints.*

S. JUDE 3.

CALL up to your remembrance the great truth that you are in connection with this one vast Body of Christ. Quicken within you the assurance that you are linked together with its many members: stay yourself on the idea of the vast multitudes supporting you, as one with weak and faltering voice in a choir stays his own feebleness on the volume of sound with which he is united. Feel around you the worship of the Saints in heaven, unite your intention with theirs. Bear in heart, as an act of faith, that you are one with them, though the last.

REV. T. T. CARTER.

Elect from every nation,  
Yet one o'er all the earth,  
Her charter of salvation  
One Lord, one Faith, one Birth :  
One holy Name she blesses,  
Partakes one holy Food,  
And to one hope she presses,  
With every grace endued.

Yet she on earth hath union  
With God the Three in One,  
And mystic sweet communion  
With those whose rest is won :  
O happy ones and holy !  
Lord, give us grace that we,  
Like them, the meek and lowly,  
On high may dwell with Thee.

REV. S. J. STONE.



*These are they which came out of great tribulation, and have washed their robes, and made them white in the Blood of the Lamb.*

REVELATION vii. 14.

LET us learn that we can never be lonely or forsaken in this life. Our Lord has promised, "Lo, I am with you alway, even unto the end of the world." And in Him all His Saints are with us too. They share His sympathy with the Church Militant on earth. Shall they forget us because they are "made perfect"? Shall they love us less because they have now power to love us more? If we forget them not, shall they not remember us with God? Kneel down, and you are with them. Only a thin veil, it may be, floats between. All whom we loved, and all who loved us, whom we love no less, while they love us more, are ever near, because ever in His presence in Whom we live and dwell.

DR. MANNING.

If there be that skills to reckon  
 All the number of the blest,  
 He perchance can weigh the gladness  
 Of the everlasting rest,  
 Which, their earthly warfare finished,  
 They through suffering have possessed.  
 Through the vale of lamentation  
 Happily and safely passed,  
 Nor the years of their affliction  
 In their memory they recast ;  
 And the end of all perfection  
 They can contemplate at last.

LATIN HYMN.

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