

The Love of Jesus

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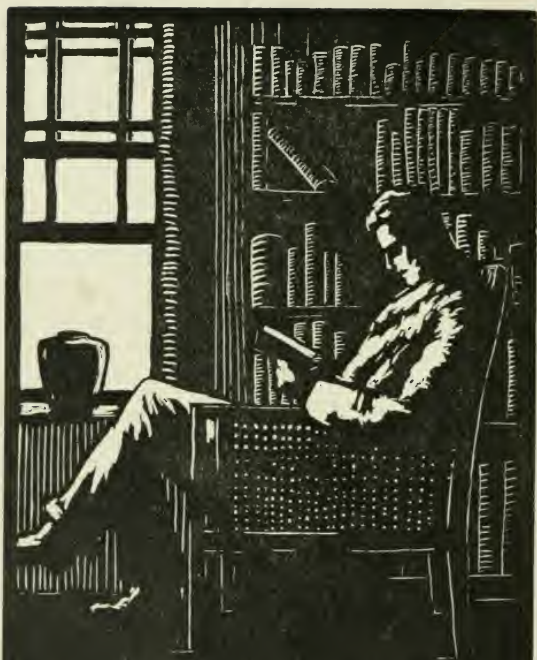


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THE LOVE OF JESUS

THE LOVE OF JESUS

A MANUAL OF PRAYER, MEDITATION,
AND PREPARATION FOR HOLY
COMMUNION, WITH THE ORDER
OF ADMINISTRATION OF THE
LORD'S SUPPER

and

AN INTRODUCTORY LETTER TO THE
PEOPLE CALLED METHODISTS

BY

SIR HENRY S. LUNN

B.A., B.Ch., M.D. TRIN. COLL., DUBLIN

Μία ποιμνη εἰς Ποιμὴν

HODDER AND STOUGHTON

LONDON MCMXI

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Hugh Price Hughes

DIED ON ST. HUGH'S DAY, NOVEMBER 17, 1902

Collect for St. Hugh's Day, Nov. 17

Taken from the Commemoration of St. Hugh of Lincoln in the ancient English Liturgy.

O merciful Father, who didst endue Thy servant with a wise and cheerful boldness, and didst teach him how to commend the discipline of holy life to kings and princes, give us grace not only to be bold, but to have just cause for boldness, even the fear and love of Thyself alone. Grant this, O Father, for the sake of Thy dear Son, our Lord and Saviour, Jesus Christ.

The Epistle

But Wisdom delivered from pain those that attended upon her. When the righteous fled from his brother's wrath, she guided him in right paths, showed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels and multiplied the fruit of his labours. In the covetousness of such as oppressed him, she stood by him, and made him rich. She defended him from his enemies and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory that he might know that godliness is stronger than all. When the righteous was sold, she forsook him not; but delivered him from sin. She went down with him into the pit and left him not in bonds; till she brought him the sceptre of the Kingdom and power against those that had oppressed him. As for those that had accused him, she showed them to be liars, and gave him perpetual glory (WISD. x. 9).

To

THE MEMORY OF

MY FRIEND, COLLEAGUE, AND TEACHER

HUGH PRICE HUGHES

PRESIDENT OF THE WESLEYAN
METHODIST CONFERENCE, 1898

IN GRATITUDE AND AFFECTION

I DEDICATE THESE PAGES

Preface

THE Introductory Letter which follows gives some account of those compelling influences which have driven me, in the midst of a crowded life, to prepare this little book. It remains for me in this place to express my indebtedness to the devotional writers of the Church Universal, whose works are the heritage of all communions. Saint Ambrose, Saint Francis of Assisi, Thomas à Kempis, Bishop Andrewes, John and Charles Wesley, and the nameless saints whose prayers are enshrined in the ancient liturgies have handed down to us the product of their spiritual struggles and aspirations. They have delved and explored the mine of sacred truth, and have wrought out of its pure gold a chain of prayer and devotion which links us with the great Throne of God.

I also desire to express my thanks to the Rev. Dr. Alexander Whyte, who gave me a copy of his edition of the "Preces Privatæ" of Bishop Andrewes; and in this connection I would mention

the excellent reprints of Bishop Andrewes's Prayers and of Wesley's "Devotions for Every Day of the Week" in Methuen's valuable "Library of Devotion." My thanks are due to Mr. J. R. Mott and to the Student Christian Movement of Great Britain and Ireland for leave to reprint a portion of Mr. Mott's pamphlet on Bible Study, and to Messrs. Longman for generously allowing me to quote freely from the prayers and suggestions for Bible reading contained in "The Treasury of Devotion."

I gratefully acknowledge the assistance of my friend, Miss Dora M. Jones, who has read the proofs, verified the references, and made many valuable suggestions.

HENRY S. LUNN.

OLDFIELD HOUSE,
HARROW-ON-THE-HILL.

Lent, 1911.

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The Love of Jesus

INTRODUCTORY LETTER TO "THE PEOPLE CALLED METHODISTS"

BRETHREN,—The following pages are addressed to you in a spirit of the deepest respect and of gratitude for the great spiritual benefits which are the inalienable heritage of all who are born in Methodism.

The use of John Wesley's phrase, "The people called Methodists," is intended at once to carry us back to the days of that first Oxford Movement, when the realization of the Love of Jesus and a resolution "to spread Scriptural Holiness throughout the land" were nurtured through years of prayer, Bible study, stern discipline, and meditation.

May we not echo the despair of Horace, and ask ourselves whether our fathers did not produce a degenerate offspring?

Aetas parentum pejor avis tulit
nos nequiores, mox daturos
progeniem vitiosiore¹.

¹ Horace, "Odes," Bk. iii. Ode vi.

We shall be wise if we ask ourselves in all seriousness and gravity whether these lines, true of the men of the Augustan age, are not also true of those who were born in the Victorian age. We of the middle generation can go back forty years to our boyhood, and contrast the devotion of meetings for prayer held at seven on Sunday morning, again for a full hour after the Sunday evening service, and again for an hour once a week in almost all our places of worship, with the diminution in numbers and the coldness of spirit which characterize such meetings to-day, where they exist at all.

We can remember, in that mid-Victorian period, the quarterly fast-days, which, though now for all practical purposes non-existent, save as printed in the Methodist minister's pocket-book, were then days of real discipline and devotion. We can recall going at six in the morning for the earliest prayer-meeting, because business in a little country town commenced at seven, with another prayer-meeting during the dinner-hour, and another service in the evening. These quarterly fast-days were also "red-letter days" in the best sense of the word—not days for the commemoration of departed saints, but days for the cultivation of real saintliness in the life of the theological colleges thirty years ago.

There is scarcely a man of middle life in the ministry of to-day who does not recall these occasions with gratitude to God for the inspiration they gave to his early ministry. And yet it would startle an ordinary congregation if the minister were to announce as in our early days—"The quarterly fast-day will be observed on Friday next." It would be still more startling if the President of the Conference were to issue a letter to the ministers and people calling their attention to the fact that in the "Large Minutes," which remain the standard of Methodist discipline, John Wesley emphasizes the importance of observing Fridays as days of fasting, and gives detailed instructions as to the method to be adopted.¹

Again, when we contrast the present with the past in the private life of Methodism, as so many of us are privileged to do, we recall the love of God and humanity which breathed through those prayers in the home, in which the one who first taught us how to pray commended the child kneeling by her side to the Everlasting Love. She prayed in words never to be forgotten, however imperfectly realized, that the life she had given to the world might be the spikenard ointment, to her "very precious," poured out for the Master's honour.

¹ Wesley, "Works," vol. viii. p. 316.

There are many of us to whom the daily sacrifice in the home of praise and adoration was the great influence that made eternal truths the realities of life. There were days also when we were visited by some white-haired minister whose long years linked his infancy with the last days of Wesley's earthly ministry. We remember the apostolic fervour of his prayers, the passionate zeal which led him to inquire whether each one beneath the roof where he tarried for a few hours was a member of the household of faith. With what wise and tender words did such a one seek to awaken in careless youth a sense of the great love of God in Christ!

What was the secret of that flame of love for humanity which revealed itself in early Methodism, incidentally leading to the emancipation of the West Indian slaves and the birth in England of the spirit of Social Reform, and which, according to Lecky the historian, saved England from the horrors of the French Revolution? It is the secret which is revealed in the lives of all the great saints of the Universal Church. These men have been the divine instruments in those periodic revivals of spiritual life which, from generation to generation, have rekindled the embers of a faltering faith,

“The Love
of Jesus”
the Secret of
the Saints

because of their consciousness of the Love of Jesus towards them, and as a result their personal devotion to the Living Christ. This note, of a love that triumphs over all other considerations, characterizes their lives and their teaching.

St. Paul, as he reviews the earlier objects of his ambition, says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."¹ To him the great object of all his endeavour is "to know the love of Christ, which passeth knowledge." The whole burden of St. John's message is Love. "Herein is love, not that we loved God, but that He loved us, and gave His only Son to be the propitiation for our sins. . . . We love Him because He first loved us."²

It was the love of Jesus which inspired Athanasius in that lifelong fight against Arianism. It was no barren theological debate which so engrossed the "royal-hearted"³ saint of whom Hooker says that "during the forty-six years of his episcopate he was never permitted to enjoy the comfort of a peaceable day." It was simply "the theological rationale of the Church's devotion to her Lord."⁴ "The question was the evangelical one,

¹ Phil. iii. 8.

² 1 John iv. 10, 19.

³ J. H. Newman, "Lyra Apostolica," xci.

⁴ Dr. Bright, "Lives of Three Great Fathers," p. 17.

‘What think ye of Christ?’¹; and as Carlyle says, “If the Arian had won, Christianity would have dwindled into a legend.” The French historian De Broglie says of Athanasius that he was, “from his youth up, enkindled with the passion which makes saints, the love of Jesus Christ.”²

The same passionate love for God in Christ lay at the root of the marvellous influence exercised by Francis of Assisi. The “Fioretti” contain the touching story of the conversion of a nobleman who became one of the earliest Franciscans, simply through witnessing the saint’s devotion in prayer.

“Bernard . . . considering the great patience of St. Francis . . . invited him to his house and had a bed prepared for him in his room. Francis, believing that Bernard was asleep, rose from his bed and betook himself to prayer, raising his hands to heaven with the greatest fervour of devotion, and saying ‘My God, my God!’ and so, shedding many tears, he remained till morning, continually repeating ‘My God, my God!’ and nothing more. Bernard, seeing the devout acts

¹ Wace, “Good Words,” 1878, p. 68 ff., “The Practical Importance of the Controversy of St. Athanasius with Arianism.”

² M. Albert de Broglie, “L’Eglise et l’Empire Romain au IV. Siècle,” I. iii.

of Francis . . . was touched and inspired by the Holy Ghost to change his life.”¹

There is a story that St. Thomas Aquinas was one day praying in the great church at Naples which is associated with his name, when he had a Vision of Our Lord Crucified, who said to him, “Thou hast written well of Me, Thomas; what reward wilt thou have therefor?” And Thomas replied, “Nothing, Lord, but Thyself.”²

Ignatius Loyola in his “Exercises” says, “as one who makes an offering with great affection”: “Take, O Lord, all my liberty, my memory, my understanding, and all my will, whatsoever I have and possess. Thou hast given all these things to me; to Thee, O Lord, I restore them: all are Thine; dispose of them according to Thy will. Give me Thy love and grace, for this is enough for me.”³

St. Catherine of Genoa (1447-1510), of whom her biographer truly writes that “she was surrounded by the deep and peaceful ocean of her Love,” when asked by her spiritual children to tell them something of that Love, replied, “I cannot find words appropriate to so great a Love. But this

¹ “Little Flowers of St. Francis,” I.

² “Vita di S. Tomaso d’Aquino da Paolo Frigerio,” lib. I. cap. viii.

³ “Spiritual Exercises of S. Ignatius Loyola” (4th week).

I can say with truth, that if of what my heart feels one drop were to go forth into Hell, Hell itself would altogether turn into Eternal Life." One who knew her wrote, "This soul remained many a time in company with its many spiritual friends, discoursing of the Divine Love in such wise that they felt as though in Paradise."¹

In the serener air of this experience, souls divided by bitter controversies can meet.

Harnack writes of Luther: "From the time of Athanasius, there had been no theologian who had given so much living power for faith to the doctrine of the Godhead of Christ as Luther did; since the time of Cyril, no teacher had arisen in the Church for whom the mystery of the union of the two natures in Christ was so full of comfort as for Luther: 'I have a better provider than all angels are: He lies in the cradle and hangs on the breast of a virgin, but sits, nevertheless, at the right hand of the Almighty Father'; no mystic philosopher of antiquity spoke with greater conviction and delight than Luther of the sacred nourishment in the Eucharist."²

Samuel Rutherford, the great Presbyterian

¹ Baron Fr. von Hügel, "The Mystical Element of Religion, as Studied in St. Catherine of Genoa and her Friends," vol. i. pp. 159, 160.

² Harnack, "History of Dogma," vii. 173-4.

mystic (1600-1661), writes: "My desire is that my Lord would give me broader and deeper thoughts to feed myself with wondering at His love. I would I could weigh it, but I have no balance for it. . . . What remaineth, then, but that my debt to the love of Christ be unpaid to all eternity." ¹

John Bunyan writes in "Grace Abounding": "Methinks I was as if I had seen Him . . . walk through the world from the cradle to the Cross, to which also when He came I saw how gently He gave Himself to be hanged and nailed upon it for my sins and wicked doings. . . . O, friends, cry to God to reveal Jesus Christ to you. . . . There is none teacheth like Him." ²

Charles Wesley sings in words familiar to us all:

Jesu, lover of my soul,
Let me to Thy bosom fly.

Thou, O Christ, art all I want;
More than all in Thee I find.

Writing on the morrow of a day when for eight hours it was my privilege to see Bavarian peasants reproduce with marvellous fidelity the main incidents in the Passion of Our Lord, two lines of the many choruses sung come to my mind as most expressive of the whole story. They were

¹ "Letters of Samuel Rutherford," Letter cxxx. p. 257.

² "Grace Abounding to the Chief of Sinners."

the lines sung by the chorus just before the final betrayal, condemnation, and crucifixion. Well did Daisenberger, the priest-dramatist of Ober Ammergau, write, towards the end of his wonderful tragedy :

Wer kann die hohe Liebe fassen
Die bis zum Tode liebt ?¹

No human artist can do more than dimly depict the greatness of that Love which loved to the death, and it is the realization of that Love which has created saints in all ages. The secret of the life of the Church is ever found in a personal devotion to the Lord who was "Very God of Very God . . . who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man." The arguments of Arius, Socinus, and others who have been led by their efforts to attempt to rationalize the Incarnation, are uttered in vain against the Mystery of the Love of God revealed to man in the person of Jesus our Lord.

We who are the children of the Methodist Revival must know that this realization of the Love of Jesus is a mightier force in the life of

¹ Who can that great Love express which loved even unto death ?

the world because of that spiritual armoury, that Methodized prayer, meditation, study of the Scriptures, self-discipline, and frequent use of Holy Communion which earned for the Oxford students the name of Methodists. It is ever true that "the wind bloweth where it listeth; so is every one that is born of the Spirit."¹ There are forces at work in the spiritual life which we, who are still guessing at the greatest natural forces, can but dimly perceive. And yet there is one law which is written plain for all to read in the whole history of the Church—"The kingdom of heaven suffereth violence, and the violent take it by force."² The Christian life, as Wesley, like St. Paul, realized, is a soldier's life, and none can fight effectively who do not take unto them the whole armour of God.

What is happening to Modern Methodism? We have claimed for ourselves the name of a Church. Our political power is being used more effectively than ever before in our history. By a special effort Methodism has contributed one million guineas to commemorate the birth of a new century, and we have no small satisfaction in contrasting that sum with the much smaller sums raised by other communions, in some cases

¹ John iii. 8.

² Matt. xi. 12.

wealthier. Never has a more powerful ecclesiastical organization covered the world in so short a time. The despised sect of a hundred years ago now finds a not unnatural, however unspiritual, pride in the fact that its sons have risen to occupy the Presidential chair of the great American Commonwealth, to take their places in the House of Lords and in the Cabinet of England, and to exercise a growing influence in those ancient English Universities which were once closed to the members of our communion.

But these are among the "things that vanish all." They belong to the same category as that which St. Paul enumerated only to emphasize his love of Jesus and to say that he counted them "loss for the excellency of the knowledge of Christ Jesus."

Whilst politically and ecclesiastically Methodism has gained such strength and power, we are compelled to recognize the fact that we are, at best, little more than holding our own in relation to the growth of population. If we are honest, and if we have eyes to read the signs of the times, we shall see that, along with the other churches of Christendom, Methodism is fighting for its life against a deadly materialism, perhaps less aggressively atheistic, less insolent, than it was thirty years ago, but more dangerous because more insidious, more subtle because it

comes in the garb of a "social progress" that "seeks the amelioration of all classes of the people."

Fifty years ago our grandsires sang :

We have no abiding city here,
But seek a city out of sight ;
Thither our steady course we steer,
Aspiring to the plains of light.

In those days Methodism was attacked for being "other-worldly." None of us need fear or hope to be thus attacked in the present generation.

The question will naturally be asked whether it is possible for us to contend successfully against

**Decline in
Zeal not
Inevitable** the *Zeitgeist*—the spirit of the age in which we live. Is it possible to counteract the worldly tendencies induced by that enormous advance in the prosperity of great nations consequent on an era of invention? Is it not inevitable that invention should be followed by wealth, wealth by luxury, and luxury by a decline of spiritual force? If we are true to history and to the experience of the Universal Church, we can triumphantly answer, "No, it is not inevitable."

The Christian Church was born when the Roman Peace dominated the whole world. It became a mighty power in the catacombs of

Rome when the Imperial city was revelling in the luxury which was destined to undermine its own power. When Francis stood in the hall of Assisi and uttered his first protest against wealth and luxury, he spoke to an Italy which was enriched by the Second Empire of Rome, an Empire in which Pope and Cardinals had realized a dominion over the civilized world parallel to, but more powerful than, that of Emperor and Senate in the days of Augustus. When Loyola commenced the great Counter-Reformation which gave new life to the Church of Rome and made her a great missionary force in China and Japan, the old world was just being enriched by the conquests of the new; Mexico and Peru were supplying their wealth to aid in building the great works of the Renaissance. We must recognize these facts however much we may deplore many of the deeds of "The Society of Jesus." And when Wesley began his work at Oxford, England was entering on that era of imperial expansion which gave her, during Wesley's lifetime, the Indian Empire and Canada.

There is, therefore, no reason inherent in the present enormous advance of material prosperity and consequent luxury against as great a revival of religion in the twentieth century as the Church has ever known.

“ [We] have not because [we] ask not. . . . [We] ask and receive not because [we] ask amiss.”¹

If it were possible for the Oxford Methodists deliberately to set themselves to induce a revival by systematic prayer, study of devotional writers in the Scriptures and after the apostolic age, meditation and self-discipline; if such definite endeavour has, again and again, in the history of the Universal Church produced great outbreaks of spiritual fervour and zeal, we shall be wise if we learn the lessons of the past, and set ourselves to consider what we can now do to kindle anew the passion for the conversion of the world to Christ.

Professor Seeley, the writer of “*Ecce Homo*,” was far removed from us ecclesiastically and in his intellectual outlook, and yet he wrote in that once famous book, “Surely this article of conversion is the true *articulis stantis aut cadentis ecclesiæ*. When the power of reclaiming the lost dies out of the Church, it may remain a useful institution, though it is most likely to become an immoral and mischievous one. Where the power remains, there, whatever is wanting, it may still be said that ‘the Tabernacle of God is with men.’”²

These, then, are the means which the example

¹ James iv. 2, 3.

² “*Ecce Homo*,” chap. xx.

of Our Lord and His greatest apostles in every age teach us to adopt if we would
Means of Revival: Prayer: maintain the *dunamis* which was poured out on the day of Pentecost.

Jesus bade His disciples tarry at Jerusalem for that Baptism. He found it necessary in His earthly ministry to spend whole nights in prayer. The Transfiguration was symbolical of much in His life, and revealed possibilities to His followers which the wisest of them have since realized. Communion with the Father, fellowship with the great souls of other ages, are possible to us all, if we follow His example and persistently seek such communion and fellowship.

But is there anything in our lives which corresponds to that quest for God that made the Psalmist compare his longing for the divine with the "panting of the hart after the water-brooks"?¹ The world pursues us unceasingly. We are athirst and yet we scarcely pause to quench our thirst. What have we done to train our own children and the children of the Church in systematic prayer?

Contrary to the custom of John Wesley and the early Methodists, we have almost entirely eschewed, if not despised, such forms of prayer as Wesley

¹ Ps. xlii. 1.

included in the literature that he published. Wesley, although a man of wide literary culture, publishing for his preachers his own selection from the Fathers, and for his people a large devotional library, yet styled himself with truth *homo unius libri*. He ever put in the foreground of all forms of prayer, of all liturgies, the Book of Psalms, the liturgy of the Jewish Church. From this treasure-house of adoration, confession, and intercession the Christian Church in every age and in all its communions has received much of its highest inspiration. Amongst Wesley's followers not only the Psalms, but all the devotional chapters of the Bible, provide "forms of prayer," the supreme importance of which it is not necessary to emphasize. When Jesus Himself was asked, "Lord, teach us to pray, as John also taught his disciples,"¹ he responded by giving the "form of prayer" which more lips have uttered than any other set of words since human speech began.

But we, in common with the rest of Christendom, are inheritors of another great legacy from the past, in addition to the canon of Sacred Scripture. In the Collects and Litanies of the whole Church are enshrined the thoughts of the saints of all ages, as they review the tragic experi-

¹ Luke xi. 1.

ences through which they have passed, and the great deliverances which God has wrought out for them. "All things are [ours]." ¹ We have wrongly allowed this wealth of spiritual life to be largely sealed from us and our children through a dread (in itself superstitious) of the superstitious repetition—"vain" repetition—of forms of prayer.

Again, in the old Methodist hymns we have in the real sense a "Book of Common Prayer," and such it was to our people fifty years ago. Must we not sorrowfully admit that to-day these great theological poems and hymns of intense devotion, which meant so much to our forefathers, have given place to superficial productions which, however admirably phrased, lack the strength and depth of the earlier hymns? Is it not possible that, in our strange modern dread of forms of prayer, we have been removing one by one the tent-pegs which maintained the stability of our spiritual tabernacle?

May the presumption be pardoned, in one whose life is crowded, if he has done wrong in striving to compile from prayers which he has found helpful a basis for a return to the use of the spiritual legacy of the Universal Church. In addition to using collects and prayers from various liturgies, I have drawn largely upon the

¹ 1 Cor. iii. 21.

“*Preces Privatæ*,” the private prayers written originally in Greek by Bishop Andrewes. One of the devotional works that has most influenced my own life is a copy of the edition of these prayers edited by Dr. Alexander Whyte, of Edinburgh, and given to me personally many years since by that great Presbyterian writer on devotional literature.

I have also taken certain prayers from the “*Devotions for Every Day in the Week*” published by John Wesley in his “*Christian Library*.” He took them from an adaptation by Hicckes, the Non-Juror, of a work by John Austin, a Roman Catholic barrister, written in the year 1650. These devotions as arranged by Wesley have recently been reprinted in Methuen’s “*Library of Devotion*,” and readers who find these extracts helpful will be well-advised to obtain the complete volume.

Meditation is an art, and in these days of high pressure and crowded lives is in danger of becoming, for many of us, a lost art. **Meditation** The power of self-isolation is to some extent also a natural gift, but may be cultivated by all. It is one of the gifts of God, who “giveth liberally” in this as in all other spiritual matters to the faithful souls who persist in believing prayer. In their case constant effort will

convert the crowded street into a desert and the city pavement into a praying-carpet.

If thou hast wanderings in the wilderness
And findest not Sinai, 'tis thy soul is poor ;
There towers the Mountain of the Voice no less,
Which whoso seeks shall find ; but he who bends
Intent on manna still and mortal ends
Sees it not, neither hears its thundered lore.

Marcus Aurelius, with all the cares of empire in a decadent Rome, heard the voice equally with Epictetus, the lonely slave.

Meditation is essentially an accompaniment of the highest and truest prayers as being itself a form of prayer and an expression of life. We use somewhat carelessly the words "unspeakable" and "inexpressible"; but it is a fact that there is a point in love when words fail. We remember, as little children, sobbing in the dark until sleep came, because our love had told us, in the favouring hour for such anxieties, that some day we must lose the mother who was the first object of our devotion. The passion of those moments we would not if we could—we could not if we would—have expressed to her in words. And when the second great love of our life sprang into being, again we understood the poverty of language, the helplessness of speech or written word to tell the richness of our possession. And

when the lover in due time became the father, speech became not so much an outlet for love as a barrier between parent and child. The deepest emotions of life shrink back from expression, and may seem sometimes to be wounded by the efforts to express them.

So is it, so must it be, as we cultivate the Love of Love. In unspoken adoration, "the Spirit also helping our infirmities,"¹ we must wait upon Our Lord in the Silence if we would receive His most intimate message.

Silence has little space in our lives to-day. Just as the all-embracing grasp of the world's railway systems is awakening solitude after solitude, so are the solitary places in our lives becoming fewer every year. But the reward of a love which finds a solitude will be the greater for the difficulty. In such cases, in life's desert, Jesus will give the thirsty soul a rich and refreshing revelation of His love. Let us seek in the silence of meditation to understand more fully the Love of Jesus.

The Meditations which follow are only intended to indicate lines of thought, subjects on which the soul may ponder, and so realize the infinite goodness of God and His claim on all we have and are. It is in no sense intended that these

¹ Rom. viii. 26.

Meditations should be read daily as a chapter of a theological book, but that the soul should rest on some of the thoughts suggested, and dwell long and earnestly on all that they involve. On some days and in some moods, a single passage may occupy our minds for all the time that we can spare; on other occasions we shall find it possible not only to enter into the central thought of the day's meditation, but to follow the author as he develops it in its several aspects.

But if we "covet earnestly the best gifts" ¹ that have been granted to the great souls of every age and race, we must realize **The Soldier's Life** that in this, as in all other departments of the devout life, "the kingdom of heaven suffereth violence, and the violent take it by force." ² We may marvel at the more than military self-discipline of the greatest soldiers of the Cross, but it is only by this "violent" wrestling with our wandering thoughts and our inconstant purposes that we can by violence attain peace, by discipline achieve the highest expression of the spiritual life. One of the most gifted men of our generation wrote, in Reading Jail, "De Profundis," the cry of a soul that had interpreted liberty as licence,

¹ 1 Cor. xii. 31.

² Matt. xi. 12.

“self-expression” as the unbridled gratification of every appetite. How different is the true self-expression which realizes that the supreme end of man is “to glorify God and to enjoy Him for ever,”¹ and that only through this endeavour will come the full development of those highest gifts which differentiate humanity from the brute creation, and which work with “the Eternal *not ourselves* which makes for righteousness.”²

We have lost the sense of rejoicing in suffering, the deep joy of stern discipline, the calm confidence which regards the trials of the present as bonds of union which join us in closer fellowship with the Christ of Gethsemane and make us worthy to bear His name.

This volume is offered to the members of my own communion with the profoundest sense of unworthiness and with many misgivings. In this introduction I have already torn aside the veil from much in my life and thought which those nearest to me have never seen or known. I have done this because, as life wanes, there comes upon me with overwhelming force the conviction which first seized me in youth and has never ceased to rule my life, but is more

**Fasting and
Self-Dis-
cipline**

¹ The Shorter Catechism of the Church of Scotland.

² Matthew Arnold, “Literature and Dogma,” chap. vii.

insistent than ever to-day, "Woe unto me if I preach not the Glad Tidings." ¹ As the years pass and the shadows lengthen, the desire grows more intense to pass on to the next generation any lessons that life has taught. This sense of a message to be delivered at any cost alone explains, and I trust justifies, the relation of the personal experiences of self-discipline and fasting which follow.

In my boyhood it seemed as plain to me as it does to-day that the great religious teachers, from St. Paul to John Wesley, were all agreed upon the importance of, and the need for, the practice of fasting in the cultivation of the spiritual life. In the life of my home, Saturday being market-day in the little town, it was easy, unobserved, to omit the midday meal. Thus I commenced the practice of abstinence, and when my father reads these lines he will learn it for the first time. Later on, before I left home for college, I suggested to two young friends, local preachers, to join with me on Fridays in the dinner-hour in abstinence and prayer. We had only met for two or three months, when we were led to devise a series of special services in the places surrounding our little town. We persuaded our fellow local preachers to form a band of evangelists, eighteen

¹ 1 Cor. ix. 16.

in number, who set out for a fortnight's mission to six places. Three went to each village. Thus the old message was carried with a fresh inspiration to the men of our neighbourhood.

It is seldom given to those who sow in secret almost immediately to experience the joy of the reaper. On this occasion those who had toiled in the villages of this country circuit had this unusual experience when the Superintendent at the following May synod said that as the result of the special efforts of the local preachers he was able to report an increase in the circuit of over 100 members during the preceding year.

Later, at Headingley Theological College, it was my privilege to "meet in Band" with my dear friend, the late W. B. Simpson, and one who is now an honoured minister of our Church. We met on Fridays, during the hour of the midday meal, and the influence of those hours has never left me.

A well-known writer, Mr. Upton Sinclair, has recently startled society by affirming that prolonged fasts of seven, ten, or fifteen days may be undertaken to the physical benefit of the average man. Speaking as a medical man, I may say in a sentence that I have tested and proved the truth of Mr. Sinclair's views in my own case and

that of others. From the purely physical standpoint, those who enjoy average health would benefit greatly by an occasional day of complete abstinence from food. But from the Christian standpoint it is even more important to emphasize the value of fasting as a means of emancipating us from the thralldom of mere appetite and above all of subduing evil passions and quickening the spiritual life. This is the testimony of experience.

Wesley's insistence on the absolute duty of fasting is not confined to the standard sermon given in these pages, but pervades his teaching right through life. He lays it down as a rule for all members of the Band Societies, "To observe as days of fasting all Fridays in the year."¹ In the "Large Minutes," containing the discipline practised in the Methodist Connexion during his life, and finally revised in 1789, two years before his death, the duty is thus emphasized: "Do you know the obligation and the benefit of fasting? How often do you practise it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit." And here again "every Friday" is fixed for the observance of this duty.

It is a strange illustration of the materialistic

¹ Wesley, "Works," vol. viii. pp. 274, 316.

spirit of our age that when an American literary man affirms that in his experience long abstinence from food has proved to be a cure for ill health, the press of two continents reproduces his article and is ready to acclaim the new remedy for bodily ills. But to-day the communion whose founder thus valued this practice as a spiritual discipline has relegated its observance to four nominal quarterly fast days, the first of which, in the official diary for 1910, is appropriately fixed for April 1, as scarcely any one observes it, and only one other date is given for the remaining three-quarters of the year.

This willingness of present-day Christianity to listen to any suggestion of self-discipline for bodily ailments, and to none for spiritual weaknesses, is strangely akin to the attitude of men of the world who say to the young medical missionary going out to the East, "Ah, yes—*medical* missions. You will do some good." Is it not our duty to fight against this soul-destroying materialism?

But the duty of fasting is only a small part of a wider question in relation to the central thought of this little volume, "The Love of Jesus." How far has that Love so conquered our lives that we can say, "I am crucified with Christ"? How far do we deserve the censure of Père Gratry, the friend of Lacordaire, when he wrote :

“Protestantism is, in essence, the abolition of sacrifice. To abolish mortification, abstinence, and fasting, to abolish the necessity of good works, effort, struggle, virtue, to shut up sacrifice in Jesus alone, and not let it pass to us, to say no more as St. Paul did, ‘I fill up what is wanting of the sufferings of Christ,’ but rather to say to Jesus on His Cross, ‘Suffer alone, O Lord,’—this is Protestantism.”

We have shrunk with morbid dread from anything like visible renunciation until self-conquest has ceased to be attempted. We have so dreaded the “Roman” image of the Crucifix, that the Cross itself has passed out of our lives. Fasting, self-denial, discipline, in every form, have value to the extent that they unite us with our suffering Lord, just in so far as they bring us to Calvary. “When the Bridegroom shall be taken away from them, then shall they fast in those days.”¹

This question of self-denial is closely related to that of the acquisition and use of wealth.

The Right Use of Money A friend of mine, who died some years ago, the Rev. Thomas Hancock, an old clergyman with the passion and much of the insight of a true prophet, used to deplore the success of the de-

¹ Luke v. 35.

scendants of the Puritans in amassing fortunes. He used to say, "George Fox and John Wesley made a great mistake when they forbade their followers the pleasures of the bull-ring, the cock-fight, and the ale-house, and allowed them the deadliest pleasure of all—that of money-getting." This statement was unfair to John Wesley, but was it unfair to his followers? Wesley made thousands out of his books, but he followed rigidly his own rule, "Get all you can, save all you can, and give all you can." The result was that, when he died, although he had made a huge fortune as fortunes then went, out of publishing, he had given it all away, and he only left behind him two silver spoons—"one in London and one in Bristol." Surely no religious leader ever illustrated more forcibly in his own life the Catholic insistence on poverty for those who would lead the highest life.

In nothing is the intensity of Wesley's devotion to our Lord and to His poor, combined with that sanity which always characterizes his enthusiasm, more strikingly shown than in the principle which he lays down to guide his followers in their handling of money. He never recognizes for one moment any such compromise as the Jewish rule of tithes. To him we are all stewards of property and never its owners. "I am pained

[he writes] for you that are rich in this world. Do you give all you can? You who receive five hundred pounds a year and spend only two hundred, do you give three hundred back to God? If not, you certainly rob God of that three hundred. 'Nay, may I not do what I will with my own?' Here lies your ground of mistake. It is not *your own*. It cannot be unless you are Lord of heaven and earth."¹ In the warnings against the love of money which are given from his writings on page 212 he plainly allows for the provision of a reasonable subsistence for oneself and one's family, but everything beyond that is to be devoted to God and humanity. "Do you not know that God entrusted you with that money (all above what buys necessaries for your families) to feed the hungry, to clothe the naked, to help the stranger, the widow, the fatherless, and indeed, as far as it will go, to relieve the wants of all mankind?"

Therefore we are not followers of his, nor—as he understood the teachings of the Master—followers of Jesus, if we allow ourselves to do more than take a reasonable salary for our stewardship and provide for the reasonable well-being of our children. If we accept his interpretation of the will of Christ—I say it with a full sense of all the

¹ Wesley, "Works," vol. vii. p. 362.

serious issues involved—we shall deliberately *refuse to become rich*. The resources of modern civilization and the wit of our lawyers are sufficient to enable us—if we wish it—to divest ourselves, on the threshold of becoming rich, of all possibility of receiving more from our estates than such a manager's salary as will supply our necessities. We can, if we will, escape the danger of which our Lord speaks when He said "How hardly shall they that have riches enter into the kingdom of God!"¹ Wesley thus sums up his teaching on the matter—"After having served you between sixty and seventy years, with dim eyes, shaking hands, and tottering feet"—by saying: "*Hoard nothing*. Lay up no treasure on earth, but *give all you can* [Wesley's italics]—that is, all you have. I defy all men upon earth, yea, all the angels in heaven, to find any other way of extracting the poison from riches."

It is natural to pass from the consideration of the crucifixion of self to the commemoration of our Lord's Cross and Passion by the rite which He Himself instituted. In our own Methodist Service Book, as modified in the Conference of 1882, this passage occurs (in our abbreviated form of the "Long Exhortation"):

**Preparation
for Holy
Communion**

¹ Luke xviii. 24.

Dearly Beloved in the Lord, ye that purpose to come to the Holy Communion of our Saviour Christ, must consider how St. Paul exhorted all persons diligently to examine themselves before they eat of that Bread and drink of that Cup.

How far have we cultivated the love of Jesus by any preparation whatever for partaking of this Feast of Love? Which of the teachers and preachers among us have urged on our people, adult or adolescent, the imperative duty of fitting themselves to "discern the Lord's Body"? And yet this passage just quoted from the Exhortation is part of the heritage which comes from the experience of the Universal Church. St. Paul's words are :

Whosoever shall eat this bread and drink the cup of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.¹

This passage constitutes a warning which is ever being justified in the life of the Church. Therefore it is that I have given so much space

¹ 1 Cor. xi. 27-30.

in the following pages to a duty almost unheard-of by our people—the duty of so preparing themselves for the Holy Communion that they may rightly expect the answer to this prayer, also taken from our Communion Service :

Grant us therefore, Gracious Lord, so to eat the Flesh of Thy dear Son, Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed by His most precious Blood, and that we may evermore dwell in Him and He in us.

Do we really believe the words of our Methodist Service Book, used after every Communion, in which we ask our heavenly Father “mercifully to accept this our sacrifice of praise and thanksgiving, humbly beseeching Thee that all we who are partakers of this Holy Communion may be fulfilled with Thy grace and heavenly benediction” ? If this beautiful and solemn prayer is not meaningless, we have no right to relegate this “sacramentum,” this supreme pledge of service, to that place in our religious life which it too often occupies. If, in St. Paul’s words, we do in this service “show the Lord’s death till He come,”¹ if here we unite ourselves to Him in His shame, His agony, His crucifixion, and, as we realize the Sacrifice of Calvary, “present

¹ 1 Cor. xi. 26.

ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice," then is a careless, indifferent manner of observing this supreme act of Christian love and service most blameworthy.

Our Scottish brethren of the Presbyterian Church, whose formularies do not commit them to so high a view of the place of the Lord's Supper in Christian worship, yet make their observance of this rite the supreme event in their Church life.

Zwingli, the rationalistic Swiss reformer, whose controversy with Luther on the words *Hoc est corpus meum* divided Protestant Europe into two hostile camps, could write of this sacrament, "The Eucharist is spiritual food whereby those who believe that the Death of Christ is their life, fasten and join and unite themselves into one Body of Christ."

John Wesley was immeasurably nearer to Luther than to Zwingli; the prayers quoted from our Service Book are antithetic to Zwinglianism, and therefore we, who profess to accept Wesley's teaching, are strangely recreant to it if in practice we attach less importance to the Lord's Supper than did the great Swiss Reformer.

If we would hearken to the Divine Call, if we would that the Love of Jesus should dominate our being and make us apostles of a confident faith in a world of doubt and unbelief, we must

not allow this sacrament to take a lower place in our lives than it occupies in our formularies. We must not neglect the commemoration of the dying love of our Lord. We must, as often as our soul's life needs it, "draw near with faith and take this holy sacrament to our comfort," praying our heavenly Father "that we, receiving these Thy creatures of bread and wine, according to Thy Son, our Saviour Jesus Christ's holy institution, in remembrance of His Death and Passion, may be partakers of His most Blessed Body and Blood." If we thus "oft" obey Our Lord's command we shall find that Jesus has made this sacrament the trysting-place between the Lover and the beloved.¹ Let us meet our Lord there and learn how great is the Love of Jesus.

The last promise and the final proof of His Love which Jesus gave to His disciples was contained in the words: "I will not leave you comfortless."² As He knew that sorrow must fill their hearts when their Teacher and Friend was taken away from them, He said: "I will pray the Father, and He shall give you another

The Gift of the Holy Spirit

¹ This illustration was used in a recent conversation with me by one of the most venerated of our Methodist theological professors.

² John xiv. 18.

Comforter, that He may abide with you for ever, even the Spirit of truth.”¹ In His last words on Olivet He bade them not to depart from Jerusalem, but to “wait for the promise of the Father.”² We have seen already, we all confess it, that the great evil of the day is a want of spirituality. If, in loving obedience to the last earthly command of our Lord, we expectantly pray for the constant outpouring of the Holy Spirit upon our life and work, the Spirit will rule in our heart and we shall understand, as His gracious influence controls and guides our lives, why it is that we express our faith in Him as “The Lord,” and “The Giver of Life.”³ He will make our lives fruitful. And if we are truly obedient to our Lord, we shall, both privately and in union with the whole Church, seek ever for more of the “power from on high” which the presence of the Holy Spirit means in the life of the Church and of the individual believer. We shall repeat with new and deeper meaning Charles Wesley’s lines :

Come, Holy Ghost, our hearts inspire,
Let us Thine influence prove,
Source of the old prophetic fire,
Fountain of light and love. . . .

¹ John xiv. 16.

² Acts i. 4.

³ The Nicene Creed.

God, through Himself, we then shall know
 If Thou within us shine,
 And sound, with all Thy saints below,
 The depths of Love Divine.

Our forefathers in Christ, who won for themselves and for us their spiritual children the name of Methodist by their constant use of Holy Communion, Bible study, prayer, and self-discipline, went forth from Oxford as a flame of fire, to "spread Scriptural holiness" through the world. They strove themselves to be, and they called others to be, saints. We have shrunk from the word "holiness," the word "saint," in our dread of being "Pharisees." In avoiding the Scylla of hypocrisy, we have been too nearly drawn down into the Charybdis of worldliness.

But He whose tender love so long bore with the wrongful ambitions, the self-love, and the waywardness of the first disciples, still gently says to us, "Ye know not what ye ask"¹ for ourselves or for our own communion. We put the wrong things in the first place. Jesus is calling us by His love to our own special mission as a people—to testify *from our own experience* to the truth as it is in Jesus.

In the introduction to his study of the German

¹ Matt. xx. 22.

mystics Professor Inge says with great truth, "The strongest wish of a vast number of earnest men and women to-day is for a basis of religious belief which shall rest not upon tradition, or external authority, or historical evidence, but upon the ascertainable facts of human experience."¹ He points out the widespread craving in all ages of the Church's history, but especially to-day, for what he terms "immediacy"—the direct intercourse without any intervening medium between the human soul and the divine. This craving, he tells us, "now takes the form of a desire to establish the validity of the God-consciousness as a normal part of the healthy inner life." This is a clear and definite echo of John Wesley's great message to the Church of the eighteenth century and for all time, of the "witness of the Spirit" as the universal privilege of believers. If we are worthy of, and faithful to, our calling, we have a message which the world will never cease to need.

The place which is occupied in the religious life of the world by this sense of "immediacy" is brought out with great clearness by that profound thinker, Baron von Hügel, in his recent and masterly work on the place of mysticism in

¹ W. R. Inge, "Light, Life, and Love: Selections from the German Mystics," p. lviii.

religion. Dealing with the three elements of religion as he defines them—the institutional, historic, or Petrine school; the reasoning, speculative, or Pauline school; and the experimental, mystical, or Johannine school, he expressly affirms that in England the Evangelical school represents the experimental mystical element. As he points out, this is one of the necessary elements of religion among all races of mankind and in each succeeding step of human history.¹

Every organism is most effective when it works in harmony with, and along the lines of, its own special aptitudes. Ours is a lofty calling—to testify to all men of the love of God “shed abroad in our hearts by the Holy Ghost which is given unto us.”² But we can only witness to the possibility of “immediacy” if we constantly live in immediate communion with our living Lord. Directly we profess a contact which has been broken for howsoever short a time, we become “hypocrites,” and our profession of what we do enjoy becomes a mask, the existence of which the world will not be slow to detect. Let us therefore diligently use the means which Jesus

¹ Baron Friedrich von Hügel, “The Mystical Element of Religion, as Studied in Saint Catherine of Genoa and her Friends,” vol. i. chap. ii.

² Rom. v. 5.

has appointed for the maintenance of constant fellowship with Him.

Brethren, the end of this long letter draws near. I have written to you in love, with a deep

Conclusion sense of unworthiness to touch such sacred themes or say aught that might imply that I have any right to be your teacher.

“One is your Teacher, and all ye are brethren.”¹

Those who have once been made captive by the mission and genius of Methodism may wander in many lands, and form friendships (as I have done) with the ministers, the clergy, and the priests of many communions, but they will find it well-nigh impossible to shake off their first spiritual love, to release themselves from their first allegiance. Therefore my one desire and prayer to God now is that we may be worthy of our high calling “to spread scriptural holiness throughout the land.” If I may use a favourite word of the Apostle Paul, from which we shrink so much to-day, we are “called to be saints.”²

“Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak

¹ Matt. xxiii. 8.

² Rom. i. 7.

things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things which are."¹

We have had in common with Jesus the scorn and contempt of the world. If the world's dread of saintliness means the continuation of that scorn, let us strive to deserve it; and those earthly gains of our communion, winning for us the praise of men of which we sometimes boast, let us "count as loss" that we may "win Christ" and know "the love of Christ that passeth knowledge."²

Yours in the faith of the Crucified,

HENRY S. LUNN.³

¹ 1 Cor. i. 26-28.

² Eph. iii. 19.

³ I shall be deeply grateful if any who sympathize with the purpose of the foregoing letter will write to me at Oldfield House, Harrow-on-the-Hill, in order that we may consider later how it may be possible to help each other and the Methodism we love.—H. S. L.

Method of Prayer

IF the first moments of the day are spent in the spirit of prayer, that most difficult and blessed of all exercises, the practice of the Presence of God, will daily become easier. Therefore on waking our first thought should be, "When I awake I am still with Thee," or some similar ejaculation.

The outlines of prayer which follow are introduced with the invocation :

Lord, have mercy upon us,
Christ, have mercy upon us,
Lord, have mercy upon us,

which means that we call upon God in His Three-fold Being, as our Father, our Redeemer, and our Guide.

Let us then rest a moment or two in perfect silence, directing our thoughts to some aspect of the life and work of our adorable Redeemer.

In these suggestions the endeavour has been made to cover in outline the great fields of prayer—Thanksgiving, Confession, Supplication,

and Intercession. Each of us will wisely draft prayers for our own use under these or other headings. In Miss Soulsby's "Suggestions on Prayer" (Longmans, 1s.) there is an interesting chapter on "Making a Prayer-book," which is worth very careful and serious consideration. Such a book, written out of our personal sense of need and desire for unity with the purpose of our Lord, must have a personal value which no general form of prayer could have. Dr. C. F. Harford Battersby has also published an excellent little book, entitled "To-day," on the same lines (Marshall Bros., 9d.).

I have tried to suggest schemes of prayer which should be elastic, so that those who have more or less time for devotion than the normal amount can adapt them to their own needs.

I have also given for days of leisure or retirement an extract from the "Private Prayers" of Bishop Andrewes, and a hymn of Charles or John Wesley. The practice of learning hymns and prayers by heart proves in the years that follow to be one of great devotional value, especially when sickness comes or when no outward stimulus to prayer is at hand.

I have also added a series of very short extracts from "The Imitation," as suggestions for meditation, which may either be dwelt upon at length

or may furnish some simple helpful thought with which to begin the business of the day.

Special prayers for the great seasons of the Church's year as defined in our own Methodist Book of Services will be found under separate headings.

The importance of making the beginning of each day a time of quiet intercourse with God cannot be overestimated. Mr. J. R. Mott in his most interesting leaflet, "The Morning Watch," says: "Without dwelling at all upon the general helpful results which come from the devotional study of the Bible and from communion with God, it should be explained that at the very beginning of the day the soul is in its most receptive state. The mind has been refreshed by the rest of the night, and is also much less occupied than it will be at any subsequent hour of the day. Moreover, the outer conditions in the early morning hours are most favourable. The first hour is pre-eminently the still hour. The noises of yesterday have receded, and the din of the world of to-day has not yet broken in upon us. It is easier to say, 'My soul, be thou silent unto God.' It is easier to heed the command, 'Be still, and know that I am God.' . . . The morning watch prepares us for the day's conflict with the forces of evil within us and

around us. We do not wait until the enemy is upon us before we gird on the armour and grasp the sword. . . . Let us never forget the vital truth expressed by Faber that 'the supernatural value of our actions depends upon the degree of our union with God at the time we do them.' "

Outline of Morning Prayer

On waking say the following or some other passage :

“ Jesus Christ, the same yesterday, to-day, and for ever.” “ In Thy presence is fulness of joy.”

Commence the prayers of the day by uttering the following three short prayers, with a silent pause to consider the relation of each Person of the adorable Trinity to our lives.

Lord, have mercy,
Christ, have mercy,
Lord, have mercy.

Silence

Lord Jesus, I believe in Thee, I hope in Thee, I love Thee, and I grieve that I have wounded Thee by my sins.

I desire to do Thy will, my Lord. Give me grace to resist temptation, to avoid every occasion of sin, and to do Thy holy will and commandments.

Praise and Thanksgiving

O Eternal God, I praise Thee and thank Thee from my inmost heart, because Thou hast created me after Thine own image and hast redeemed me

with the precious Blood of Thy dear Son ; and in addition to other countless blessings hast so mercifully preserved me, bringing me safely to the beginning of another day, and keeping me from evils and dangers during the past night. What return, O Lord, shall I make to Thee, for these and all the other manifold mercies which Thou hast bestowed upon me ?

Special Subjects for Praise

SUNDAY.—The Resurrection of Our Lord.

MONDAY.—The Means of Grace of the Lord's Day.

TUESDAY.—Our Creation, Preservation, and the Blessings of this life.

WEDNESDAY.—The Incarnation and the fellowship of Jesus with our humanity.

THURSDAY.—The Lord's Supper.

FRIDAY.—The Atonement.

SATURDAY.—The Gift of the Comforter.

Consecration

O Lord Jesus, I commend to Thee my works of this day, to be directed according to Thy will. I pray that the realization of Thy love for me may fill my heart with love for Thee, and control my every thought, word, and deed this day and always, for Thy Name's sake. Amen.

Supplication and Intercession

Almighty Father, I commend to Thee all whom I love. Let Thy Fatherly Hand be over them, let the great love of my Lord Jesus Christ purify their lives, and inflame them with devotion to Thee. Let Thy Holy Spirit ever be with them, and so lead them in the knowledge of and obedience to Thy word that in the end they may obtain everlasting life. Have mercy upon all men for the sake of the Crucified and Risen Lord, who now with Thee and the Holy Ghost liveth and reigneth ever one God, world without end. Amen.

Here mention any causes or persons for whom you wish to intercede.

*Prayer of St. Francis of Assisi*¹

God Almighty, Eternal, Righteous, and Merciful, give to us poor sinners to do for Thy sake all that we know of Thy will, and to will always what pleases Thee, so that inwardly purified, enlightened, and kindled by the fire of the Holy Spirit, we may follow in the footprints of Thy Well-Beloved Son, our Lord Jesus Christ.

The Lord's Prayer

Outline of Evening Prayer

Lord, have mercy,
Christ, have mercy,
Lord, have mercy.

Silence

Thanksgiving for the mercies of the past day.

Self-examination.

Confession of sins.

Have mercy on me, O Lord, according to Thy lovingkindness: according to the multitude of Thy tender mercies blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

Create in me a clean heart, O God; and renew a right spirit within me;

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

(Ps. li. 1, 2, 10, 11.)

Lighten our darkness, we beseech Thee, O God, and of Thy great mercy defend us from all the perils and dangers of this night, for the love of Thine Only Son, Jesus Christ our Lord. Amen.

Most blessed Lord Jesus, I beseech Thee that I may understand every day more and more of the mystery of Thy love. May Thy love surround me in the hours of darkness and give me peace. If I awake in the night, may Thy love be my first and constant thought. Whilst I sleep may the purifying influence of Thy love chase away all evil thoughts and desires. When I awake in the morning, may it be my lot more fully to comprehend with all saints what is the length and breadth and depth and height and to know Thy love, which passeth knowledge. Be Thou ever my Joy, my Delight, my Refuge, and my Rest. Amen.

The Lord's Prayer

In the Name of Christ Crucified I lay me down to rest. May He bless, save, and defend me, and bring me to everlasting life. Amen

The Lord's Prayer

This paraphrase of the Lord's Prayer is taken unabridged from Bishop Andrewes' "Private Prayers"—F. E. Brightman's edition (Methuen & Co.). It opens up so many different lines of thought that in itself alone it illustrates the force of Coleridge's saying, "Of all mental exercises, earnest prayer is the most severe." Any who really enter into its spirit will never again fail to understand the infinite distances between such a "repetition" of a form of prayer and a "vain repetition."

Our Father

1. Holy art Thou :

holy is thy Name above every name,
to be had in sanctification and with all
veneration

of all and of some much more than of others,
and of me principally beyond many.

Notwithstanding I have not so
had it,

neither so much as in me lay have gone about so
to do :

woe to wretched me, that I have not,
I frankly confess.

I heartily grieve { in heart
in mind
in soul
in spirit.

Humbly I ask pardon, humbly grace,
that henceforward I speak, do, live in such
sort

that thy Name be hallowed :
would God of others withal because of me.

2. Thy kingdom, the principal point of my desires,—
 that I may come thereto in a state of glory,
 let it come to me here in a state of grace.
 In the kingdom of things earthly here
 let me by thy grace do somewhat,
 that in the kingdom of heaven there
 I attain unto some place, even the last,
 under the feet of thy saints.
3. Let the will of { the flesh } depart from me :
 { man }
- let thy will { holy } be done { by this earth
 { righteous } { from this earth
 { gracious } of the which I am,
 as it is in heaven.
4. Give what things are for { health
 { peace
 { sufficiency :
 give angels' food unto eternal salvation.
5. Forgive me my debts,
 the huge sum of debts,
 shameful falls,
 often relapses,
 daily wallowings.
- To Thee, o Lord, belongeth righteousness, and to me
 confusion of face :
 my destruction cometh to me of myself :
 if Thou, Lord, wilt be extreme to mark what
 is done amiss,
 o Lord, who may abide it ?
 But there is mercy with Thee :
 with God there is mercy,
 with God is plenteous redemption :
- and He will deliver from all sins :
 deliver me, o God, from mine,
 deliver my soul from the nethermost hell.
 Deep calleth unto deep
 to deliver from the deep.

But there are other things withal, the which I feel less—
not less grievous, peradventure more grievous,
whereof I ask to be enlightened,
that'so I be able to confess them.

6. And lead not,
suffer me not to be led,
suffer me not to enter, into temptation,
mindful of and pitying my frailty
and mine infirmity so oftentimes proved.
7. But deliver me from evil,
evil in myself and the flesh
and the surprises thereof :
evil devil and his suggestion :
evils of punishment which most righteously
and most worthily I have deserved :
evils of the world to come ;
there spare, here burn, here cut, o Lord :
evils of the age that now is ;
here also spare :
evils of this world
and the things that befall therein :
evils of this disease,
wherewith I struggle :
evils of business,
wherein I am entangled :
evils past, present and to come :
from all these deliver me, o Lord,
and save me thy servant, for ever,
even last among the last.

Devotions and Meditations

For days of Leisure or Retirement

SUNDAY

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 !

Other refuge have I none,
Hangs my helpless soul
on Thee ;
Leave, ah ! leave me not
alone,
Still support and com-
fort me :
All my trust on Thee is
stayed,
All my help from Thee
I bring ;
Cover my defenceless head
With the shadow of Thy
wing.

Thou, O Christ, art all I
want,
More than all in Thee I
find !
Raise the fallen, cheer the
faint,
Heal the sick, and lead
the blind :
Just and holy is Thy name,
I am all unrighteousness ;
False and full of sin I am,
Thou art full of truth
and grace.

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.)

Prayers for the Day

Through the tender compassions of our God,
the Dayspring from on high hath visited us.

Glory be to Thee, o Lord, glory be to Thee,
which didst create the light and lighten the
world.

God is the Lord who hath showed us light.

By thy resurrection raise us up to newness of life,
suggesting unto us ways of repentance.

The God of peace that brought again from the dead
that great Shepherd of the sheep,
through the blood of the everlasting covenant,
our Lord Jesus Christ :

make us perfect in every good work
to do his will,

working in us that which is wellpleasing in his sight,
through Jesus Christ,
to whom be glory
for ever.

Thou who on this day didst send down
thy thrice holy Spirit on thy disciples :
take It not withal from us, o Lord,
but renew It day by day in us who supplicate Thee.

O Lord, full of compassion and mercy,
longsuffering and plenteous in goodness :

I have sinned, I have sinned, o Lord, against Thee.
I hide not anything : I make none excuses :

I give Thee glory, o Lord, this day :
I acknowledge against myself my sins.

And now what is my hope ? Is it not Thou, o Lord ?

Yea, my hope is even in Thee,
if I have hope of salvation,
if thy love towards mankind overcome the
multitudes of mine iniquities.

BUT HE IS SO MERCIFUL THAT HE FOR-
 GIVETH INIQUITY
 AND DESTROYETH NOT :
 YEA MANY A TIME TURNETH HE HIS
 WRATH AWAY
 AND SUFFERETH NOT HIS WHOLE DIS-
 PLEASURE TO ARISE.
 FOR THE LORD KNOWETH WHEREOF WE
 ARE MADE,
 HE REMEMBERETH THAT WE ARE BUT
 DUST,
 AND HE REMEMBERETH THAT WE ARE
 BUT FLESH,
 A WIND THAT PASSETH AWAY AND COMETH
 NOT AGAIN.

- O Thou that art the hope of all the ends of the earth :
 remember all thy creation for good ;
 o visit the world with thy compassions.
- O Thou preserver of men, o Lord Thou lover of man :
 remember all our race,
 and, as Thou hast concluded all in unbelief,
 on all have mercy, o Lord.
- O Thou that for this end didst die and come to life
 again,
 that Thou mightest be Lord both of dead and
 living :
 whether we live or whether we die we are
 thine,
 Thou art our Lord :
 have mercy on quick and dead, o Lord.
- O succourer of the succourless, refuge in due time of
 trouble :
 remember all that are in necessity,
 and need thy succour.
- O Jesus full of grace and truth :
 establish all that stand in grace and truth :
 restore all that are sick of heresies and sins.

- O Thou wholesome defence of thine anointed :
 remember thy congregations
 which Thou hast purchased and established
 and redeemed of old :
 o may the heart and soul of them that
 believe be one.
- O Thou that walkest in the midst of the golden candle-
 sticks :
 remove not our candlestick out of its place :
 set in order the things that are wanting,
 strengthen the things that remain, that
 Thou wast ready to cast away.
- O Thou Lord of the harvest :
 send forth the labourers enabled of Thee into thy
 harvest.
- O King of the nations unto the ends of the earth :
 strengthen all the commonwealths of the whole
 world,
 as thine institution, albeit the ordinance of man :
 scatter the peoples that delight in wars ;
 make wars to cease in all the world.
 How excellent is thy mercy, o God,
 and therefore the children of men shall put their
 trust under the shadow of thy wings.

The Lord bless us and keep us :

The Lord make his face to shine upon us
 and be gracious unto us :

The Lord lift up his countenance upon us
 and give us peace. Amen.¹

¹ These prayers are short extracts from the "Private Prayers of Bishop Andrewes. There is an old saying that if any one prays with Bishop Andrewes for one week, he will wish to pray with him to the end of his life. Recorded originally in Greek and Latin, found in original manuscript blotted all over with tears, they were not intended or publication, and in their full form they are only outlines of the wonderful devotions of this English saint. Those to whom they prove helpful will be wise to purchase the book itself as edited either by F. E. Brightman (Methuen's Library of Devotion), or by the Rev. Dr. Alexander Whyte, of St. George's United Free Church of Scotland, Edinburgh (Oliphant, Anderson & Ferrier).

O GOD, who hast glorified our victorious SAVIOUR with a visible triumphant resurrection from the dead, and ascension into heaven, where He sits at Thy right hand, the world's supreme Governor and final Judge ; grant, we beseech thee, That His triumphs and glories may ever shine in our eyes, to make us more clearly see through His sufferings, and more courageously endure our own ; being assured by His example, that if we endeavour to live and die like Him, for the advancement of Thy love in ourselves and others, Thou wilt raise us again, and give us possession of Thy everlasting kingdom ; through the same LORD JESUS CHRIST, Thy SON, who, with Thee and the HOLY GHOST, liveth and reigneth one GOD, world without end. Amen.

(“*Devotions*,” ed. J. Wesley.)

Meditation for the Day

Of the Inward Life

“THE Kingdom of God is within you,”¹ saith the Lord. Turn thee with thy whole heart² unto the Lord, and forsake this wretched world, and thy soul shall find rest.

Learn to despise outward things, and to give thyself to things inward, and thou shalt perceive the Kingdom of God to come in thee.

“For the Kingdom of God is peace and joy in

the Holy Ghost,”³ which is not given to the unholy.

Christ will come unto thee, and show thee His consolation, if thou prepare for Him a worthy mansion within thee.

All His glory and beauty is from within,⁴ and there He delighteth Himself.

The inward man He often visiteth ; and hath with him sweet discourses, pleasant solace, much

¹ Luke xvii. 21.

² Joel ii. 12.

³ Rom. xiv. 17.

⁴ Ps. xlv. 13.

peace, familiarity exceeding wonderful.

2. O faithful soul, make ready thy heart for this Bridegroom, that He may vouchsafe to come unto thee, and dwell with-in thee.

For thus saith He, "If any love Me, he will keep My words, and We will come unto him, and will make our abode with him." ¹

Give therefore admittance unto Christ, and deny entrance to all others.

When thou hast Christ thou art rich, and hast enough. 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,² and standeth by us firmly unto the end.

3. There is no great trust to be put in a frail and mortal man,³ even though he be profitable and dear unto us: neither

ought we to be much grieved if sometimes he cross and contradict us.

They that to-day take thy part, to-morrow may be against thee; and often do they turn right round like the wind.

Put all thy trust in God,⁴ let Him be thy fear, and thy love: He shall answer for thee, and will do in all things what is best for thee.

Thou hast not here an abiding city;⁵ and wheresoever thou be, thou art a stranger and pilgrim: neither shalt thou ever have rest, unless thou be most inwardly united unto Christ.

4. Why dost thou here gaze about, since this is not the place of thy rest? In Heaven ought to be thy home,⁶ and all earthly things are to be looked upon as it were by the way.

All things are passing away,⁷ and thou together with them.

Beware thou cleave not unto them, lest thou be caught and so perish.

¹ John xiv. 23.

² John xii. 34.

³ Jer. xvii. 5.

⁴ 1 Pet. v. 7.

⁵ Heb. xiii. 14.

⁶ Phil. iii. 20.

⁷ Wisd. v. 9

Let thy thought be on the Most High, and thy prayer for mercy directed unto Christ without ceasing.

If thou canst not contemplate high and heavenly things, rest thyself in the passion of Christ, and dwell willingly in His sacred wounds.

For if thou fly devoutly unto the wounds and precious marks of the Lord JESUS, thou shalt feel great comfort in tribulation: neither wilt thou much care for the slights of men, and wilt easily bear words of detraction.

Christ was also in the world, despised of men, and in greatest necessity, forsaken by His acquaintance and friends, in the midst of slanders.¹

Christ was willing to suffer and be despised; and darest thou complain of any man?

Christ had adversaries and backbiters; and dost thou wish to have all men thy friends and benefactors?

Whence shall thy patience attain her crown,² if no adversity befall thee?

If thou art willing to suffer no adversity, how wilt thou be the friend of Christ?

Suffer with Christ, and for Christ, if thou desire to reign with Christ.

If thou hadst but once perfectly entered into the secrets of the Lord JESUS, and tasted a little of His ardent love, then wouldst thou not regard thine own convenience, or inconvenience, but rather wouldest rejoice at slanders, if they should be cast upon thee; for the love of JESUS maketh a man despise himself.

A lover of JESUS and of the Truth, and a true inward Christian, and one free from inordinate affections, can freely turn himself unto God, and lift himself above himself in spirit, and with joy remain at rest.

(Thomas à Kempis.)

¹ Matt. xii. 24, xvi. 21; John xv. 20.

² 2 Tim. ii. 5.

MONDAY

JESU, Thy boundless love
to me

No thought can reach,
no tongue declare ;

O knit my thankful heart
to Thee,

And reign without a
rival there !

Thine wholly, Thine alone
I am,

Be Thou alone my con-
stant flame.

O grant that nothing in
my soul

May dwell, but Thy
pure love alone ;

O may Thy love possess
me whole,

My joy, my treasure,
and my crown !

Strange flames far from
my heart remove ;

My every act, word,
thought, be love.

O Love, how cheering is
Thy ray !

All pain before Thy
presence flies,

Care, anguish, sorrow,
melt away,

Where'er Thy healing
beams arise;

O Jesu, nothing may I see,
Nothing desire, or seek,
but Thee !

Unwearied may I this
pursue,

Dauntless to the high
prize aspire ;

Hourly within my soul
renew

This holy flame, this
heavenly fire ;

And day and night be all
my care

To guard the sacred trea-
sure there.

My Saviour, Thou Thy
love to me

In shame, in want, in
pain, hast showed ;

For me, on the accursed
tree,

Thou pouredst forth
Thy guiltless blood ;

Thy wounds upon my
heart impress,

Nor aught shall the loved
stamp efface.

More hard than marble is
my heart,

And foul with sins of
deepest stain ;

But Thou the mighty
Saviour art,
Nor flowed Thy clean-
sing blood in vain ;
Ah, soften, melt this rock,
and may
Thy blood wash all these
stains away !

O that I, as a little
child,
May follow Thee, and
never rest
Till sweetly Thou hast
breathed Thy mild
And lowly mind into my
breast !
Nor ever may we parted
be,
Till I become one spirit
with Thee.

Still let Thy love point
out my way ;

How wondrous things
Thy love hath
wrought !
Still lead me, lest I go
astray ;
Direct my word, in-
spire my thought ;
And if I fall, soon may I
hear
Thy voice, and know that
love is near.

In suffering be Thy love
my peace,
In weakness be Thy
love my power ;
And when the storms of
life shall cease,
Jesus, in that important
hour,
In death as life be Thou
my guide,
And save me, who for me
hast died.

(*P. Gerhardt, tr. J. Wesley.*)

Prayers for the Day

Let us beseech the Lord
for the whole creation :

a supply of seasons { healthful,
fruitful,
peaceful :

for all our race :

) not Christians
 (Christians

for the restoration of them that are sick of errors and
sins ;

- for the confirmation of them to whom Thou
grantest truth and grace :
- for the succour and consolation
of all, men and women, suffering hardness in
dejection and sickness :
- for the thankfulness and sobriety
of all, men and women, that are in good case in
cheerfulness and health, resourcefulness and
tranquillity :
- for them that dwell by me quietly and
harmlessly :
- for them I have promised to bear in mind in
my prayers :
- for them that bear me in mind in their
prayers and beg as much of me :
- for them that for reasonable causes fail of
calling upon Thee :
- for them that have none to intercede for them in-
dividually :
- for them that at present are struggling in extreme
necessity or deep affliction :
- for them that are essaying some achievement,
whereby will come glory to thy Name
or some great good to thy Church :
- for them that are doing good works
either in respect of sacred things
or in respect of the needy :
- for them that have any time been scandalised by me
whether by deed or by word.

God be merciful unto me and bless me :
shew me the light of his countenance and be merciful
unto me :
God, even our own God, God give me his blessing.

Accept my entreaty :
direct my life unto thy commandments :
sanctify my soul,

purify my body,
 rectify my thoughts,
 cleanse my desires :
 soul and body,
 mind and spirit,
 heart and reins,
 renew me wholly, o Lord :
 for if Thou wilt, Thou canst.

(*Bp. Andrewes.*)

O GOD, who alone art all in all things to us, and to whom we are objects of Thy bounty, which the more it flows upon us, the more we feel our own emptiness, and want of it ; increase, we humbly beseech Thee, this happy sense in Thy servants, by the experience we every day have how unsatisfactory this world is ; and grant, that finding it ordained by Thee to increase and widen, not fill our capacity, we may make this only use of all Thy creatures here, to raise and heighten our desires of Thy infinite self in eternity, through our LORD JESUS CHRIST, who, with Thee and the HOLY GHOST, liveth and reigneth one GOD, world without end. Amen.

(*"Devotions," ed. J. Wesley.*)

Meditation for the Day

Of the Love of Jesus above all things

BLESSED is he that understandeth¹ what it is to love JESUS, and to despise himself for JESUS' sake.

Thou oughtest to leave thy beloved, for thy Beloved ;² for JESUS will be

loved alone above all things.

The love of things created is deceitful and inconstant ; the love of JESUS is faithful and persevering.

¹ Ps. cxix. 1, 2.

² Deut. vi. 5 ; Matt. xxii. 37.

He that cleaveth unto creatures, shall fall with that which is subject to fall; he that embraceth JESUS shall stand firmly for ever.

Love Him, and keep Him for thy friend, who when all go away, will not forsake thee, nor suffer thee to perish in the end.

Some time or other thou must be separated from all, whether thou wilt or no.

2. Keep close to JESUS both in life and in death, and commit thyself unto His trust, who, when all fail, can alone help thee.

Thy Beloved is of that nature, that He will admit of no rival; but will have thy heart alone, and sit on His own throne as King.

If thou couldest empty thyself perfectly from all creatures, JESUS would willingly dwell with thee.

Whatsoever thou re-

posest in men, out of JESUS, is all little better than lost.

Trust not nor lean upon a reed full of wind; for that all flesh is grass, and all the glory thereof shall wither away as the flower of the field.¹

3. Thou shalt quickly be deceived, if thou only look to the outward appearance of men.

For if in others thou seekest thy comfort and profit, thou shalt too often feel loss.

If thou seekest JESUS in all things, thou shalt surely find JESUS.

But if thou seekest thyself, thou shalt also find thyself, but to thine own destruction.

For man doth more hurt himself if he seek not JESUS, than the whole world and all his adversaries can injure him.

(Thomas à Kempis.)

¹ Isa. xl. 6.

TUESDAY

WITH glorious clouds en-
compassed round,
Whom angels dimly
see,
Will the Unsearchable be
found,
Or God appear to me ?

Will He forsake His throne
above,
Himself to me im-
part ?
Answer, thou Man of
grief and love,
And speak it to my
heart !

In manifested love ex-
plain
Thy wonderful design ;
What meant the suffering
Son of Man,
The streaming blood
divine ?

Didst Thou not in our
flesh appear,
And live and die below,
That I may now perceive
Thee near,
And my Redeemer
know ?

Come, then, and to my
soul reveal
The heights and depths
of grace,
The wounds which all my
sorrows heal,
That dear disfigured
face.

Before my eyes of faith
confest,
Stand forth a slaugh-
tered Lamb ;
And wrap me in Thy
crimson vest,
And tell me all Thy
name.

Jehovah in Thy person
show,
Jehovah crucified !
And then the pardoning
God I know,
And feel the blood
applied :

I view the Lamb in his
own light,
Whom angels dimly see,
And gaze, transported at
the sight,
Through all eternity.

(C. Wesley.)

Prayers for the Day

O God, Thou art my God : early will I seek Thee.

I have sinned, I have done amiss, I have dealt wickedly :

I know, o Lord, the plague of my heart,
and behold I turn unto Thee
with all my heart
and with all my strength.

And now, o Lord, from thy dwelling-place
and from the throne of the glory of thy kingdom in
heaven,

hear therefore the prayer
and the supplication of thy servant,
and forgive thy servant
and heal his soul.

HIS WRATH ENDURETH BUT THE TWINKLING OF AN
EYE ; IN HIS FAVOUR IS LIFE :
WEEPING MAY TARRY FOR THE NIGHT, BUT JOY COMETH
IN THE MORNING.

Be Thou my hope,
o hope of all the ends of the earth
and of them that remain in the broad sea.

The Lord Himself be my keeper :
o Lord, be my defence upon my right hand.
The Lord preserve me from all evil :
Yea the Lord be he that shall keep my soul.
The Lord preserve my going out
and my coming in,
from this time forth
for evermore.

(Bp. Andrewes.)

WHAT can infinite Power and Goodness do, but that which is best? LORD, I submit and adore Thy Providence, which scatters these temporal things with a seeming negligence, as trifles of so little importance, that they signify neither love nor hatred. *Nothing, indeed, but heaven is considerable; nothing but eternity deserves our esteem.* Fix Thou our steps, O LORD, that we stagger not at the uneven motions of the world, but steadily go on to our glorious home; neither censuring our journey by the weather we meet with, nor turning out of the way for anything that befalls us.

(“*Devotions*,” ed. J. Wesley.)

Meditation for the Day

*That it is Private Love
which most Hindereth
from the Chiefest Good.*

MY son, thou oughtest to give all for all, and to be nothing of thyself.

Know thou, that the love of thyself doth thee more hurt than anything in the world.

According to the love and affection which thou bearest towards any thing, so doth it more or less cleave to thee.

If thy love be pure,¹ simple, and well-ordered, thou shalt be free from the bondage of things.

Do not covet that which

Matt. vi. 22.

it is not lawful for thee to have. Do not have that which may entangle thee, and deprive thee of inward liberty.

Strange it is that thou committest not thyself wholly unto Me, from the bottom of thy heart, with all things thou canst have or desire.

2. Why dost thou consume thyself with vain grief?² why weary thyself with superfluous cares?

Stand to My good will, and thou shalt suffer no detriment at all.

If thou seek this or

² Exod. xviii. 18; Mic. iv. 9.

that, and wouldest be in such or such a place, the better to enjoy thy own profit and pleasure, thou shalt never be at quiet, nor free from trouble of mind; for in every instance somewhat will be wanting, and in every place there will be some one to cross thee.

3. Man's welfare then lies not in obtaining and multiplying any external things, but rather in despising them, and utterly rooting them out from the heart.

And this thou must understand not of income and wealth only, but of

seeking after honour also, and the desire of vain praise, all which must pass away with this world.

The place availeth little if the spirit of fervour be wanting, neither shall that peace long continue which is sought from without;¹ if the state of thy heart be destitute of a true foundation, that is, unless thou stand steadfast in Me, thou mayest change but not better thyself.

For when occasion arises, and is laid hold of, thou shalt find what thou didst flee from, and more too.

¹ Isa. xli. 13.

WEDNESDAY

THEE will I love, my
 strength, my tower,
 Thee will I love, my
 joy, my crown,
 Thee will I love with all
 my power,
 In all Thy works, and
 Thee alone ;
 Thee will I love, till the
 pure fire
 Fill my whole soul with
 chaste desire.

Ah, why did I so late
 Thee know,
 Thee, lovelier than the
 sons of men !
 Ah, why did I no sooner
 go
 To Thee, the only ease
 in pain !
 Ashamed, I sigh, and inly
 mourn,
 That I so late to Thee did
 turn.

In darkness willingly I
 strayed,
 I sought Thee, yet from
 Thee I roved ;
 Far wide my wandering
 thoughts were spread,
 Thy creatures more
 than Thee I loved ;

And now if more at length
 I see,
 'Tis through Thy light and
 comes from Thee.

I thank Thee, uncreated
 Sun,
 That Thy bright beams
 on me have shined ;
 I thank Thee, who hast
 overthrown
 My foes, and healed my
 wounded mind ;
 I thank Thee, whose en-
 livening voice
 Bids my freed heart in
 Thee rejoice.

Uphold me in the doubt-
 ful race,
 Nor suffer me again to
 stray ;
 Strengthen my feet with
 steady pace
 Still to press forward in
 Thy way ;
 My soul and flesh, O Lord
 of might,
 Fill, satiate, with Thy
 heavenly light.

Give to mine eyes re-
 freshing tears,
 Give to my heart chaste
 hallowed fires,

Give to my soul, with
 filial fears,
 The love that all heaven's
 host inspires ;
 That all my powers, with
 all their might,
 In Thy sole glory may
 unite.

Thee will I love, my joy,
 my crown,

Thee will I love, my
 Lord, my God ;
 Thee will I love, beneath
 Thy frown,
 Or smile, Thy sceptre,
 or Thy rod ;
 What though my flesh
 and heart decay ?
 Thee shall I love in end-
 less day !

(Scheffler, tr. J. Wesley.)

Prayers for the Day

I have thought upon Thee when I was waking, o
 Lord : for Thou hast been my helper.

*O God, Thou knowest my foolishness
 and my sins are not hid from Thee :*

*Lord, all my desire is before Thee
 and my groaning is not hid from Thee.*

*Let not them that wait on Thee be ashamed for my
 cause,*

o Lord LORD of hosts :

*let not those that seek Thee be brought to dishonour
 through me,*

o God of Israel.

*But as for me, I make my prayer unto Thee, o Lord, in
 an acceptable time :*

*answer me, o God, in the multitude of thy mercy, even in
 the truth of thy salvation.*

Take me out of the mire that I sink not :

let me be delivered from them that hate me

and out of the deep waters :

let not the waterflood drown me,

neither let the deep swallow me up,

and let not the pit shut her mouth upon me.

*Answer me, o Lord, for thy lovingkindness is good :
turn Thou unto me according to the multitude of thy com-
passions.*

*And hide not thy face from thy servant,
for I am in trouble : o haste Thee and answer me.
Draw nigh unto my soul, redeem it,
o ransom me because of mine enemies.*

But my trust is in thy mercy
from this time forth for evermore.
How excellent is thy mercy, o God.
If I have an hope it is in thy mercy :
let me not be disappointed of this my hope.

Remember to crown the year with thy goodness ;
for the eyes of all wait upon Thee
and Thou givest them their meat in due season :
Thou openest thy hand
and fillest all things living with thy goodness.

Remember thy holy Church
that is from one end of the earth to the other,
and pacify her
which Thou hast purchased with thy precious
blood,
and stablish her even unto the end of the world.
Remember them that bring forth fruit and do good
works in thy holy churches and are mindful
of the poor and needy :
recompense them
with thy rich and heavenly gifts :

Remember them that are in virginity and purity and
discipline,
and furthermore them withal that live in reverend
wedlock,
in piety and fear of Thee.

Remember every christian soul

afflicted and oppressed and struggling
 and needing thy mercy and succour :
 and our brethren that are in captivities and in
 prisons
 and bonds and bitter thraldoms :
 supplying return to the wanderers,
 health to the sick,
 deliverance to the captives,
 and rest to them that have fallen asleep
 aforetime.

Remember, o God, all that need thy great tender
 mercy,
 And them that love us and them that hate,
 and them that have charged us unworthy
 to remember them in our prayers.
 And all thy people remember, o Lord our God,
 and on all pour out thy rich mercy.

The glorious Majesty of the Lord our God be upon
 us : prosper Thou the work of our hands upon us.
 O prosper Thou our handiwork.

(Bp. Andrewes.

O GOD, whose grace it is that mightily rescues our
 reason from the desperate rebellion of our passions,
 grant, we beseech Thee, that the experience of the
 miserable effects of yielding to their allurements may
 make us warier in observing, and severer in repressing
 their first motions ; and let Thy grace so strongly
 fortify us against all their assaults, that reason may
 more and more recover its due force, and calmly join
 with faith to secure and exalt in our hearts the blissful
 throne of Thy love, through our LORD JESUS CHRIST,
 Thy SON, who liveth and reigneth with Thee and the
 HOLY GHOST, one GOD, blessed for ever. Amen.

(" Devotions," ed. J. Wesley.)

Meditation for the Day

*Of the Wonderful Effect of
Divine Love.*

I BLESS Thee, O Heavenly Father, Father of my Lord JESUS Christ, for that Thou hast vouchsafed to remember me, a poor creature.

O Father of mercies and God of all comfort,¹ thanks be unto Thee, who sometimes with Thy comfort refreshest me, unworthy as I am of all comfort.

I will always bless and glorify Thee, with Thy only-begotten Son, and the Holy Ghost, the Comforter, for ever and ever.

Ah, Lord God, Thou Holy Lover of my soul, when Thou comest into my heart, all that is within me shall rejoice.

Thou art my Glory and the Exultation of my heart: Thou art my Hope and Refuge in the day of my trouble.²

2. But because I am as yet weak in love, and imperfect in virtue, I have

need to be strengthened and comforted by Thee; visit me therefore often, and instruct me with all holy discipline.

Set me free from evil passions, and heal my heart of all inordinate affections; that being inwardly cured and thoroughly cleansed, I may be made fit to love, courageous to suffer, steady to persevere.

3. Love is a great thing, yea, a great and thorough good; by itself it makes everything that is heavy, light; and it bears evenly all that is uneven.

For it carries a burden which is no burden,³ and makes everything that is bitter, sweet and tasteful.

The noble love of JESUS impels a man to do great things, and stirs him up to be always longing for what is more perfect.

Love desires to be aloft, and will not be kept back by anything low and mean.

Love desires to be free, and estranged from all

¹ 2 Cor. i. 3.

² Ps. xxxii. 7, lix. 16.

³ Matt. xi. 30.

worldly affections, that so its inward sight may not be hindered; that it may not be entangled by any temporal prosperity, or by any adversity subdued.

Nothing is sweeter than Love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller nor better in Heaven and earth; because Love is born of God, and cannot rest but in God, above all created things.

4. He that loveth, flieth, runneth, and rejoiceth; he is free, and cannot be held in.

He giveth all for all, and hath all in all; because he resteth in One Highest above all things, from whom all that is good flows and proceeds.

He respecteth not the gifts, but turneth himself above all goods unto the Giver.

Love oftentimes knoweth no measure, but is fervent beyond all measure.

Love feels no burden, thinks nothing a trouble, attempts what is above

its strength, pleads no excuse of impossibility; for it thinks all things lawful for itself and all things possible.

It is therefore able to undertake all things, and it completes many things, and warrants them to take effect, where he who does not love, would faint and lie down.

5. Love is watchful, and sleeping slumbereth not.¹

Though weary, it is not tired; though pressed, it is not straitened; though alarmed, it is not confounded: but, as a lively flame and burning torch, it forces its way upwards, and securely passes through all.

If any man love, he knoweth what is the cry of this voice. For it is a loud cry in the ears of God, the mere ardent affection of the soul, when it saith, "My God, my Love, Thou art all mine and I am all Thine."

6. Enlarge Thou me in love, that with the inward palate of my heart I may taste how sweet it

¹ Rom. viii. 19.

is to love, and to be dissolved, and, as it were, to bathe myself in Thy Love.

Let me be possessed by Love, mounting above myself, through excessive fervour and admiration.

Let me sing the song of love, let me follow Thee, my Beloved, on high ; let my soul spend itself in Thy praise, rejoicing through love.

Let me love Thee more than myself, nor love myself but for Thee ; and in Thee all that truly love Thee, as the law of Love commandeth, shining out from Thyself.

7. Love is active, sincere, affectionate, pleasant, and amiable ; courageous, patient, faithful, prudent, long-suffering, manly, and never seeking itself.¹

For in whatever instance a person seeketh himself, there he falleth from Love.²

¹ 1 Cor. xiii. 5.

² Rom. viii. 35.

Love is circumspect, humble, and upright : not yielding to softness, or to levity, nor attending to vain things. It is sober, chaste, steady, quiet, and guarded in all the senses.

Love is subject, and obedient to its superiors, to itself mean and despised, unto God devout and thankful, trusting and hoping always in Him, even when God imparteth no relish of sweetness unto it : for without sorrow none liveth in love.

8. He that is not prepared to suffer all things, and to stand to the will of his Beloved, is not worthy to be called a lover.³

A lover ought to embrace willingly all that is hard and distasteful, for the sake of his Beloved ; and not to turn away from Him for any contrary accidents.

(*Thomas à Kempis.*)

³ 1 Cor. x. 33 ; Phil. ii. 21.

THURSDAY

COME, O thou Traveller
unknown,
Whom still I hold, but
cannot see!

My company before is
gone,

And I am left alone
with Thee;

With Thee all night I
mean to stay,

And wrestle till the break
of day.

In vain Thou strugglest to
get free,

I never will unloose my
hold!

Art Thou the Man that
died for me?

The secret of Thy love
unfold;

Wrestling, I will not let
Thee go,

Till I Thy name, Thy
nature know.

Yield to me now, for I am
weak,

But confident in self-
despair;

Speak to my heart, in
blessings speak,

Be conquered by my
instant prayer;

Speak, or Thou never
hence shalt move,

And tell me if Thy name
is Love.

My prayer hath power
with God; the grace

Unspeakable I now re-
ceive;

Through faith I see Thee
face to face,

I see Thee face to face,
and live!

In vain I have not wept
and strove;

Thy nature and Thy name
is Love.

I know Thee, Saviour,
who Thou art,

Jesus, the feeble sin-
ner's friend;

Nor wilt Thou with the
night depart,

But stay and love me
to the end.

Thy mercies never shall
remove;

Thy nature and Thy name
is Love.

(C. Wesley.)

Prayers for the Day

O satisfy us with thy mercy and that early, o Lord.

The things touching the Ascension
Set up thy self, o God, above the heavens
and thy glory above all the earth.

By thine Ascension

draw us withal unto Thee, o Lord,
so as to set our affections on things above,
and not on things on the earth.

By the awful mystery of the holy body and precious
blood in the evening of this day :
Lord, have mercy.

Will the Lord cast off for ever ?

and will He be favourable no more ?

Is his mercy clean gone for ever ?

doth his promise fail for evermore ?

Hath God forgotten to be gracious ?

hath He in displeasure shut up his compassions ?
Selah.

And I said, This is mine infirmity :

but I will remember the years of the right hand of
the Most High.

Coming unto God

I believe that He is,

and that He is a rewarder of them that diligently
seek Him.

I know that my Redeemer liveth ;

that He is the Christ the Son of the living God ;
that He is indeed the Saviour of the world ;
that He came into the world to save sinners,
of whom I am chief.

Through the grace of Jesus Christ we believe that we
shall be saved
even as our fathers withal.

Our heart shall rejoice in the Lord,
 because we have hoped in his holy Name :
 the Name
 of the Father :
 the Saviour, Mediator, Intercessor,
 Redeemer :
 the double Paraclete,
 the Lamb, the Dove.
 Let thy merciful kindness, o Lord, be upon us,
 like as we do put our trust in Thee.

What reward shall I give unto the Lord
 for all the benefits that He hath done unto me ?
 What thanks can I render to God again
 for all things wherein
 He hath spared me
 He hath waited for me hitherto ?
 HOLY, HOLY, HOLY
 Thou art worthy, o Lord and our God, the Holy One,
 to receive the glory and the honour
 and the power :
 for thou hast created all things,
 and for thy pleasure they are
 and were created.

(Bp. Andrewes.)

LORD, who are we, unworthy sinners, that thus Thou
 regardest us ?

It was for our sakes, and to help the infirmities of
 our nature, that Thou didst appoint a commemorative
 sacrifice,

Of that one oblation of Thyself once offered upon
 the cross ; and bread and wine so offered, and blessed,
 as symbols of Thy body and blood.

Blessed are the eyes, O JESU, that see Thee in these
 holy signs ; and blessed is the mouth that reverently
 receives Thee.

Blessed yet more is the heart that desires Thy coming, and longs to see Thee in Thy beauteous self.

O Thou eternal LORD of grace and glory, our joy and portion in the land of the living !

What hast Thou there prepared for Thy servants, who bestowest such pledges of Thy bounty here !

What dost Thou there reserve in Thine own kingdom, who givest us Thyself in this place of banishment !

How will Thy open vision transport our souls ; when our dark faith yields us such delights !

Nothing on earth so sweet as to kneel whole hours before Thee, and one by one consider Thy innumerable mercies.

What must it be in heaven to shine continually before Thee ; and all in one contemplate Thy unspeakable goodness and glories !

O my adored Redeemer ! when will that happy day appear, when mine eyes may behold Thee without a veil ?

When will the clouds and the shadows pass away ; that Thy beams may shine on me in their full brightness ?

O bounteous LORD, the continual Supplier of Thy creatures with all convenient sustenance to advance our growth and strength, till we are fit to take heaven by violence, and rise at length to be eternal enjoyers of Thyself : Fix, we beseech Thee, our eyes and adoration on that open hand, which thus graciously gives us our daily bread. And grant that the wonderful feast of Thy Son's body and blood may duly sanctify our tastes to all other Thy bounties, that they may only relish, and feed upon Thy dear love to us, through the same our LORD JESUS CHRIST. Amen.

(“ Devotions,” ed. J. Wesley.)

Meditation for the Day

*Of the Proof of a True
Lover of Christ.*

MY son, thou art not yet a courageous and considerate lover.

WHEREFORE, O Lord ?

BECAUSE for a slight opposition thou givest over thy undertakings, and too eagerly seekest consolation.

A courageous lover standeth firm in temptations, and giveth no credit to the crafty persuasions of the Enemy. As I please him in prosperity, so in adversity I am not displeasing to him.¹

2. A considerate lover regardeth not so much the gift of Him who loves him, as the love of the Giver. He esteems the good will rather than the value of the gift, and sets all gifts below Him whom he loves.

A noble-minded lover resteth not in the gift, but in Me above every gift.

All therefore is not lost,

if sometimes thou hast less feeling for Me or My saints than thou wouldest.

That good and sweet affection which thou sometimes feelest, is the effect of grace present, and a sort of foretaste of thy heavenly home : but hereon thou must not lean too much, for it cometh and goeth.

But to strive against evil motions of the mind which may befall thee, and to reject² with scorn the suggestions of the devil, is a notable sign of virtue, and shall have great reward.

3. Let no strange fancies therefore trouble thee, which on any subject whatever may crowd into thy mind. Keep to thy purpose, with courage, and an upright intention towards God.

Neither is it an illusion that sometimes thou art suddenly rapt on high, and presently returnest again unto the accustomed vanities of thy heart.

¹ Phil. iv. 11-13.

² Matt. iv. 10.

For these thou dost rather unwillingly suffer, than commit: and so long as they displease thee, and thou strivest against them, it is matter of reward, and no loss.

4. Know that the ancient Enemy doth strive by all means to hinder thy desire to good, and to keep thee clear of all religious exercises; particularly from the reverent estimation of God's saints, from the devout commemoration of My Passion, from the profitable remembrance of thy sins, from the guard of thine own heart, and from the firm purpose of advancing in virtue.

Many evil thoughts does he suggest to thee, that so he may cause a wearisomeness and horror in thee, to call thee back from prayer and holy reading.

Humble confession is displeasing unto him; and if he could, he would cause thee to cease from Holy Communion.

Trust him not, nor care for him, although he

should often set snares of deceit to entrap thee.

Charge him with it, when he suggesteth evil and unclean thoughts unto thee; say unto him—

“Away, thou unclean Spirit!¹ blush, thou miserable wretch! most unclean art thou that bringest such things unto mine ears.

“Begone from me, thou wicked Seducer! thou shalt have no part in me: but JESUS shall be with me as a strong Warrior, and thou shalt stand confounded.

“I had rather die, and undergo any torment, than consent unto thee.

“Hold thy peace and be silent; I will hear thee no more, though thou shouldest work me many troubles. ‘The Lord is my Light and my Salvation; whom shall I fear?’²

“If whole armies should stand together against me, my heart shall not fear. The Lord is my Helper and my Redeemer.”

5. Fight like a good soldier:³ and if thou

¹ Matt. iv. 10, xvi. 23.

² Ps. xxvii. 14; 1 Tim. vi. 12.

³ Ps. xxvii. 1.

sometimes fall through frailty, take again greater strength than before, trusting in My more abundant grace; and take great heed of vain pleasing of thyself, and of pride.

This brings many into error, and makes them

sometimes fall into blindness almost incurable.

Let the fall of the proud, thus foolishly presuming of themselves, serve thee for a warning and keep thee ever humble.

(Thomas à Kempis.)

FRIDAY

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 death of Christ, my God :
 All the vain things that charm me most,
 I sacrifice them to His blood.

See, from His head, His hands, His feet,
 Sorrow and love flow mingled down :
 Did e'er such love and sorrow meet,
 Or thorns compose so rich a crown ?

Were the whole realm of nature mine,
 That were a present far too small,
 Love so amazing, so divine,
 Demands my soul, my life, my all.

(Dr. Watts.)

Prayers for the Day

Early shall my prayer come before Thee.

O Lord, by the blood of thy covenant,
 in the fountain opened to sprinkle
 all uncleanness,
 cause my iniquity to pass away from me,
 and purge my sins.
 Save me as a brand plucked out of the fire.

Father, forgive me : for I knew not,
 indeed I knew not, what I did
 in my sinning against Thee.

Lord, remember me in thy kingdom.
 Lord, lay not to mine enemies' charge their sins :
 Lord, lay not to my charge my sins.

By the sweat bloody,
 the soul in agony,
 the head wreathed with thorns driven in with the
 rods;
 the eyes filled with tears;
 the ears full of opprobries,
 the mouth given to drink of vinegar and gall,
 the face shamefully befouled with spitting,
 the neck loaded with the burden of the cross,
 the back ploughed with the weals and gashes of
 whips,
 the hands and feet digged through,
 the strong crying ELI, ELI,
 the heart pierced with a spear,
 the water and blood forth flowing,
 the body broken,
 the blood outpoured.

*Lord, Thou hast been favourable unto thy land :
 Thou hast brought again the captivity of Jacob.
 Thou hast forgiven the iniquity of thy people :*

Thou hast covered all their sin.

Thou hast taken away all thy wrath :

*Thou hast turned thyself from the fierceness of thine
 anger.*

*Turn us, o God of our salvation,
 and cause thine indignation to usward to cease.*

Wilt Thou be angry with us for ever ?

*wilt Thou stretch out thine anger from one generation
 to another ?*

*Wilt Thou not turn again and quicken us,
 that thy people may rejoice in Thee ?*

*Shew us thy mercy, o Lord,
 and grant us thy salvation.*

Thou art worthy to take the book
 and to open the seals thereof :
 for Thou wast slain and hast redeemed us unto God
 by thy blood,
 out of every kindred and tongue and people and nation.
 Worthy is the Lamb that was slain
 to receive the power and riches and wisdom and
 strength and honour and glory and blessing.
 To Him that sitteth upon the throne and to the
 Lamb be the blessing and the honour and the
 glory and the power for ever and ever. Amen.
 Salvation to our God which sitteth upon the throne
 and unto the Lamb.

Amen.

The blessing and the glory and the wisdom and
 the thanksgiving and the honour and the power
 and the might be unto our God for ever and
 ever.

(Bp. Andrewes.)

O GOD, who, at the price of Thy only SON'S last drop of blood upon the cross, hast won our hearts from this life, and all the goods of it, to the sole pursuit and hopes of Thyself in eternity : Possess, we beseech Thee, and absolutely dispose of what Thou hast so dearly paid for, mortifying us to this world, and confirming our courage, to fight manfully under the banner of our crucified Saviour ; that we may be able to stand the shock of all temptations, and nothing either in life or death may ever separate us from Thy love in Him our glorious Redeemer ; who, with Thee and the HOLY GHOST, liveth and reigneth, one GOD Blessed for ever. Amen.

O LORD CHRIST, who, by Thy holy doctrine, hast taught us to fast, and watch, and pray ; and, by Thy blessed example, hast powerfully engaged us to follow Thy steps ! Vouchsafe, we beseech Thee, by Thy grace, so to mortify our bodies, withdrawing the fuel

from our unruly passions, and reducing our immoderate sleep to the measures of necessary refreshment, that our minds may be better disposed for prayer and meditation, devoutly to celebrate the fasts and festivals of Thy church, and eternally to rejoice with Thee hereafter, in the kingdom of Thy glory, where, with the FATHER and the HOLY GHOST, Thou livest and reignest, one GOD, world without end. Amen.

(“*Devotions*,” ed. J. Wesley.)

Meditation For the Day

*How Few are the Lovers
of the Cross of Jesus.*

JESUS hath now many lovers of His heavenly kingdom, but few bearers of His Cross.

He hath many desirous of consolation, but few of tribulation.

He findeth many companions of His table, but few of His abstinence.

All desire to rejoice with Him; few are willing to endure anything for Him, or with Him.

Many follow JESUS unto the breaking of bread; but few to the drinking of the Cup of His Passion.¹

Many reverence His miracles; few follow the ignominy of His Cross.

Many love JESUS so long as no adversities befall them.

Many praise and bless Him, so long as they receive any consolations from Him.

But if JESUS hide Himself, and leave them but a little while, they fall either into complaining, or into too much dejection of mind.

2. 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.

Yea, although He should never be willing to give them comfort, they

¹ Luke ix. 14, xxii. 41, 42.

notwithstanding would ever praise Him, and wish to be always giving thanks.

3. O how powerful is the pure love of JESUS, which is mixed with no self-interest, or self-love!

Are not all those to be called mercenary, who are ever seeking consolations?

Do they not show themselves to be rather lovers of themselves than of Christ, who are always thinking of their own profit and advantage? ¹

Where shall one be found who is willing to serve God for nought?

4. Rarely is any one found so spiritual as to be stripped of the love of all earthly things.

For where is any man to be found that is indeed poor in spirit, and thoroughly void of all affection of creatures?

¹ Phil. ii. 21.

² Prov. xxxi. 10, Latin version.

“From afar, yea from the ends of the earth, is his value.” ²

If a man should give all his substance, yet is it nothing.

And if he should practise great repentance, still it is little.

And if he should attain to all knowledge, he is still afar off.

And if he should be of great virtue, and of very fervent devotion, yet there is much wanting; especially one thing, which is most necessary for him.

What is that? That leaving all, he forsake himself, and go wholly from himself, ³ and retain nothing out of self-love.

And when he hath done all that is to be done, so far as he knoweth, let him think that he hath done nothing.

(Thomas à Kempis.)

³ Matt. xvi. 24.

SATURDAY

LOVE Divine, all loves ex-
celling,

Joy of heaven, to earth
come down !

Fix in us Thy humble
dwelling,

All thy faithful mercies
crown ;

Jesu, Thou art all com-
passion,

Pure, unbounded love
Thou art ;

Visit us with Thy salva-
tion,

Enter every trembling
heart.

Come, almighty to de-
liver,

Let us all Thy grace
receive ;

Suddenly return, and
never,

Never more, Thy
temples leave ;

Thee we would be always
blessing,

Serve Thee as Thy hosts
above,

Pray, and praise Thee,
without ceasing,

Glory in Thy perfect
love.

Finish, then, Thy new
creation,

Pure and spotless let us
be ;

Let us see Thy great salva-
tion,

Perfectly restored in
Thee ;

Changed from glory into
glory,

Till in heaven we take
our place,

Till we cast our crowns
before Thee,

Lost in wonder, love,
and praise !

(C. Wesley.)

Prayers for the Day

O LORD, be gracious unto us : we have waited for
Thee :

be Thou our arm every morning,

and our salvation also in time of trouble.

Blessed art Thou, o Lord,
 which didst rest on the seventh day
 from all thy works,
 and didst bless and hallow it.

*We will give Thee thanks for ever :
 we will shew forth thy praise to all generations.
 Mine eye wasteth away by reason of affliction : I have
 called daily upon Thee, o Lord :
 I have spread forth my hands unto Thee.
 Wilt Thou shew wonders to the dead ?
 shall they that are deceased arise and praise Thee ? Selah.
 Shall thy lovingkindness be declared in the grave
 or thy faithfulness in destruction ?
 Shall thy wonders be known in the dark,
 or thy righteousness in the land of forgetfulness ?
 But unto Thee, o Lord, have I cried,
 and in the morning shall my prayer come before Thee.
 O Lord, why dost Thou cast off my soul ?
 why dost Thou hide thy face from me ?
 I am afflicted and ready to die from my youth up :
 while I suffer thy terrors I am distracted :
 for in death there is no remembrance of Thee :
 in sheol who shall give thanks unto Thee ?*

I am ashamed and blush
 to lift up my face to Thee, my God,
 for mine iniquities are increased
 over my head
 and my trespass is grown up
 unto the heavens.
 Since the days of my youth
 I am in a great trespass unto this day,
 and I cannot stand before Thee
 because of this.

I have sinned above the number of the sands of the
 sea :
 my transgressions are multiplied,

and I am not worthy to behold and see the height
of heaven for the multitude of mine iniquities :
neither have I any release, for I have
provoked thy wrath
and done evil before Thee :
I did not thy will
neither kept I thy commandments.

Now therefore I bow the knee of mine heart,
beseeching Thee of grace :
I have sinned, o Lord, I have sinned,
and I acknowledge mine iniquities.

Wherefore I humbly beseech Thee,
forgive me, o Lord, forgive me,
and destroy me not with mine iniquities :
be not angry with me for ever by reserving
evil for me,
neither condemn me into the lower parts of
the earth :
for Thou art the God, even the God of them
that repent,
and in me Thou wilt show all thy goodness :
for Thou wilt save me that am unworthy,
according to thy great mercy :
therefore will I praise Thee for ever.

Lord, if Thou wilt Thou canst make me clean.
Lord, speak the word only and I shall be healed.
Lord, save us : carest Thou not that we perish ?
Say unto me **BE OF GOOD CHEER : THY SINS ARE FOR-
GIVEN THEE.**

Jesus, Master, have mercy on us.
Jesus, Thou son of David, have mercy on me,
Jesus, Thou son of David,
Thou son of David.

Lord, say unto me **EPHPHATHA.**

I believe in Thee the Father :
behold then, if Thou be a father, and we sons,
like as a father pitieth his children, so pity us.

- I believe in Thee the Lord :
 behold then, if Thou be Lord and we servants,
 our eyes wait upon Thee our Lord,
 until Thou have mercy upon us.
- I believe that if we be neither sons nor servants, but
 whelps only,
 it were lawful for us to eat of the crumbs
 that fall from thy table.
- I believe that Christ is the Lamb of God :
 o Lamb of God, that takest away the sins of the
 world,
 take away mine withal.
- I believe that Jesus Christ came into the world to save
 sinners :
 Thou that camest to save sinners,
 save even me, of sinners chiefest and greatest.
- I believe that Christ came to save that which was
 lost :
 Thou that camest to save that which was lost,
 never suffer that to be lost, o Lord, which
 Thou hast saved.
- I believe that the Spirit is Lord and Giver of life :
 Thou that gavest me a living soul,
 grant me not to have received my soul in
 vain
- I believe that the Spirit imparteth grace in his hallowed
 things :
 grant me not to receive the grace of them
 in vain.
 nor the hope of thy hallowed things.
- I believe that the Spirit intercedeth for us with
 groanings which cannot be uttered :
 of his intercession and these groanings grant
 me to partake.
- Our fathers hoped in Thee,
 they trusted in Thee and Thou didst deliver
 them :

they called upon Thee and were holpen,
they put trust in Thee and were not confounded :
like as our fathers in the generations of old,
so withal deliver us, o Lord,
the while we put our trust in Thee.

Now unto Him that is able to do exceeding abundantly
above all that we ask or think
according to the power that worketh in us,
to Him
be glory in the Church by Christ
throughout all ages
world without end.
Amen.

(Bp. Andrewes.)

IF we rejoiced for ourselves in the sufferings of our
LORD, let us now rejoice for Him that His sufferings
are ended :

Never again, O JESU, shall those blessed eyes weep,
nor Thy holy soul be sorrowful to death.

Never shall Thy precious life be subject any more
to the bloody malice of ambitious hypocrites.

Never shall Thy innocence any more be exposed to
the barbarous fury of an ungrateful multitude.

But Thou shalt live and reign for ever ; and all
created nature perpetually adore Thee.

O happy end of well-endured afflictions ! O blessed
fruits that spring from the cross of JESUS !

Look up, my soul, and see Thy crucified LORD sit
gloriously enthroned at the right hand of His FATHER.

Behold the ragged purple now turned into a robe
of light, and the scornful reed into a royal sceptre.

The wreath of thorns is grown into a sparkling
diadem, and all His scars polished into brightness.

Live, glorious King of men and angels ; live, happy
Conqueror of sin and death.

Our praises shall always attend Thy cross, and our patience endeavour to bear our own.

Through fiercest dangers our faith shall follow Thee, and nothing wrest from us our hope at last to see Thee.

We will fear no more the sting of death, nor be frighted at the darkness of the grave ;

Since Thou hast changed our grave into a bed of rest, and made death itself but a passage into life.

We will love no more the pleasures of vanity, nor set our hearts on unsatisfying riches ;

Since Thou hast opened Paradise again, and purchased for us the kingdom of heaven.

O GOD, who seest and pitiest the infirmity of our nature, surrounded on every side with dangers and temptations, strengthen us, we beseech Thee, with Thy all-powerful grace, to stand continually on our guard, resolved even to death, either warily to avoid, or stoutly break through all that offers to divert or stop the advancement of thy love in our hearts ; and grant us so wisely to improve the talents of capacity, and means, Thy providence assigns us in this present life, that at the great day of account we may every one be received with those precious words, " Well done, thou good and faithful servant, enter thou into the joy of thy LORD " ; through our LORD JESUS CHRIST, Thy SON, who, with Thee, and the HOLY GHOST, liveth and reigneth, one GOD, world without end. Amen.

(*" Devotions," ed. J. Wesley.*)

Meditation for the Day

That we ought to Deny Ourselves and Imitate Christ by the Cross.

MY son, the more thou canst go out of thyself,

so much the more wilt thou be able to enter into Me.

As to be void of all desire of external things, produceth inward peace,

so the forsaking of thyself inwardly, joineth thee unto God.

I wish thee to learn perfect resignation of thyself to My will, without contradiction or complaint.

Follow thou Me: "I AM the Way, the Truth, and the Life."¹ Without the Way, there is no going; without the Truth, there is no knowing; without the Life, there is no living. I AM the Way, which thou oughtest to follow; the Truth, which thou oughtest to trust; the Life, which thou oughtest to hope for.

I AM the inviolable Way, the infallible Truth, the endless Life.

I AM the straightest Way, the supreme Truth, the true, the blessed, the uncreated Life.

If thou remain in My way, thou shalt know the Truth, and the Truth shall make thee free, and thou shalt lay hold on eternal life.

2. If thou wilt enter

into life, keep the commandments.²

If thou wilt know the truth, believe Me.

If thou wilt be perfect, sell all.³

If thou wilt be My disciple, deny thyself utterly.⁴

If thou wilt possess the blessed life, despise this life present.

If thou wilt be exalted in Heaven, humble thyself in this world.⁵

If thou wilt reign with Me, bear the Cross with Me.⁶

For only the servants of the Cross do find the way of blessedness and of true light.

3. O LORD JESUS, forasmuch as Thy life was strict and despised by the world, grant me grace to imitate Thee, though with the world's contempt.

For the servant is not greater than his Lord,⁷ nor the disciple above his Master.

Let Thy servant be exercised in the knowledge and practice of Thy

¹ John xiv. 6.

² Matt. xix. 17.

³ Matt. xix. 21.

⁴ Luke ix. 23.

⁵ John xii. 25.

⁶ Luke xiv. 27.

⁷ Matt. x. 24; Luke vi.

40.

life, for therein my salvation and true holiness consist.

Whatsoever I read or hear besides it, doth not give me full refreshment or delight.

4. MY son, inasmuch as thou knowest and hast read all these things, happy shalt thou be, if thou doest them.

"He that hath My commandments and keepeth them, he it is that loveth Me; and I will love him, and will manifest Myself unto him,"¹ and will make him sit together with Me in My Father's kingdom.

O LORD JESU, as Thou hast said and promised, so truly let it come to pass, and grant that I may not be wholly undeserving of this favour.

I have received the Cross, I have received it from Thy hand; I will bear it, and bear it even

unto death, as Thou hast laid it upon me.

Truly the life of a good religious person is a Cross, yet is it also a guide to Paradise.

We have now begun, it is not lawful to go back, neither is it fit to leave off.

5. Let us then take courage, brethren, let us go forward together; JESUS will be with us.

For the sake of JESUS we have undertaken this Cross; for the sake of JESUS let us persevere in the Cross.

He will be our Helper, who is also our Guide and Forerunner.

Behold, our King entereth in before us, and He will fight for us.

Let us follow manfully, let no man fear any terrors; let us be prepared to die valiantly in battle, nor bring such a disgrace on our glory as to flee from the Cross.

(Thomas à Kempis.)

¹ John xiv. 21.

Method of Prayer for the Christian Year

The order of the Christian Year observed in the following pages is strictly based upon that set out in the Book of Public Prayers and Services for the use of the People called Methodists adopted by the Conference of 1882. The Collects for the season are taken from the Methodist Service Book.

ADVENT

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in His glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

O Lord Jesus Christ, who for our sake didst vouchsafe to descend from Thy Throne of glory and

from the bosom of the Father to this vale of tears and woe; who wast conceived by the Holy Ghost, born of the Virgin Mary, and was made Man, make, we beseech Thee, our hearts a fit habitation for Thyself. Beautify and fill them with all spiritual graces, and possess them wholly by Thy power. Give us grace to prepare for Thy Coming with deep humility, to receive Thee with burning love, and to hold Thee fast with a firm faith: that we may never depart from Thee for ever: through Thy merits. Amen.

O Almighty God, the Coming of whose only-begotten Son in time past

we believe, and for whose Second Coming in the Last Day we look and watch; defend us, we beseech Thee, in all our trials and temptations, and keep us free from the defilements of sin. Grant that we may so follow Thy Son Jesus Christ in the humility and purity of His First Coming, that we may without terror await His appearing again in His glorious Majesty to

judge the world, and that in that great and awful Day our souls, washed in His precious blood, and clothed in His merits, may be mercifully received by Thee into heaven, where with all Thy saints we may praise and bless Thee: through the same Jesus Christ, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

CHRISTMAS

ALMIGHTY God, who hast given us Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. Amen.

We adore Thee, and give

thanks to Thee, O Son of the living God, most gracious Jesus, who for us wast conceived in the Virgin's womb, and becamest a tender infant. Thou didst condescend to be poor and weak, that Thou mightest make us rich. Thou, our God, hast become our Brother, that Thou mightest redeem us and bring us to Thy most glorious Kingdom. Behold, we fall down in spirit before Thy holy manger, and adore Thee our Lord, the King of Angels, God blessed for

ever. Hail, Holy Child, God most high, most gracious Jesus! Hail, Prince of Peace, Emmanuel, God with us, Light of the world, the long-desired Saviour, Desire of all nations, the Hope of all the ends of the earth!

O gracious Saviour, we beseech Thee, of Thy love and goodness, to remember our manifold infirmities; give us full pardon of our sins, and a new spirit: give us grace that we may always imitate Thy humility, resignation, purity, patience, charity, and all virtues, that we may be well-pleasing to Thee, may be-

come daily more like unto Thee, and may hereafter dwell with Thee for ever. Amen.

O blessed Spirit, cleanse with Thy purifying fire our hearts and bodies; renew us day by day by Thy power, that the fruits of the Incarnation of our Lord may be seen in our lives; fill Thy whole Church and the whole world with the light, joy, and peace of His Nativity, that His Second Coming in glory may be hastened, the elect be gathered in, and the just be perfected in His eternal and everlasting kingdom. Amen.

EPIPHANY

O GOD, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; mercifully grant, that we, which know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through Jesus Christ our Lord. Amen.

Almighty and Everlasting God, who hast made known the Incarnation of Thy Son by the bright shining of a star; which when the Wise Men beheld they presented costly gifts, and adored Thy Majesty; grant that the star of Thy righteousness may always shine in our

hearts ; and that, as our treasure, we may give ourselves and all we possess to Thy service ; through Jesus Christ our Lord. Amen.

O God, who didst Thyself anoint Thine only-begotten Son, with Thy Spirit, in the descent of the mysterious Dove ; grant, we beseech Thee, that there may come upon Thy whole Church a blessing which may keep us all continually safe, unceasingly bless all classes of Thy servants, direct the course of those who follow Thee, and open the door of Thy Heavenly Kingdom to all those who are waiting to enter ; through Jesus Christ our Lord. Amen.

O Lord Jesus, who didst veil the greatness of Thy divinity by being born in time, and didst humble Thyself in Thy humanity by becoming a little child ;

grant that we may acknowledge infinite wisdom in childlike simplicity, power in weakness, majesty in abasement, so that, adoring Thy humiliation on earth, we may contemplate Thy glories in heaven, who with the Father and the Holy Ghost livest and reignest, God for ever and ever. Amen.

O God, whose blessed Son was manifested that He might destroy the works of the devil and make us the sons of God and heirs of eternal life ; grant us, we beseech Thee, that having this hope, we may purify ourselves even as He is pure, that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom, where, with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one God, world without end. Amen.

LENT

O LORD, who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that, our flesh being subdued to the spirit, we may ever obey Thy godly motions in righteousness, and true holiness, to Thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

O Lord, who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

Assist, O Lord, by Thy grace, and by Thine infinite goodness, these beginnings of our Fast, and of our humiliations. Accept them, bless them,

sustain them, crown them with a courageous perseverance; give us grace to perfect our holy observances by a pure intention and a sincere conversion, so that our bodily exercises of repentance may be made complete by those of the mind and heart; and this we beg through the merits of Jesus Christ, Thy Son, our adorable Saviour. Amen.

O Lord Jesus Christ, my Creator and my Saviour, I offer unto Thee the sacrifice of a troubled spirit. Oh that I had never offended Thee whom I ought to love above all things. Thou hast bestowed upon me many blessings, and I have returned Thee only evil for Thy good. I acknowledge my transgression, and my sin is ever before me; especially do I lament and grieve that I am yet so carnal and worldly, so unmortified in my passions, so full of the motions of concupiscence; so unwatchful over my

outward senses ; so often entangled with many vain fancies ; so much inclined to outward things ; so negligent of things inward and spiritual ; so prone to laughter and unbridled mirth, so indisposed to tears and compunction ; so prompt to ease and pleasures of the flesh, so dull to strictness of life and zeal ; so curious to hear news and to see sights, so slack to embrace what is humble and low ; so covetous of abundance ; so niggardly in giving, so fast in keeping ; so inconsiderate in speech, so reluctant to keep silence ; so uncomposed in manner, so fretful in action ; so eager about food, so little anxious for the Bread of Life ; so hurried to rest, so slow to labour ; so wakeful after gossip, so deaf to the Word of God ; so inclined to be wandering and inattentive in the prayers, so negligent in preparing to come to the Holy Eucharist, and so dry and heartless in the reception of it ; so quickly distracted, so seldom wholly

gathered into myself ; so suddenly moved to anger, so apt to take offence ; so ready to judge, so severe to reprove ; so joyful in prosperity, so weak in adversity ; so often making so many good resolutions, and yet so often bringing them, at last, to so poor an end. But be Thou merciful unto me, O Lord, for I humbly desire to have true sorrow and to confess my sins, to shun all occasions of them, to obtain pardon and forgiveness for them, to receive strength sufficient to fall no more, that, cleansed by Thy pity and renewed by Thy grace, I may be strengthened in the love of Thee, and be defended against all temptations of the world, the flesh, and the devil. Amen.

DAILY

A Prayer to Jesus

O LORD JESU CHRIST, Maker, Redeemer, Lover, and Benefactor of mankind, who graciously hearest those who earnestly call upon Thee, have mercy upon me. Cleanse

me, I beseech Thee, by Thy most holy Incarnation and Passion from all sin. Cast down in me all haughtiness of pride: destroy all arrogance; break in pieces and utterly crush all hardness of heart and stubbornness. Subdue all bitterness of spirit which is contrary to sincere love. Calm the troubled risings of impatience. Repress and quell the wild impulse and madness of anger; extinguish the wrong desire of vain glory. Root out and destroy the evil mo-

tions of wicked lusts. Take from me whatever in me displeases Thee, and give me what is pleasing to Thee. Teach, enlighten, direct, assist, protect, and keep me every hour and moment of my life, that I may do those things which are pleasing to Thee, and rest secure in Thee for ever. Amen.

May God Almighty bless me, and of His mercy vouchsafe to defend me from all wickedness. Amen.

Prayers for the Week before Easter

ALMIGHTY and everlasting God, who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example

of His great humility; mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ our Lord. Amen.

SUNDAY IN HOLY WEEK

Jesus Enters into Jerusalem

ALL hail, Jesu: praise, honour, and glory be to

Thee, O Christ, who at Thy entry into Jerusalem didst sit meek and lowly upon an ass, and while

the multitude who met Thee greeted Thee with songs of praise, didst shed tears, weeping for the destruction of the city, and the loss of ungrateful souls. Grant me an intimate knowledge of myself, that I may know how unworthy a creature I am, and may most deeply humble and despise myself. May I never seek delight in the favour and applause of men, but give

myself profitably to tears of penitence and love. May I feel the trials of others, and devoutly mourn for their sins as though they were mine own.

O gracious Jesu! O my Hope, my Refuge, and my Salvation, have mercy, have mercy on me. I am poor, needy, and weak. I am nothing, I have nothing, I can do nothing of myself. O help Thou me. Amen.

MONDAY IN HOLY WEEK

Jesus Holds Intercourse with Sinners

ALL hail, Jesu: praise, honour, and glory be to Thee, O Christ, who didst not shrink from the company of publicans and sinners, but didst bestow Thy most gracious friendship on Matthew, Zaccheus, Mary Magdalene, on the woman taken in adultery, and on other penitents, and didst give them instant pardon of their sins. Grant that I

may manifest a holy fervent love towards all men, readily forgive all who injure me, and perfectly love all who hate me. Give me full pardon for all my sins, sure hope of Thy favour, and an abiding trust in Thee.

O gracious Jesu! O my Hope, my Refuge, and my Salvation, I give myself up wholly to Thee. May Thy most gracious will always be fulfilled in me and by me. Amen.

TUESDAY IN HOLY WEEK

*Jesus Begins to be
Sorrowful*

ALL hail, Jesu! praise, honour, and glory be to Thee, O Christ, who when Thy Passion was at hand didst begin to be sorrowful and very heavy, taking on Thyself the infirmities of Thy children that Thou mightest comfort and support them in their fears of death. Keep me, I pray Thee, from sinful sadness, and from unseemly mirth. Grant, that every sorrow that I

have hitherto had may be to Thy glory, and to the good of my soul. Take from me, of Thy pity, all distrust of Thee, all inordinate faint-heartedness, and strengthen and stablish my whole soul in Thee.

O gracious Jesu! O my Hope, my Refuge, and my Salvation. Give me purity, singleness of purpose, and a thorough knowledge of myself, that I may be a man after Thine own heart. Amen.

WEDNESDAY IN HOLY WEEK

*Jesus Sold for Thirty
Pieces of Silver*

ALL hail, Jesu; praise, honour, and glory be to Thee, O Christ, who wast sold for paltry money by Thy faithless disciple, when the Jews were persecuting Thee, and conspiring against Thy life. Root out, I pray Thee, from my heart every wrong desire for created

things: grant that I may never prefer anything to Thee: grant that I may exhibit sincere affection towards all, and especially to those who bring trouble upon me. Pardon me, O Holy Redeemer, for having so often preferred vain and perishing things to Thee, and turned myself away from Thee for worthless pleasures.

O gracious Jesu! O

my Hope, my Refuge, and my Salvation. Give me true humility, patience,

charity, the government of my tongue, and control over my senses. Amen.

THURSDAY IN HOLY WEEK

Jesus Institutes the Holy Eucharist

ALL hail, Jesu; praise, honour, and glory be to Thee, O Christ, who didst institute the Sacrament of the Eucharist out of Thy unspeakable love towards us, and dost give Thyself to us in it with wondrous condescension, to be with us under the form of bread and wine even unto the end of the world. Kindle within me, I beseech Thee, a desire for Thee, and inflame my inmost soul to hunger after Thee in this most Holy Sacrament. Grant that I may receive Thee

with pure affection, with deep humility, and entire purity of heart when I approach that Heavenly Feast. May my soul now so thirst for Thee, so faint with love of Thee, that I may hereafter be found meet to enjoy Thy eternal joys in Thy Kingdom, to the glory of Thy Name.

O gracious Jesu! O my Hope, my Refuge, and my Salvation. Grant that all perishing things may be esteemed as worthless by me, and that Thou alone mayest please and delight me. Conform my life to the pattern of Thine. Amen.

GOOD FRIDAY

ALMIGHTY GOD, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked

men, and to suffer death upon the cross, who now liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ. Amen.

O merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest

the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, infidels, and heretics, and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

From S. Gregory's Prayers on the Passion

I ADORE Thee, O Lord Jesu Christ! hanging upon the cross, and wearing on Thy head the crown of thorns: I beseech Thee that Thy cross may deliver me from the destroying angel.

I adore Thee, O Lord Jesu Christ, wounded on the cross, and having gall and vinegar given Thee to

drink: I beseech Thee that Thy wounds may be the healing of my soul.

I pray Thee, O Lord Jesu Christ, by that bitterness of Thy Passion, which Thou sufferedst at the hour of Thy death, and then above all when Thy most holy soul passed forth from Thy blessed body; pity my soul when

it is departing out of my body, and bring it to everlasting life.

I adore Thee, O Lord Jesu Christ, laid in the sepulchre, embalmed with myrrh and spices: I beseech Thee that Thy death may be my life.

I adore Thee, O Lord Jesu Christ, descending into hell: I beseech Thee, suffer me not to enter there.

I adore Thee, O Lord Jesu Christ, rising again from the dead, and ascending into heaven, and sitting at the right hand of the Father: I beseech Thee that I may be found worthy to follow Thee thither, and dwell in Thy presence.

O Lord Jesu Christ, the Good Shepherd, preserve the righteous, justify sinners, have mercy upon all the faithful, and be gracious to me, a miserable and wretched sinner.

I beseech Thee, O Lord Jesu Christ, that Thy Passion may be unto me virtue, whereby I may be fenced, protected, and defended. Let the sprinkling of Thy blood be to me the washing away of all my sins. Let Thy death be to me everlasting glory. In these let me find my refreshment, exultation, health, longing, joy, and desire, both of body and soul, now and for ever. Amen.

Prayers of S. Bernardine

O LORD JESUS CHRIST, full of mercy and truth; have mercy upon me according to Thy great mercy.

O gracious Jesus, I pray Thee by Thy precious blood, which Thou didst vouchsafe to shed

for us miserable sinners upon the altar of the cross, take away from me all mine iniquities, and despise me not who humbly entreat Thee, and call upon Thy most holy Name of Jesus. Thy Name of Jesus is a sweet Name: Thy Name of Jesus is a

saving Name. For what does Jesus mean but Saviour.

O Jesus, who didst create me, and with Thy precious blood didst redeem me, suffer me not to be condemned, whom Thou didst make out of nothing.

O Jesus, let not my wickedness destroy me, whom Thine almighty goodness made and formed.

O Jesus, acknowledge what is Thine in me, and take away from me all that is not Thine.

O Jesus, have mercy upon me whilst it is the time of mercy, and destroy me not in the time of Thy fearful judgment.

O Jesus, although I, a miserable sinner, have deserved of Thy strict justice eternal punishment for my most grievous sins, yet I appeal from

Thy strict justice to Thine unspeakable mercy; and pray Thee as a loving Father and merciful Lord to have mercy upon me.

O Jesus, what profit is there in my blood, if I go down to the pit? For the dead praise not Thee, O Lord; neither all they that go down into silence.

O most merciful Jesus, have mercy on me. O Jesus, admit me, a miserable sinner, into the number of Thine Elect. O Jesus, the Salvation of them that believe in Thee, have mercy upon me.

O Jesus, pour into me Thy grace, wisdom, charity, chastity, and humility, and in all mine adversities, holy patience, that I may be able to love Thee perfectly, and in Thee to make my boast, and to find my chief delight in Thee for ever and ever. Amen.

SATURDAY IN HOLY WEEK

GRANT, O Lord, that as we are baptized into the death of Thy blessed Son

our Saviour Jesus Christ, so by continually mortifying our corrupt affections

we may be buried with Him, and that through the grave and gate of death we may pass to our joyful resurrection, for His merits who died and was buried and rose again for us, Thy Son Jesus Christ our Lord.

Jesus Buried

ALL hail, holy Jesu : praise, honour, and glory be to Thee, O Christ, who when Thou wast taken down from the cross amid the great grief of Thy friends, didst will to be anointed with sweet ointment, to be wrapped

in linen, and to be laid in another's tomb. Bury, I beseech Thee, all my senses, and all my powers and affections in Thyself ; so that united to Thee by constraining love, I may become dead to all else but Thee, and may know and feel that Thou art the one only Redeemer of my soul, my chief and only Good.

O gracious Jesu ! O my Hope, my Refuge, and my Salvation. Grant me complete mortification and renunciation of self. Extinguish in me all evil affections and passions. Amen.

EASTER DAY

CHRIST our passover is sacrificed for us : therefore let us keep the feast.

Not with old leaven, neither with the leaven of malice and wickedness ; but with the unleavened bread of sincerity and truth.¹

CHRIST being raised from the dead dieth no more :

¹ 1 Cor. v. 7, 8.

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.

Likewise reckon ye also yourselves to be dead indeed unto sin : but alive unto God through Jesus Christ our Lord.²

Now is Christ risen from

² Rom. vi. 9-11

the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.¹

GLORY be to the Father, and to the Son, and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

ALMIGHTY GOD, who through Thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life ; we humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect ; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

We adore Thee, O Christ, Son of the living God, who didst rise in great triumph from the grave, and didst bear in Thy pierced hands the keys of hell and death. We rejoice, O Lord our God, in Thy almighty power and glory. Raise Thou us up with Thee, O blessed Saviour, above all earthly desires. Inspire us with thoughts of joy, of hope, and love. Enter Thou within the chamber of our hearts, and say unto us, "Peace be unto you." Give us the grace to see Thee, blessed Saviour, the eyes of our understanding being enlightened, that we may know Thee walking by our side, in this our earthly pilgrimage. Come unto us, O our Lord, and dwell within us. Abide with us through our night of weeping. Make Thyself known to us in the breaking of bread. Teach us, O blessed Lord God most high, to look and see Thee beyond this dark tempestuous sea, standing on the everlasting shore of

peace; and suffer us to come unto Thee through the waters. Give us grace, O Lord our God, to arise with Thee, to leave all for Thee, that we may be made like unto Thee, that we may follow Thee, O Thou blessed Lamb of God, whithersoever Thou goest. Amen.

We adore Thee and give thanks to Thee, most gracious Jesu, Son of the living God, who for us didst arise from the dead.

Have mercy upon us, O Lord our God, and grant that we, rising above all the evils of this sinful world, may walk before Thee in newness of life, and being daily renewed by Thy Holy Spirit, may serve Thee with a pure and steadfast heart, until we come to Thy Heavenly Kingdom, who livest and reignest with the Father, in the unity of the Holy Ghost, God, for ever and ever. Amen.

ASCENSION DAY

GRANT, we beseech Thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

O Lord Jesu Christ, who art ascended into heaven, there to intercede for us Thy servants,

to bring the kingdoms of the earth beneath the sceptre of Thy righteousness, and to draw up Thine Elect in blessed union with Thee their Head, who art gone before; grant us firm faith in Thine almighty power, Christ our God. Strengthen our hope in Thee, who art for ever offering Thyself, in Thy risen and glorified body, in the most Holy Place, O Christ, our Advocate! Quicken our love towards Thee, O Jesu, King most

wonderful, who didst lead captivity captive, and give gifts unto men, especially the most unspeakable gift of Thy HOLY SPIRIT, uniting us to Thee in bonds of heavenly love. Hear us, O Thou who hast triumphed gloriously, Bridegroom of Thy Holy Church, and only Mediator between God and man ; and grant

that we may so follow Thee now in patient toil and suffering, that when Thou comest again to judge the world we may be counted worthy to sit with Thee in heavenly places, through Thy merits, O Lord and only Saviour, who with the Father and the Holy Ghost livest and reignest ever one God, world without end. Amen.

WHITSUNDAY

GOD, who as at this time didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit ; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort ; through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

O Holy Spirit, God of Love, who proceedest from the almighty Father and His most blessed Son,

all-powerful Advocate ; blessed and only Comforter ; infuse Thy manifold gifts into our hearts ; enlighten our darkened souls with the fullness of Thy glorious presence, dwell within us, and make us to drink of Thy spiritual pleasures as out of a river ; let Thy heavenly sweetness so chasten and purify our tastes, as to leave no desire or relish for mere worldly delights. Teach us to do the thing that pleaseth Thee ; for Thou art our God. Thou dwellest in the high and holy place, and with them also that are of a humble and

contrite spirit. And where Thou dwellest, there also the Father and the Son do make their abode. Oh, blessed are they in whom so divine a Life, so glorious a Presence dwells. Oh that it may please Thee to come to us, Thou kindest Comforter of mourning souls, Thou mighty Defence in distresses, and ready Help in time of need. Oh, come, Thou Purger of all inward pollutions; Thou Healer of spiritual diseases. Come, Thou Strength of the feeble, and Helper of them that fall, Thou Hope of the poor, and Refresh-

ment of them that languish and faint; Thou Glory and Crown of the living and only Safeguard of the dying, come. Come, Thou Holy Spirit, in much mercy come; make us fit to receive Thee, and condescend to our infirmities, that our meanness may not be disdained by Thy greatness, nor our weakness by Thy strength; all which we beg for the sake of Jesus Christ our Saviour, who in the unity of Thee, O Holy Spirit, liveth and reigneth with the Father, one God, world without end. Amen.

TRINITY SUNDAY

ALMIGHTY and everlasting God, who hast given unto us Thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech Thee, that Thou wouldest keep us steadfast in this faith, and evermore defend us from all

adversities, who livest and reignest, one God, world without end. Amen.

Blessed and glorious Trinity, Father, Son, and Holy Spirit, thanks be to Thee, very and one Trinity, one and perfect Deity, holy and simple Unity, Thee, the Father unbegotten, Thee the only-begotten Son, Thee

the Holy Spirit, the Paraclete, holy and undivided Trinity, Thee with our whole heart and our mouth do we confess and praise and bless: to Thee be glory for ever and ever. Alleluia.

O Lord God, Father almighty, bless and protect Thy servants who are obedient to Thy Majesty, through Thine only Son, in the power of the Holy Spirit, that being secure in every danger, we may continually rejoice in praising Thee.

O Lord Jesus Christ, pour forth upon us the promised Spirit of the Father, to give us life and to teach us the fullness of truth in the mystery of the blessed and undivided Trinity, that our salvation may be accomplished through His gift, in which the perfection of all virtue consists.

O Holy Spirit, the Comforter, who with the Father and the Son abidest One God in Trinity, descend this day into our hearts, that while Thou dost intercede for us with the Father, we may

call upon Him with steadfast faith.

May the infinite and ineffable Trinity, the Father, the Son, and the Holy Ghost, direct our lives in all good works, and after our earthly pilgrimage vouchsafe to us eternal life with the saints. Grant this, O almighty and everlasting God. Amen.

O most holy, merciful, and gracious Trinity, Father, Son, and Holy Ghost, one God; teach, direct, and help me who place my hopes on Thee. O God the Father, by Thine incomprehensible power, establish my mind in Thee, and fill it with holy and heavenly thoughts. O God the Son, by Thine infinite wisdom, enlighten my understanding, and fill it with the knowledge of the highest truth, and my own vileness. O Holy Spirit, who art the love of the Father and the Son, by Thine incomprehensible goodness, transform my will into Thine and inflame it with an extinguishable ardour of

love. O adorable Trinity, I would that I could love and praise Thee as perfectly as all the saints and angels praise Thee! Behold, O Lord, I magnify Thy almighty wisdom and goodness: I bless Thy omnipotent and gracious wisdom: I glo-

rify Thy wise and gracious power. But since I cannot worthily praise Thee, do Thou deign most perfectly to praise Thyself in me. Had I the love of all Thy creatures, I would willingly give it to Thee alone. Amen.

Readings for the Hours of the Passion

MAUNDY THURSDAY

The Last Passover

Matt. xxvi. 17-20.
Mark xiv. 12-17.
Luke xxii. 7-18.
John xiii. 1-17.

The Institution of the Blessed Sacrament

Matt. xxvi. 21-29.
Mark xiv. 18-25.
Luke xxii. 19-23.
John xiii. 18-38.
I Cor. xi. 23-25.

Discourses in the Upper Chamber

Luke xxii. 24-38.
John xiv., xv., xvi., xvii.

Jesus Goes to Gethsemane

Matt. xxvi. 30-35.
Mark xiv. 26-31.
Luke xxii. 39.
John xviii. 1.

The Agony

Matt. xxvi. 36-46.
Mark xiv. 32-42.
Luke xxii. 40-46.
John xviii. 1.

GOOD FRIDAY

The Betrayal

Matt. xxvi. 47-56.
Mark xiv. 43-52.
Luke xxii. 47-53.
John xviii. 2-11.

Jesus before the High Priest and the Council

Matt. xxvi. 57-68.
Mark xiv. 53-65.
Luke xxii. 54, 55, 63-71.
John xviii. 12-16, 19-24.

Jesus Denied by S. Peter

Three o'clock a.m.

Matt. xxvi. 69-75.
Mark xiv. 66-72.
Luke xxii. 56-62.
John xviii. 17, 18, 25-27.

Jesus before Pilate

Matt. xxvii. 1-10.
 Mark xv. 1.
 Luke xxiii. 1.
 John xviii. 28, xix. 1-14.

Jesus before Herod

Luke xxiii. 7-12.

Pilate on the Judgment-Seat

Six o'clock a.m.

Matt. xxvii. 11-26.
 Mark xv. 2-15.
 Luke xxiii. 2-6, 13-25.
 John xix. 14-16.

Jesus Delivered to be Crucified

Matt. xxvii. 27-31.
 Mark xv. 16-20.
 Luke xxiii. 26.
 John xix. 16.

Jesus Led to Calvary

Matt. xxvii. 31-34.
 Mark xv. 20-23.
 Luke xxiii. 26-33.
 John xix. 16, 17.

Jesus Nailed to the Cross

Nine o'clock a.m.

Matt. xxvii. 35-44.
 Mark xv. 24-32.
 Luke xxiii. 33-43.
 John xix. 18-27.

Jesus on the Cross

Noon

Matt. xxvii. 45.
 Mark xv. 33.
 Luke xxiii. 44, 45.

Jesus Dies

Three o'clock p.m.

Matt. xxvii. 46-56.
 Mark xv. 34-41.
 Luke xxiii. 45-49.
 John xix. 28-30.

Jesus' Side Pierced

John xix. 31-37.

Jesus Taken Down from the Cross

Matt. xxvii. 57-58.
 Mark xv. 42-45.
 Luke xxiii. 50-52.
 John xix. 38, 39.

Jesus Laid in the Grave

Matt. xxvii. 59-61.
 Mark xv. 46, 47.
 Luke xxiii. 53-56.
 John xix. 40-42.

(Facsimile of Original Title Page)

A
C O M P A N I O N
FOR THE
A L T A R.

Extracted from THOMAS *a* KEMPIS.

By JOHN WESLEY, M. A.

THE SEVENTH EDITION.



L O N D O N:
Printed by R. HAWES, (No. 34.) in *Lamb-Street,*
Near Spital-Square, 1774.

Meditations on the Lord's Supper¹

Extracted from Thomas à Kempis by John Wesley, M.A.

AN EXHORTATION UNTO THE HOLY COMMUNION

The voice of CHRIST

COME unto Me, all ye that travail and are heavy laden, and I will refresh you.

The Bread which I give is my Flesh, which I give for the life of the world.

Take, eat, this is my Body which is given for you: do this in remembrance of Me.

He that eateth my Flesh, and drinketh my Blood, dwelleth in Me and I in him.

The words which I speak unto you are spirit and life.

CHAPTER I

With how great Reverence Christ ought to be received

The voice of the DISCIPLE

THESE are Thy words, O

Christ, the everlasting Truth.

Because therefore they are Thine and true, they are all thankfully to be received by me.

They are Thine, and Thou hast spoken them; and they are mine also, because Thou hast spoken them for my salvation.

I willingly receive them from Thy mouth, that they may be the deeper imprinted in my heart.

These so gracious words, so full of sweetness and love, encourage me; but my own offences drive me back from receiving so great mysteries.

2. Thou commandest me to come confidently unto Thee, if I will have part with Thee; to receive the food of immor-

¹ Printed by R. Hawes (No. 34), in Lamb Street, near Spital Square, 1774. The seventh edition.

tality, if I desire to obtain everlasting glory.

Come, sayest Thou, unto Me, all ye that travail and are heavy laden, and I will refresh you.

O sweet and friendly word in the ear of sinners, that Thou, my Lord God, should invite the poor and needy to the partaking of Thy most holy body!

But who am I, Lord, that I should presume to approach unto Thee?

Behold the heaven of heavens cannot contain Thee, and Thou sayest, *Come ye ALL unto me.*

3. What meaneth this so gracious condescension, this so friendly invitation?

How shall I dare to come, that know no good in myself?

How shall I bring Thee into my house, that have so often offended Thy most gracious countenance?

The angels and arch-angels revere Thee, the saints and just men fear Thee, and Thou sayest, *Come ye all unto Me!*

Unless Thou, O Lord, didst say it, who would believe it to be true?

And unless Thou didst command it, who would dare to come unto Thee?

Behold Noah, a just man, laboured a hundred years in the making of the ark, that he might be saved with a few; and how can I in one hour prepare myself to receive with reverence the Maker of the world?

4. Moses, Thy great servant, and Thy special friend, make an ark of incorruptible wood, which also he covered with most pure gold, to put the tables of the law therein; and I, a corruptible creature, how shall I dare so lightly to receive the Maker of the law, and the Giver of life?

Solomon, the wisest of the kings of Israel, bestowed seven years in building a magnificent temple to the praise of Thy name.

He celebrated the feast of the dedication thereof eight days together: he offered a thousand peace-offerings, and he solemnly set the ark in the place prepared for it, with the sound of trumpets and joy.

And I, the most miserable and poorest of men, how shall I bring Thee into my house, that can scarce spend one half-hour devoutly? Yea, would I could once spend near an half-hour in due manner?

5. O my God, how much did they do out of an endeavour to please Thee?

And, alas! how little is that which I do? I am very seldom wholly recollected, very seldom free from distraction.

And yet surely no unbecoming thoughts ought to appear in the presence of Thy Deity, nor any creature find any place in me, for I am not to harbour an angel, but the Lord of angels.

Why therefore am I not more enflamed at Thy venerable presence?

6. The most devout King David danced before the ark of God with all his might, calling to mind the benefits bestowed in times past upon his forefathers.

He made instruments of sundry kinds; he com-

posed psalms; and appointed them to be sung with joy.

He also often sung himself to the harp, being inspired with the Holy Ghost.

He taught the people of Israel to bless God with their whole heart, and with joint voices every day to bless and praise Him.

If so great devotion was then shown, and there was such celebrating of the divine praise before the ark of the covenant; with what reverence and devotion ought I to receive the most precious body and blood of Christ?

7. O God, the invisible Creator of the world, how wonderfully dost Thou deal with us!

How sweetly and graciously dost Thou dispose of all things with those, to whom Thou offerest Thyself in this holy sacrament!

This exceedeth all understanding! This strongly draweth the hearts of the devout, and inflameth their affections.

8. O the admirable and

hidden grace of this sacrament, which such as will be slaves unto sin cannot experience!

In this sacrament spiritual grace is given, the strength which was lost is restored in the soul, and the beauty disfigured by sin, returneth again.

This grace is sometimes so great, that not only the mind, but the weak body also, feeleth great increase of strength.

9. Our coldness and negligence is much to be bewailed, that we are not drawn with greater affection to receive Christ, in whom all the hope and merit of those that are saved consists.

For He is our sanctification and redemption: He is the comfort of us travellers, and the everlasting enjoyment of saints.

It is much therefore to be lamented, that many so little consider this blessed mystery, which rejoiceth heaven, and preserveth the whole world.

O the blindness and hardness of man's heart, that doth not more deeply

weigh so unspeakable a gift!

Thanks be unto Thee, gracious JESUS, the everlasting Shepherd, that hast vouchsafed to refresh us poor exiles with Thy precious body and blood, and to invite us to the receiving of these mysteries with the words of Thy own mouth, saying, *Come unto Me, all ye that travail and are heavy laden, and I will refresh you.*

CHAPTER II

That the great Goodness and Love of God is exhibited to Man in this Sacrament

The voice of the DISCIPLE

IN confidence of Thy goodness, I come, O Lord, a sick man unto my Saviour, hungry and thirsty to the fountain of life, needy to the king of heaven, a servant unto my Lord, a creature to my Creator: disconsolate to Thee my merciful Comforter.

But whence is this to

me, that Thou vouchsafest to come unto me! who am I, that Thou shouldst give Thyself unto me?

How dare a sinner appear before Thee? And how is it that Thou dost vouchsafe to come unto a sinner?

Thou knowest Thy servant, and seest that he hath no good thing in him, for which Thou shouldst bestow this favour upon him.

I confess therefore my unworthiness; I acknowledge Thy goodness; I praise Thy mercy, and give Thee thanks for this Thy transcendent love.

For Thou dost this for Thine own sake, not for any merits of mine; that Thy goodness may be better known unto me, Thy love more abundantly showed, and Thy gracious condescension the more eminently displayed.

Since therefore it is Thy pleasure, and Thou hast commanded that it should be so, this Thy favour is also pleasing to me, and may my sins be no hindrance.

2. O most gracious JESUS, how great reverence and thanks, together with perpetual praise, are due unto Thee for the receiving of Thy sacred body, whose preciousness no man is able to express!

But what shall I think of, now that I am to approach unto my Lord, who I am not able duly to honour, and yet I desire to receive Him with devotion?

What is better than to humble myself wholly before Thee, and to exalt Thy infinite goodness over me?

I praise Thee, my God, and will exalt Thee for ever: I despise and submit myself unto Thee, in a deep sense of my own unworthiness.

3. Behold Thou art the Holy of Holies, and I the vilest of sinners!

Behold Thou inclinest unto me, who am not worthy so much as to look up unto Thee!

Behold Thou comest unto me, it is Thy will to be with me, Thou invitest me to Thy banquet.

Thou wilt give me the

food of heaven, the bread of angels to eat, which is no other than Thyself, the living bread, that descended from heaven, and giveth life unto the world.

4. Behold from whence doth this love proceed! what a gracious condescension appeareth herein! how great thanks and praises are due unto Thee for these benefits!

O how good was Thou, when Thou ordainest it! How sweet and pleasant the banquet when Thou gavest Thyself to be our food!

How wonderful is Thy operation, O Lord! how mighty is Thy power! how unspeakable is Thy truth!

For Thou hast said the word, and all things were made; and this was done which Thou commandedst.

5. A thing of great admiration, that Thou, my Lord God, shouldst be exhibited unto us by the elements of bread and wine.

Thou, who art the Lord of all things, and standest in need of none, hast pleased to dwell in us by

means of this Thy sacrament.

Preserve my heart and body undefiled, that with a cheerful and pure conscience I may always celebrate Thy mysteries, and receive them to my everlasting health: which Thou hast ordained for Thy honour and for a perpetual memorial.

6. Rejoice, O my soul, and give thanks unto God, for so excellent a gift, so singular a comfort left unto me in this vale of tears.

For as often as Thou celebratest this mystery, and receive the body of Christ; so often art Thou made partaker of all the merits of Christ.

For the love of Christ is never extinguished, and the greatness of His propitiation is never exhausted:

Therefore thou oughtest always to weigh with attentive consideration this great mystery of thy salvation.

So great, new, and joyful it ought to seem unto thee when thou comest to these holy mysteries;

as if the same day Christ first descended into the womb of the Virgin, was become man ; or hanging on the cross, did suffer and die for the salvation of mankind.

CHAPTER III

That it is profitable to communicate often

The voice of the DISCIPLE

BEHOLD, O Lord, I come unto Thee, that I may be comforted by Thy gift, and delighted in Thy holy banquet, which Thou, O God, hast prepared in Thy goodness for the poor.

Behold in Thee is all that I can or ought to desire : Thou art my salvation, and my redemption, my hope and my strength, my honour and my glory.

Make joyful therefore this day the soul of Thy servant, for I have lifted it up unto Thee, O Lord JESUS.

I desire to receive Thee now with devotion and reverence. I long to bring Thee into my house, that

with Zaccheus I may be blessed by Thee, and numbered amongst the children of Abraham.

My soul thirsteth to receive Thy body and blood, my heart desireth to be united with Thee.

2. Give me Thyself, and it sufficeth : but without Thee no comfort is available.

I cannot be without Thee, nor live without Thy visitation :

And therefore I must often come unto Thee, and receive Thee for the welfare of my soul, lest haply I faint by the way, if I be deprived of the heavenly food.

For so, most merciful JESUS, Thou once didst say, preaching to the people, and curing sundry diseases, I will not send them home fasting, lest they faint by the way.

Deal Thou therefore in like manner now with me, who hast vouchsafed to leave Thyself in this sacrament for the comfort of the faithful.

For Thou art the sweet refreshment of the soul ; and he that eateth Thee

worthily shall be a partaker of everlasting glory.

3. O the wonderful condescension of Thy mercy towards us, that Thou, O Lord God, the Creator and Giver of life to all spirits, dost vouchsafe to come unto a poor soul, and with Thy whole Deity to replenish his hunger!

O happy mind and blessed soul, that receives Thee, her Lord God, with devout affection, and in receiving of Thee is filled with spiritual joy!

O how great a Lord doth she entertain! How beloved a Guest doth she harbour! How pleasant a Companion doth she receive! How faithful a Friend doth she take in! How lovely and glorious a Spouse doth she embrace!

She embraceth Him who is to be loved above all that is beloved, and above all things that may be desired.

Let heaven and earth, and all the hosts of them, be silent in Thy presence: for what praise and beauty soever they have, it is received from Thy

bounty, and cannot equal the beauty of Thy name, of whose wisdom there is no number.

CHAPTER IV

That many Gifts are bestowed upon them that communicate devoutly

The Voice of the DISCIPLE

MY Lord God, prevent Thy servant with the blessings of Thy goodness, that I may approach devoutly to Thy glorious sacrament:

Stir up my heart unto Thee, and deliver me from a heavy numbness of mind.

Visit me with Thy salvation, that I may taste in spirit Thy sweetness, which plentifully lieth in this sacrament, as a fountain.

Enlighten also my eyes to behold so great a mystery, and strengthen me to believe it with steady faith.

For it is Thy work, and not man's power; Thy sacred institution, not man's invention.

For no man is of himself able to comprehend these things which surpass the understanding of angels.

What therefore shall I, unworthy sinner, dust and ashes, be able to comprehend of so high and sacred a mystery!

2. O Lord, in the simplicity of my heart, at Thy commandment I come unto Thee with hopes and reverence, and do truly believe that Thou art present in this sacrament.

Thy will is, that I receive Thee, and that by love I unite myself unto Thee.

Wherefore I implore Thy mercy, and crave Thy special grace, that I may wholly melt, and overflow with love unto Thee; and hereafter never seek any comfort out of Thee.

For this most high and worthy sacrament is the health of the soul and body, the remedy of all spiritual weakness; hereby my vices are cured, my passions bridled, temptations overcome, grace infused, holiness in-

creased, faith confirmed, hope strengthened, and love inflamed.

For Thou hast bestowed, and still doth bestow, many benefits in this sacrament upon Thy children; O my God, the protector of my soul, the repairer of human weakness, and the giver of all inward comfort.

Thou impartest unto them much comfort against sundry tribulations;

Thou liftest them up from the depth of their own misery, to hope in Thy protection.

Who is there, that approaching humbly unto the fountain of sweetness, doth not carry away from thence at least some little sweetness?

Or who standing by a great fire, receiveth not some small heat thereby?

And Thou art a fountain always full and overflowing, a fire ever burning and never decaying.

4. Wherefore if I cannot draw out of the full fountain itself, nor drink my fill; I will notwithstanding set my lips to the

mouth of this heavenly conduit, that I may draw from thence at least some small drop to refresh my thirst; and not wholly be dried up.

And though I be not so inflamed as the Cherubim and Seraphim; notwithstanding I will endeavour after some small spark of divine fire, by humbly receiving of this enlivening sacrament.

And whatsoever is wanting in me, O merciful JESUS, do Thou graciously supply, who hast vouchsafed to call ALL unto Thee, saying, *Come unto Me, all ye that travail and are heavy laden, and I will refresh you.*

5. I indeed labour in the sweat of my brow, I am vexed with grief of heart, I am burthened with sin, I am troubled with temptations, I am entangled with many evil passions; and there is none to help me, none to deliver me, but Thou, O Lord, my Saviour, to whom I commit myself, and all that is mine, that Thou mayest keep me to life everlasting.

CHAPTER V

Of the examining our Conscience, and giving up ourselves to God

The voice of the BELOVED

ABOVE all things, thou oughtest to receive this sacrament with great humility of heart, and lowly reverence.

And, if thou hast time, confess unto God in the secret of thine heart all the miseries of thy disordered passions.

2. Lament and grieve, that thou art yet so carnal, so worldly, so unmortified as to thy passions;

So unwatchful over thy outward senses, so often entangled with vain imaginations;

So negligent and cold in prayer, so undevout in celebrating, so dry in receiving;

So quickly distracted, so seldom wholly recollected;

So suddenly moved to anger, so apt to take displeasure against another, and speak evil of others;

So prone to judge;

So often purposing much good, and yet performing little.

3. These and other thy defects being confessed, with full resignation, and with thy whole will, offer up thyself a perpetual sacrifice to the honour of My name on the altar of thy heart, faithfully committing thy body and soul unto Me ;

That so thou mayest receive profitably the sacrament of My body.

4. For a man hath no other oblation, than to offer up himself unto God in the holy Communion.

And whensoever he shall come to Me for pardon and grace, as I live, saith the Lord, who will not the death of a sinner, but rather that he be converted and live, I will not remember his sins any more, but they shall be all forgiven him.

5. As I willingly offered up Myself unto God My Father for thy sins, My hands being stretched forth on the cross, and My body naked, so that nothing remained in Me that was not wholly turned into

a sacrifice, for the appeasing the divine Majesty ;

So oughtest thou also to offer up thyself willingly unto Me every day, as a pure and holy oblation, with all thy might and affections, in as hearty a manner as thou canst.

What do I require of thee more than that thou entirely resign thyself unto Me ?

Whatsoever thou givest besides thyself is of no account in My sight ; for I seek not thy gifts, but thyself.

6. As it would not suffice thee to have all things besides Me ; so neither can it please Me, whatsoever thou givest, if thou offerest not thyself.

Offer up thyself unto Me, and give thyself wholly to God, and thy offering shall be accepted.

Behold I offered up Myself wholly unto my Father for thee, that I might be wholly thine, and thou remain Mine.

But if thou abidest in thyself, and dost not offer thyself up freely unto My will, thy oblation is not entire, neither will the

union between us be perfect.

Therefore a free offering up of thyself into the hands of God ought to go before all thy actions, if thou wilt obtain freedom and grace.

For this cause so few become INWARDLY free, because they cannot wholly deny themselves.

My saying is unalterable, *Unless a man forsake all, he cannot be My disciple.*

Therefore, if thou desirest to be My disciple, offer up thyself unto Me with thy whole affections.

CHAPTER VI

That we ought to offer up ourselves, and all that is ours, unto God, and to pray for all.

The voice of the DISCIPLE

THINE, O Lord, are all things that are in heaven and in earth.

I desire to offer up myself unto Thee, as a free oblation, and to remain always Thine.

O Lord, in the simpli-

city of my heart I offer myself unto Thee this day, for a sacrifice of perpetual praise, to be Thy servant for ever.

2. I offer unto Thee, O Lord, all my sins and offences, which I have committed before Thee and Thy holy angels, from the day wherein I first could sin, to this hour, upon Thy merciful altar.

Consume and burn them all with the fire of Thy love, and wash out all the stains of my sins.

O cleanse my conscience from all offences, and restore to me again Thy grace, which I lost by sin, fully forgiving me all my offences, and receiving me mercifully with a kiss of peace.

3. What can I do for my sins, but humbly confess and bewail them, and incessantly entreat Thy favour?

I beseech Thee hear me graciously, when I stand before Thee, O my God.

All my sins are very displeasing unto me. I will never commit them any more; but I bewail them, and am purposed to

repent, and according to the utmost of my power to please Thee.

Forgive me, O God, forgive me my sins for Thy holy name's sake.

Save my soul, which Thou hast redeemed with Thy most precious blood.

Behold, I commit myself to Thy mercy, I resign myself into Thy hands.

Do with me according to Thy goodness; not according to my wickedness and iniquity.

4. I offer up also unto Thee all whatsoever good Thou hast given me, although it be very little and imperfect, that Thou mayest amend and sanctify it;

That Thou mayest make it grateful and acceptable unto Thee, and always perfect it more and more;

And bring me also, who am a slothful and unprofitable creature, to a good and blessed end.

5. I offer up also unto Thee all the pious desires of devout persons, the necessities of my parents, friends, brethren, sisters, and of all those that are dear unto me, or that have

done good either to myself or to others for Thy love.

And that have desired me to pray for them and all theirs; that they all may receive the help of Thy grace and comfort, protection from dangers, deliverance from pain; and being freed from all evils, may joyfully give worthy thanks unto Thee.

6. I offer up also unto Thee my prayers, especially for them who have in any thing wronged, or grieved, or slandered me, or have done me any damage or displeasure;

And for all those also, whom I have at any time troubled, grieved, or scandalised by words or deeds, wittingly or at unawares; that it may please Thee to forgive us all our sins and offences, one against another.

Take, O Lord, from our hearts all jealousy, indignation, wrath, and contention, and whatsoever may impair charity and lessen brotherly love.

Have mercy, O Lord, have mercy on those that crave Thy mercy: give

grace unto them that stand in need thereof: and grant that we may be counted worthy to enjoy Thy grace, and to attain to life everlasting. Amen.

CHAPTER VII

That the Body of Christ, and the Holy Scripture, are most necessary unto a faithful Soul

The voice of the DISCIPLE

O LORD JESUS, how great sweetness hath a soul that feasteth with Thee in Thy banquet, where there is set no other food but Thyself, her only beloved, and most to be desired above all the desires of her heart!

And verily it would be a sweet thing unto me to pour out tears from the very bottom of my heart in Thy presence: and with holy Magdalene to wash Thy feet with my tears.

But where is this devotion? Where is this so plentiful shedding of holy tears?

Surely in the sight of Thee and Thy holy angels my whole heart should be inflamed, and even weep for joy!

For I enjoy Thee in the sacrament truly present, though hidden under another representation.

2. For to behold Thee in Thine own divine brightness, mine eyes would not be able to endure it.

Neither could the whole world stand in the brightness of the glory of Thy majesty.

I enjoy Him, whom the angels adore in heaven:

But I, as yet, by faith; they by sight, and without a veil.

I ought to be content with the light of true faith, and to walk therein until the day of everlasting brightness break forth and the shadows of figures pass away.

For when that which is perfect shall come, the use of sacraments shall cease.

For the blessed in heaven need not any sacramental remedy, but rejoice without end in the presence of God.

Beholding His glory, face to face, and being transformed from glory to glory in the image of the incomprehensible Deity, they taste the Word of God made flesh, as He was from the beginning, and as He remaineth forever.

3. Thou art my witness, O God, that nothing can comfort me; no creature can give me rest, but Thou, O God, whom I desire to behold everlastingly.

But I submit myself to Thee in all my desires.

For Thy saints also, O Lord, who now rejoice with Thee, whilst they lived, expected in faith and great patience the coming of Thy glory. What they believed, I believe: what they hoped for, I also hope for: whither they are come, I trust I shall come by Thy grace.

In the meantime I will go forward in faith, strengthened by their examples.

I have also Thy holy Book for my comfort and guide, and Thy most holy

body for a remedy and refuge.

4. I perceive two things to be especially necessary in this life, without which it would be unsupportable.

Whilst I am kept in the prison of this body, I chiefly need two things, to wit, food and light.

Thou hast therefore given unto me Thy sacred body and blood for the nourishment of my soul; and Thou hast set Thy Word as a light unto my feet.

Without these two I could not well live.

For the Word of God is the light of the soul, and Thy sacrament the bread of life.

Thanks be unto Thee, O JESUS Christ, the light of everlasting life, for the holy doctrine which Thou hast afforded us by Thy servants, the Prophets and Apostles.

5. Thanks be unto Thee, O Thou creator and redeemer of man, who, to manifest Thy love to the whole world, hast prepared a great supper, wherein Thou hast set before us to

be eaten Thy most sacred body and blood.

Rejoicing all the faithful with Thy holy banquet, and replenishing them with the cup of salvation ; and the holy angels do feast with us, but yet with a more happy sweetness.

6. O how great and honourable is the office of God's ministers, to whom it is given with sacred words to consecrate the sacrament to the Lord of glory, with their lips to bless, with their hands to hold, with their mouth to receive, and also to administer it to others.

Nothing but what is holy, no word but good and profitable, ought to proceed from his mouth who so often receiveth the sacrament of Christ.

7. Assist, Almighty God, with Thy grace, that they who have undertaken the office of priesthood may serve Thee worthily and devoutly in all purity.

And if they have not lived in so great innocency as they ought, grant them at least duly to bewail their sins which they have committed ; and in

the spirit of humility, with full purpose of heart, to serve Thee hereafter more fervently.

CHAPTER VIII

How he who is to communicate ought to prepare himself

The voice of the BELOVED

I AM the lover of purity, and the giver of holiness.

I seek a pure heart, and there is the place of My rest.

Make ready and adorn for Me the great chamber, and I will keep with thee the passover among My disciples.

2. Know thou, notwithstanding, that the merit of no action of thine is able to make this preparation, although thou shouldest prepare thyself a whole year together, and think of nothing else.

Thou art of My mere grace and favour suffered to come to My table.

Like a beggar invited to dinner to a rich man, who hath nothing else to return him for his benefits,

but humble himself, and give him thanks.

Do what lieth in thee, and do it diligently, not for custom, not for necessity, but with fear and reverence, and affection, receive thy beloved Lord God, who vouchsafeth to come unto thee.

I am He that hath called thee, I have commanded it to be done, I will supply what is wanting in thee: come and receive Me.

3. When I bestow the grace of devotion, give thanks to thy God; for it is given thee, not for that thou art worthy, but because I have mercy on thee.

If thou hast it not, but dost feel thyself dry; continue in prayer, sigh and knock, and give not over until thou receive some drop of saving grace.

Thou hast need of Me, not I of thee.

Neither comest thou to sanctify Me, but I come to sanctify and improve thee.

Thou comest that thou mayest be sanctified by Me, and united unto Me,

that thou mayest receive new grace, and be inflamed anew to amendment.

CHAPTER IX

That we ought to desire with our whole heart to be united unto Christ in the Sacrament

The voice of the DISCIPLE

WHO will give me, O Lord, to find Thee alone, and to open my whole heart unto Thee, and enjoy Thee as my soul desireth?

And that no creature may move or regard me, but Thou alone mayest speak unto me, and I unto Thee, as the beloved is wont to speak to his beloved, and a friend to banquet with a friend.

This I pray for, this I desire, that I may be wholly united unto Thee, and may withdraw my heart from all created things.

That I may, by often communicating, learn

more and more to relish heavenly and eternal things.

Ah, Lord God, when shall I be wholly united to Thee, and swallowed up in Thee, and altogether forgetful of myself?

Thou in me, and I in Thee, and so grant us both to continue in one.

2. Verily, Thou art my Beloved, the choicest among thousands, in whom my soul is well pleased to dwell all the days of her life.

Verily, Thou art my peace-maker, in whom is great peace and true rest, without whom is labour and sorrow, and infinite misery.

Verily, Thou art a God that hidest Thyself, and Thy counsel is not with the wicked, but Thy speech is with the humble and simple of heart.

O Lord, how good is Thy Spirit, who to show Thy sweetness towards Thy children, vouchsafest to feed them with the bread of heaven!

Verily, there is no other nation so great, that hath God so nigh unto them,

as Thou our God art to all Thy faithful ones.

Unto whom, for the raising up their hearts to heaven, Thou givest Thyself to be eaten and enjoyed.

3. For what other nation is there so honoured as the Christian people?

Or what creature under heaven so beloved, as the believing soul, whom God Himself feedeth with His glorious flesh?

O unspeakable grace! O admirable condescension! O infinite love singularly bestowed upon man!

But what shall I give unto the Lord in return of His grace, for so eminent an expression of love?

There is nothing more acceptable than to give my heart wholly to my God, and to unite it closely unto Him.

Then shall my inward parts rejoice, when my soul shall be perfectly united unto God.

Then He will say unto me; If thou wilt be with Me, I will be with thee.

And I will answer Him: Vouchsafe, O Lord, to

remain with me, and I will gladly be with Thee.

This is my whole desire, that my heart be united unto Thee.

4. O how great is Thy goodness, O Lord, which Thou hast laid up for them that fear Thee!

When I remember some who come with the greatest devotion and affection, I am confounded, and blush within myself, that I come so heavily and coldly to Thy table.

That I remain so dry and without hearty affection, that I am not inflamed in Thy presence! while others, out of a vehement desire, and feeling affection of heart, cannot contain themselves from weeping.

With desire both of soul and body, they earnestly longed after Thee, O God, the living fountain.

Be merciful unto me, good JESUS, sweet and gracious Lord, and grant me, Thy poor needy creature, to feel sometimes at least, in this holy communion, somewhat of Thy tender cordial affection.

That my faith may be

more strengthened, my hope in Thy goodness increased, and that my love once perfectly inflamed, after the tasting of the heavenly manna, may never decay.

5. Thy mercy, O Lord, is able to give me the grace I desire, and to visit me with the spirit of fervour when it shall please Thee.

For though I burn not with so great desire as those: yet by Thy grace I pant for this inflamed desire.

Praying and craving that I may partake with all such Thy fervent lovers, and be numbered among them.

CHAPTER X

How the Grace of Devotion is obtained

The voice of the BELOVED THOU oughtest to seek the grace of devotion fervently, to ask it earnestly, expect it patiently and with confidence, to receive it gratefully, to keep it humbly, to work with it diligently, and to commit

the time and manner of this heavenly visitation to God, until it please Him to come unto thee.

Thou oughtest to humble thyself, when thou feelest little or no devotion; and yet not to be too much dejected, nor to grieve inordinately.

God often giveth in a moment that which He hath a long time denied.

He giveth sometimes in the end that which in the beginning of prayer He deferred to grant.

It is sometimes a little thing that hindereth and hideth grace from us.

If it may be called little, that hindereth so great good.

But if thou remove this, be it great or small, thou shalt have thy desire.

2. For as soon as ever thou hast delivered thyself to God, with thy whole heart, and seekest not this or that, for thine own pleasure or will, but fixest thyself wholly upon Him, thou shalt find thyself at peace.

For nothing will then please thee so much, as what pleases God.

3. Then shalt thou see, and be filled, and wonder, and thy heart shall be enlarged within thee because the hand of the Lord is with thee, and He hath put himself wholly into thy hands for ever.

Behold, so shall the man be blessed that seeketh God with his whole heart; and busieth not his soul in vain.

This man obtaineth a high degree of divine love, in receiving the holy Eucharist.

Because he respecteth not his own devotion and comfort, but, above all devotion and comfort, the honour and glory of God.

CHAPTER XI

That we ought to lay open our necessities to Christ, and crave His Grace

The voice of the DISCIPLE

O MOST loving Lord, whom I now desire to receive, Thou knowest my infirmity, and the necessity which I endure, with how many evils I am oppressed, how often I am

grieved, tempted, troubled, and defiled.

I come unto Thee for remedy, I crave of Thee comfort and succour.

I speak to Him that knoweth all things, to whom all inward parts are open, and who alone can perfectly comfort and help me.

Thou knowest what good things I stand most in need of, and how poor I am in virtues.

2. Behold, I stand before Thee poor and naked, calling for grace, and craving mercy.

Refresh Thy hungry beggar, inflame my coldness with the fire of Thy love; enlighten my blindness with the brightness of Thy presence.

Turn all earthly things to me into bitterness, all things grievous into patience, all created things into contempt and oblivion.

Lift up my heart to Thee in heaven; and suffer me not to wander upon earth.

Be Thou only sweet unto me, from henceforth for evermore.

For Thou only art my meat and drink, my love and my joy, my sweetness and all my good.

3. O that with Thy presence Thou wouldest wholly inflame, burn, and transform me into Thyself!

That I might be made one spirit with Thee, by the meltings of ardent love!

Suffer me not to go from Thee hungry and thirsty! but deal mercifully with me, as Thou hast often dealt wonderfully with Thy saints.

What marvel is it, if I should be wholly inflamed by Thee, and die to myself?

Since Thou art a fire always burning and never decaying, love purifying the heart, and enlightening the understanding.

CHAPTER XII

Of vehement Desire to receive Christ

The voice of the DISCIPLE

I DESIRE to receive Thee, O Lord, with great devotion and ardent love, with

the affection and fervour of my whole heart, as many saints and devout persons have desired Thee, when they received Thy sacrament, who were most pleasing unto Thee in holiness of life, and most fervent in devotion.

O my God, my everlasting love, my whole good, my never-ending happiness, I would gladly receive Thee with the most vehement desire, and most worthy reverence, that any of the saints ever had, or could feel.

2. And although I be unworthy to have all these feelings of devotion, yet I offer unto Thee the whole affection of my heart, as if I alone had all these inflamed desires :

Yea, and whatsoever an holy mind can conceive and desire, all this, with the greatest reverence and most inward affection, I offer and present unto Thee.

I desire to reserve nothing to myself, but freely and most willingly to sacrifice myself and all mine unto Thee.

My Lord God, my Creator and Redeemer ! I desire to receive Thee this day, with such affection, reverence, praise, and honour, with such gratitude, worthiness, and love, with such faith, hope, and purity, as Thy most holy mother, the Virgin Mary, received Thee when she humbly answered the angel, Behold the handmaid of the Lord, let it be done unto me according to Thy word.

3. And as Thy blessed forerunner, John Baptist, leaped for joy, by reason of the Holy Ghost, whilst he was shut up in his mother's womb ;

And afterwards seeing JESUS walking among men, humbling Himself deeply, said with devout affection, The friend of the Bridegroom that standeth and heareth him, rejoiceth with joy for the voice of the Bridegroom ; so I also wish to be inflamed with great and holy desires, and to offer myself up to Thee, with my whole heart.

Wherefore I offer also and present unto Thee the

joys, fervent affections, and illuminations of all devout hearts, with all the praises celebrated by all creatures in heaven and earth; that by all Thou mayest be worthily praised and glorified forever.

4. Receive, my Lord God, my wishes and desires of giving Thee infinite praise and immense blessing, which, according to the multitude of Thy unspeakable mercies, are most justly due unto Thee,

These I yield Thee, and desire to yield Thee every day and moment: I do intreat and invite all heavenly minds, and all Thy devout servants, to

give thanks and praises together with me.

5. Let all people, tribes, and tongues praise Thee, and magnify Thy holy name, with the highest joy and most fervent devotion.

And let all that reverently celebrate Thy most high sacrament find grace and mercy at Thy hands, and pray humbly for me, a sinful creature.

And when they shall have obtained their desired devotion and joyful union, and depart from Thy heavenly table, well comforted and marvelously refreshed, let them vouchsafe to remember my poor soul.

(Facsimile of Original Title Page)

H Y M N S

O N T H E

Lord's = Supper.

By JOHN WESLEY, M.A.

FELLOW of Lincoln-College, *Oxford*;

A N D

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With a PREFACE, concerning

The Christian Sacrament and Sacrifice,

Extracted from Dr. BREVINT.

THE EIGHTH EDITION.

This do in Remembrance of Me. 1 Cor. xi. 24.

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and Country, 1779.

HYMN IV

LET all who truly bear
 The bleeding Saviour's
 name,
 Their faithful hearts with
 us prepare,
 And eat the paschal
 lamb.
 Our passover was slain
 At Salem's hallow'd
 place,
 Yet we who in our tents
 remain,
 Shall gain his largest
 grace.

This eucharistic feast
 Our every want sup-
 plies,
 And still we by His death
 are blest,
 And share His sacrifice.
 By faith His flesh we
 eat,
 Who here His passion
 show,
 And God out of His holy
 seat
 Shall all His gifts be-
 stow.

Who thus our faith
 employ
 His sufferings to record,

Ev'n now we mournfully
 enjoy
 Communion with our
 Lord,
 As tho' we every one
 Beneath His cross had
 stood
 And seen Him heave, and
 heard Him groan,
 And felt His gushing
 blood.

O God! 'tis finish'd
 now!
 The mortal pang is past!
 By faith His head we see
 Him bow,
 And hear Him breathe
 His last!
 We too with Him are
 dead,
 And shall with Him
 arise,
 The cross on which He
 bows His head,
 Shall lift us to the skies.

HYMN V

O THOU eternal victim,
 slain,
 A sacrifice for guilty man,
 By the eternal Spirit made

An offering in the sinner's
stead,
Our everlasting priest art
Thou,
And plead'st Thy death
for sinners now.

Thy offering still con-
tinues new,
Thy vesture keeps its
bloody hue,
Thou stand'st the ever-
slaughter'd Lamb,
Thy priesthood still re-
mains the same,
Thy years, O God, can
never fail,
Thy goodness is unchange-
able.

O that our faith may
never move,
But stand unshaken as
Thy love,
Sure evidence of things
unseen,
Now let it pass the years
between,
And view Thee bleeding
on the tree,
My God, who dies for me,
for me!

Hymn XIII

COME all who truly bear
The name of Christ
your Lord,

His last mysterious supper
share,
And keep His kindest
word:
Hereby your faith ap-
prove
In Jesus crucified:
In mem'ry of My dying
love
Do this, He said, and
died.

The badge and token
this,
The sure confirming
seal
That He is ours, and we
are His,
The servants of His will,
His dear peculiar ones,
The purchase of His
blood;
His blood which once for
all atones,
And brings us *now* to
God.

Then let us still profess
Our Master's honour'd
name,
Stand forth His faithful
witnesses,
True followers of the
Lamb:
In proof that such we
are,
His saying we receive,

And thus to all mankind
declare

We *do* in Christ believe.

Part of His church be-
low,

We thus our right main-
tain,

Our living membership we
show,

And in the fold remain ;

The sheep of *Israel's*
fold,

In *England's* pastures
fed,

And fellowship with all
we hold,

Who hold it with our
Head.

HYMN XVI

COME, Thou everlasting
Spirit,

Bring to every thankful
mind,

All the Saviour's dying
merit,

All His sufferings for
mankind :

True recorder of His pas-
sion,

Now the living faith
impart,

Now reveal His great sal-
vation,

Preach His gospel to
our heart.

Come, thou witness of His
dying,

Come, remembrancer
divine,

Let us feel Thy power
applying

Christ to every soul and
mine ;

Let us groan Thine inward
groaning,

Look on Him we pierc'd
and grieve,

All receive the grace
atoning

All the sprinkled blood
receive.

HYMN XVIII

LIFT your eyes of faith
and look

On the signs He did
ordain !

Thus the bread of life was
broke,

Thus the Lamb of God
was slain,

Thus was shed on *Calvary*
His last drop of blood for
me !

See the slaughtered sacri-
fice,

See the altar stained
with blood !

Crucified before our eyes,
Faith discerns the dying
God,

Dying that our souls
might live,
Gasping at His death,
Forgive!

HYMN XXX.

JESU, at whose supreme
command,
We thus approach to
God,
Before us in Thy vesture
stand,
Thy vesture dipt in
blood.

Obedient to Thy gracious
word
We break the hallow'd
bread,
Commem'rate Thee, our
dying Lord,
And trust on Thee to
feed.

Now, Saviour, now Thy-
self reveal,
And make Thy nature
known,
Affix the sacramental seal,
And stamp us for Thine
own.

The tokens of Thy dying
love,
O let us all receive,

And feel the quick'ning
spirit move,
And *sensibly* believe.

The cup of blessing, blest
by Thee,
Let it Thy blood im-
part;
The bread Thy mystic
body be,
And cheer each languid
heart.

The grace which sure sal-
vation brings,
Let us herewith receive;
Satiating the hungry with
good things,
The hidden manna give.

The living bread sent
down from heaven,
In us vouchsafe to be;
Thy flesh for all the world
is given,
And all may live by
Thee.

Now, Lord, on us Thy
flesh bestow,
And let us drink Thy
blood,
Till all our souls are fill'd
below,
With all the life of God.

HYMN XL

AUTHOR of life divine,
 Who hast a table
 spread,
 Furnish'd with mystic
 wine
 And everlasting
 bread,
 Preserve the life Thyself
 hast given,
 And feed, and train us up
 for heaven.

Our needy souls sustain
 With fresh supplies
 of love,
 Till all Thy life we gain,
 And all Thy fullness
 prove,
 And strength'ned by Thy
 perfect grace,
 Behold without a veil Thy
 face.

HYMN XLIV

OUR passover for us is
 slain,
 The tokens of His death
 remain,
 On these authentic signs
 imprint :
 By Jesus out of *Egypt* led,
 Still on the paschal lamb
 we feed,
 And keep the sacra-
 mental feast.

That arm which smote the
 parting sea
 Is still stretch'd out for
 us, for me ;
 The Angel-God is still
 our guide,
 And left we in the desert
 faint,
 We find our spirit's every
 want
 By constant miracle
 supplied.

Thy flesh for our support
 is given,
 Thou art the bread sent
 down from heaven,
 That all mankind by
 Thee might live ;
 O that we evermore may
 prove
 The manna of Thy quick'-
 ning love,
 And all Thy life of grace
 receive !

Nourish us to that awful
 day
 When types and veils
 shall pass away,
 And perfect grace in
 glory end ;
 Us for the marriage-feast
 prepare,
 Unfurl Thy banner in the
 air,
 And bid Thy saints to
 heaven ascend.

HYMN LII

O THOU who, hanging on
the cross,
Didst buy our pardon
with Thy blood,
Canst Thou not still main-
tain our cause,
And fill us with the life
of God,
Bless with the blessings of
Thy throne,
And perfect all our souls
in one ?

Lo, on Thy bloody sacri-
fice
For all our graces we
depend !
Supported by Thy cross
arise,
To finish'd holiness as-
cend,
And gain on earth the
mountain's height,
And then salute our
friends in light.

HYMN LIII

O GOD of truth and
love,
Let us Thy mercy
prove :
Bless Thine ordinance
divine,
Let it now effectual be,

Answer all its great de-
sign,
All its gracious ends in
me.

O might the sacred
word
Set forth our dying
Lord,
Point us to Thy sufferings
past,
Present grace and
strength impart,
Give our ravish'd souls
a taste,
Pledge of glory in our
heart.

Come in Thy Spirit
down,
Thine institution crown,
Lamb of God, as slain
appear,
Life of all believers
Thou,
Let us now perceive Thee
near,
Come, Thou hope of
glory, now.

HYMN LIV

WHY did my dying Lord
ordain
This dear memorial of
His love ?

Might we not all by faith
 obtain,
 By faith the mountain-
 sin remove,
 Enjoy the sense of sins
 forgiven,
 And holiness the taste of
 heaven ?

It seem'd to my Redeemer
 good

That faith should *here*
 His coming wait,
 Should here receive im-
 mortal food,

Grow up in Him divinely
 great,
 And fill'd with holy vio-
 lence, seize
 The glorious crown of
 righteousness.

Saviour, Thou didst the
 mystery give,

That I Thy nature
 might partake,
 Thou bidst me outward
 signs receive,

One with Thyself my
 soul to make,
 My body, soul, and spirit
 to join
 Inseparably one with
 Thine.

The prayer, the fast, the
 word conveys,

When mixt with faith,
 Thy life to me,
 In all the channels of Thy
 grace,

I still have fellowship
 with Thee,
 But chiefly here my soul
 is fed

With fullness of immortal
 bread.

Communion closer far I
 feel,

And deeper drink th'
 atoning blood,
 The joy is more unspeak-
 able,

And yields me larger
 draughts of God,
 Till nature faints beneath
 the power,
 And faith fill'd up, can
 hold no more.

HYMN LV

'Tis not a dead, external
 sign

Which here my hopes
 require,
 The living power of love
 divine

In Jesus I desire.

I want the dear Re-
 deemer's grace,
 I seek the Crucified,

The man that suffer'd in
my place,
The God that groan'd
and died.

Swift, as their rising Lord
to find
The two disciples ran,
I seek the Saviour of man-
kind,
Nor shall I seek in vain.

Come all who long His
face to see,
That did our burthen
bear,
Hasten to *Calvary* with
me,
And we shall find Him
there.

HYMN LVII

O THE depth of love
divine,
Th' unfathomable grace!
Who shall say how bread
and wine
God into man conveys!
How the bread His flesh
imparts,
How the wine transmits
His blood,
Fills His faithful people's
hearts
With all the life of God!

Let the wisest mortal show
How we the grace re-
ceive:
Feeble elements bestow
A power not theirs to
give:
Who explains the won-
drous way?
How thro' these the
virtue came!
These the virtue did con-
vey,
Yet still remain the
same.

How can heavenly spirits
rise,
By earthly matter fed,
Drink herewith divine
supplies,
And eat immortal
bread?
Ask the Father's wisdom
how;
Him that did the means
ordain,
Angels round our altars
bow,
To search it out, in vain.

Sure and real is the grace,
The manner be un-
known;
Only meet us in Thy ways,
And perfect us in one:
Let us taste the heavenly
powers,

Lord, we ask for nothing more ;
Thine to bless, 'tis only ours
To wonder and adore.

HYMN LIX

GOD incomprehensible
Shall man presume to know,
Fully search Him out, or tell
His wond'rous ways below ?

Him in all His ways we find :

How the means transmit the power,
Here He leaves our thought behind,
And faith inquires no more.

How He did these creatures raise,
And make this bread and wine

Organs to convey His grace,
To this poor soul of mine ;

I cannot the way descry,
Need not know the mystery,

Only this I know, that I
Was blind, but now I see.

Now mine eyes are open'd wide,

To see His pard'ning love,
Here I view the God that died

My ruin to remove ;
Clay upon mine eyes He laid

(I at once my sight receiv'd),

Bless'd, and bid me eat the bread,

And lo ! my soul believ'd.

HYMN LXXIII

Is not the cup of blessing blest

By us, the sacred means t' impart

Our Saviour's blood with power imprest,

And pardon to the faithful heart ?

Is not the hallow'd broken bread,

A sure communicating sign,

An instrument ordained to feed

Our souls with mystic flesh divine ?

Th' effects of His atoning
 blood,
 His body offer'd on the
 tree,
 Are with the awful types
 bestow'd
 On me, the pardon'd
 rebel *me* !

On all who at His word
 draw near,
 In faith the outward
 veil look thro' :
 Sinners, believe ; and
 find Him here :
 Believe : and feel He
 died for you.

In mem'ry of your dying
 God,
 The symbols faithfully
 receive,
 And eat the flesh, and
 drink the blood
 Of Jesus, and for ever
 live.

HYMN CLV

FATHER, Son, and Holy
 Ghost,
 One in Three, and Three
 in One,
 As by the celestial Host,
 Let Thy will on earth
 be done ;
 Praise by all to Thee be
 given,

Glorious Lord of earth
 and heaven !

Vilest of the fallen race,
 Lo ! I answer to Thy
 call,
 Meanest vessel of Thy
 grace,
 Grace divinely free for
 all,
 Lo, I come to do Thy
 will,
 All Thy counsel to fulfil.

If so poor a worm as I
 May to Thy great glory
 live,
 All my actions sanctify,
 All my words and
 thoughts receive :
 Claim me for Thy service,
 claim
 All I have, and all I am.

Take my soul and body's
 powers,
 Take my mem'ry, mind,
 and will,
 All my goods, and all my
 hours,
 All I know, and all I
 feel,
 All I think, and speak,
 and do ;
 Take my heart—but
 make it new.

Now, O God, Thine own
 I am ;
 Now I give Thee back
 Thine own,
 Freedom, friends, and
 health, and fame,
 Consecrate to Thee
 alone ;
 Thine I live, thrice happy
 I,
 Happier still, for Thine
 I die.

Father, Son, and Holy
 Ghost,
 One in Three and Three
 in One,
 As by the celestial Host,
 Let Thy will on earth
 be done ;
 Praise by all to Thee be
 given,
 Glorious Lord of earth
 and heaven.

HYMN CLVII

LET Him to whom we now
 belong
 His sov'reign right
 assert,
 And take up every thank-
 ful song
 And every loving heart.
 He justly claims us for
 His own

Who bought us with a
 price ;
 The Christian lives to
 Christ alone,
 To Christ alone he dies.

Jesu, Thine own at last
 receive,
 Fulfil our heart's desire,
 And let us to Thy glory
 live,
 And in Thy cause ex-
 pire.

Our souls and bodies we
 resign,
 With joy we render
 Thee
 Our all, no longer ours
 but Thine
 Thro' all eternity !

HYMN CLXII

HOSANNAH in the highest
 To our exalted Saviour,
 Who left behind
 For all mankind
 These tokens of His
 favour :

His bleeding love and
 mercy,
 His all-redeeming passion,
 Who here displays
 And gives the grace
 Which brings us our sal-
 vation,

Louder than gather'd
waters,
Or bursting peals of
thunder,
We lift our voice,
And speak our joys,
And shout our loving
wonder!

Shout all our elder
brethren,
While we record the story
Of Him that came
And suffer'd shame,
To carry us to glory.

Angels in fixed amaze-
ment
Around our altars hover,
With eager gaze
Adore the grace
Of our eternal lover :

Himself and all His full-
ness
Who gives to the believer ;
And by this bread
Whoe'er are fed
Shall live with God for
ever !

SOUL OF CHRIST, SANCTIFY ME !
BODY OF CHRIST, SAVE ME !
BLOOD OF CHRIST, VIVIFY ME !
WATER FROM THE SIDE OF CHRIST, WASH ME !
PASSION OF CHRIST, STRENGTHEN ME !
O GOOD JESU ! HEAR ME !
WITHIN THY WOUNDS HIDE ME !
SUFFER ME NOT TO BE SEPARATED FROM THEE !
FROM THE MALICIOUS ENEMY DEFEND ME !
IN THE HOUR OF MY DEATH, CALL ME !
AND BID ME COME TO THEE,
THAT WITH THY SAINTS I MAY PRAISE THEE,
FOR EVER AND EVER.
AMEN.

Rock of Ages, cleft for me,
Let me hide myself in Thee ;
Let the water and the blood
From Thy wounded side which flowed
Be of sin the double cure,
Save from wrath and make me pure.

Preparation for Holy Communion

O ALMIGHTY GOD, Maker of heaven and earth, King of kings, and Lord of lords, who hast made me out of nothing in Thine image and likeness, and hast redeemed me with Thine own blood: whom I a sinner am not worthy to name or call upon, or think of; I humbly pray Thee, I earnestly beseech Thee, mercifully to look on me, Thy wicked servant. Thou who hadst mercy on the woman of Canaan and Mary Magdalene; Thou who didst spare the publican and the thief upon the cross, have mercy upon me. Thou art my Hope and my Trust: my Guide and my Succour; my Comfort and my Strength; my Defence and my Deliverance; my Life, my Health, and my

Resurrection; my Light and my Longing; my Help and my Protection. I pray and entreat Thee, help me and I shall be safe: direct me and defend me; strengthen me and comfort me; confirm me and gladden me; enlighten me and come unto me. Raise me from the dead; I am Thy creature, and the work of Thy hands. Despise me not, O Lord; neither regard my iniquities; but according to the multitude of Thy mercies, have mercy upon me, the chief of sinners, and be gracious unto me. Turn Thee unto me, O Lord, and be not angry with me. I implore Thee, most pitiful Father, I pray Thee meekly of Thy great mercy, to bring me to a holy death, and to true penitence, to per-

fect confession, and worthy satisfaction for all my sins. Amen.

O Lord God, who lightenest every man that cometh into the world, enlighten my heart, I pray Thee, with the light of Thy grace, that I may fully know my sins, shortcomings, and negligences, and may confess them with that true sorrow and contrition of heart which befits me. I desire to make full amends for all my sins, to live more holily for the future, and for the salvation of my soul, through Jesus Christ our Lord. Amen.

Faith

I BELIEVE in Thee, O God, Father, Son, and Holy Ghost, my Creator, my Redeemer, and my Sanctifier; I believe that Thou art all-holy, just, and merciful. I believe that Thou art willing to pardon and to save me, if I repent and forsake my sins.

O my God, strengthen and increase my faith, and grant me the grace of

a true repentance, for Jesus Christ's sake. Amen.

Hope

I HOPE in Thee, O my God, because Thou art almighty, faithful, and long-suffering. I humbly trust that Thou wilt pardon my sins for the sake of Thy dear Son Jesus Christ, who suffered and died for me upon the cross: and that Thou wilt cleanse my sinful soul in His precious blood, and make me holy, and bring me safe to everlasting life.

O Lord, in Thee have I trusted, let me never be confounded. Amen.

Love

I LOVE Thee, O my Saviour, above all things, because Thou hast been so good, so patient, so loving to me, notwithstanding all the sins by which I have so grievously offended Thee. I love Thee, O Blessed Jesus, because Thou didst suffer so much for love of me, an ungrateful sinner, and didst die

on the cross for my salvation.

O make me love Thee more and more, and show

my love to Thee by faithfully keeping Thy commandments all the days of my life. Amen.

THE PENITENTIAL PSALMS

PSALM 6

O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

5 For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 Depart from me, all

ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

PSALM 32

BLESSED *is he* whose transgression *is* forgiven, *whose sin is* covered.

2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

9 Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

PSALM 38

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 *There is* no soundness in my flesh because of thine anger; neither *is there any* rest in my bones because of my sin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds stink *and* are corrupt because of my foolishness.

6 I am troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome *disease*: and *there is* no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 Lord, all my desire is before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

11 My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.

12 They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.

15 For in thee, O LORD, do I hope: thou wilt hear, O Lord my God.

16 For I said, *Hear me*, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.

17 For I am ready to

halt, and my sorrow is continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries; because I follow the thing that good is.

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste to help me, O Lord my salvation.

PSALM 51

HAVE mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

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

4 Against thee, thee only, have I sinned, and done this evil in thy sight:

that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 Behold, I was shapen in iniquity ; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts : and in the hidden *part* thou shalt make me to know wisdom.

7 Purge me with hysop, and I shall be clean : wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness ; *that* the bones *which* thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God ; and renew a right spirit within me.

11 Cast me not away from thy presence ; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation ; and uphold me *with thy* free spirit.

13 *Then* will I teach transgressors thy ways ; and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, thou God of my salvation : *and* my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips ; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice ; else would I give *it* : thou delightest not in burnt offering.

17 The sacrifices of God *are* a broken spirit : a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering : then shall they offer bullocks upon thine altar.

PSALM 102

HEAR my prayer, O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble ; incline thine ear unto me : in the

day *when* I call answer me speedily.

3 For my days are consumed like smoke, and my bones are burned as an hearth.

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

5 By reason of the voice of my groaning my bones cleave to my skin.

6 I am like a pelican of the wilderness: I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house top.

8 Mine enemies reproach me all the day; *and* they that are mad against me are sworn against me.

9 For I have eaten ashes like bread, and mingled my drink with weeping,

10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

11 My days *are* like a shadow that declineth; and I am withered like grass.

12 But thou, O LORD, shalt endure for ever; and

thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, he shall appear in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 To hear the groaning of the prisoner; to loose those that are appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He weakened my strength in the way; he shortened my days.

24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

25 Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27 But thou *art* the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

PSALM 130

OUT of the depths have I cried unto thee, O LORD.

2 Lord, hear my voice: let thine ears be attentive

to the voice of my supplications.

3 If thou, LORD, shouldst mark iniquities, O Lord, who shall stand?

4 But *there is* forgiveness with thee, that thou mayest be feared.

5 I wait for the LORD, my soul doth wait, and in his word do I hope.

6 My soul *waiteth* for the Lord more than they that watch for the morning: *I say, more than* they that watch for the morning.

7 Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

PSALM 143

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

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

3 For the enemy hath

persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is my spirit overwhelmed within me: my heart within me is desolate.

5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

8 Cause me to hear thy

lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will; for thou *art* my God: thy spirit *is* good; lead me into the land of uprightness.

11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

Prayers before Communion

Certain Prayers attributed to St. Ambrose

I

O GREAT High Priest, the true Priest, Jesu Christ, who didst offer Thyself to God the Father a pure and spotless Victim upon the altar of the cross, for us miserable sinners, and didst give us Thy flesh to eat and Thy blood to drink, and didst ordain this mystery in the power of Thy Holy Spirit, saying, "Do this in remembrance of Me"; I pray Thee, by the same Thy blood, the great price of our salvation; I pray Thee, by that wonderful and unspeakable love wherewith Thou deignedst so to love us miserable and unworthy as to wash us from our sins in Thy own blood: teach me, Thy unworthy servant, by Thy Holy Spirit, to ap-

proach so great a mystery with that reverence and honour, that devotion and fear, which is due and fitting. Make me, through Thy grace, always so to believe and understand, to conceive and firmly to hold, to think and to speak, of that exceeding mystery, as shall please Thee, and be good for my soul.

Let Thy good Spirit enter my heart, and there be heard without utterance, and without the sound of words speak all truth. Free my heart from all defiling and unholy, from all vain and hurtful thoughts. Drive away from me and from all Thy servants, the hard spirit of pride and vain-glory, of envy and blasphemy, of impurity and uncleanness, of doubting

and mistrust. Let them be ashamed and confounded together that seek after my soul to destroy it. Let them be driven backward and put to rebuke that wish me evil; For Thy mercy's sake. Amen.

II

O GREAT High Priest, the true Priest, Jesu Christ, lover of chastity and innocence, extinguish in my body, by the heavenly dew of Thy blessing, the fuel of evil concupiscence, that so a calm purity of mind and body may abide in me. Mortify in my members the lusts of the flesh and all wrongful emotions, and grant me true and persevering chastity with Thy other gifts, which are well-pleasing unto Thee, that I may be able with chaste body and pure heart to join in offering to Thee the sacrifice of praise and thanksgiving. For with what exceeding contrition of heart and flow of tears, with what reverence and

awe, with what chastity of body and purity of soul, should that supreme Sacrifice be commemorated wherein Thy flesh is our meat indeed, and Thy blood is our drink indeed, wherein the lowest are joined with the highest, things earthly with divine, wherein in a wonderful and unspeakable way Thou art Thyself both Sacrifice and Priest; For Thy mercy's sake. Amen.

III

O GREAT High Priest, the true Priest, Jesu Christ, who can worthily draw nigh unto this Holy Sacrament, unless Thou, O God Almighty, makest him worthy? I know, O Lord, yea, truly do I know, and do confess it to Thy lovingkindness, that I am not worthy to approach so high a mystery by reason of my very many sins, especially . . . , and numberless negligences and omissions, especially . . . But I know, and truly do believe with my whole heart and confess with my lips, that

Thou canst make me worthy, who alone canst make him clean that is conceived in sin, or sinners to be righteous and holy. By this Thine almighty power, I beseech Thee, O my God, that Thou wouldst grant to me, a sinner, to approach Thee with fear and trembling, with purity of heart and plentiful tears, with spiritual gladness and heavenly joy. May my mind feel the sweetness of Thy most blessed presence keeping watch around me; For Thy mercy's sake. Amen.

IV

O GREAT High Priest, the true Priest, Jesu Christ, mindful of Thy venerable Passion, I commemorate Thy love in the way which Thou hast instituted and commanded. May this offering be accepted, O God most high, for Thy Holy Church, and for the people whom Thou hast purchased with Thine own blood. Let not, through our unworthiness, the price of their salva-

tion be wasted, whose saving Victim and redemption Thou didst Thyself vouchsafe to be. Also pitifully behold, O Lord, the sorrows of Thy people, which we bring before Thee; the perils of Thy servants; the sorrowful sighing of prisoners; the miseries of widows and orphans, and all that are desolate and bereaved; the necessities of strangers and travellers; the helplessness and sadness of the weak and sickly; the depressions of the languishing; the weakness of the aged and of children; the trials and aspirations of young men; and the vows of virgins; For Thy mercy's sake. Amen.

V

O GREAT High Priest, the true Priest, Jesu Christ, who hast mercy upon all and hatest nothing that Thou hast made, remember how frail our nature is, and that Thou art our Saviour and our God. Be not angry with us for

ever, and shut not up Thy tender mercies in displeasure. For we humbly present our prayers before Thy face, not trusting in our own righteousness, but in Thy manifold and great mercies. Take away from me, O Lord, my iniquities, especially . . . and mercifully kindle in me the fire of Thy Holy Spirit. Take away from me the heart of stone, and give me an heart of flesh, an heart to love and adore Thee, an heart to delight in, to follow and to enjoy Thee. And I entreat Thy mercy, O Lord, that Thou wouldest favourably look down upon Thy family, as it pays its vows to Thy most holy name; and that the desire of none may be in vain, nor their petitions unfulfilled, do Thou inspire our prayers, that they may be such as Thou delightest to hear and answer; For Thy mercy's sake. Amen.

VI

O GREAT High Priest, the true Priest, Jesu Christ,

I pray Thy clemency, O Lord, that on the bread and wine to be offered unto Thee may descend the fullness of Thy blessing and the sanctification of Thy divinity. May there descend also the invisible and incomprehensible majesty of Thy Holy Spirit, as it descended of old on the sacrifices of the Fathers, which may make our oblations and our prayers acceptable unto Thee, through Him who offered Himself a Sacrifice to Thee, O Father, even Jesus Christ, Thine only Son our Lord, who liveth and reigneth with Thee in the Unity of the Holy Ghost, ever one God, world without end. For Thy mercy's sake. Amen.

VII

O GREAT High Priest, the true Priest, Jesu Christ, I pray Thee, by the holy mystery of Thy body and blood, whereby in Thy Church we are evermore fed, washed, and sanctified, and made partakers

of Thy Divine nature, grant to me the graces which are well-pleasing unto Thee, especially . . . with which fulfilled I may so with a clean conscience approach Thee, that those Thy gifts may be made to me health and life. For Thou with Thy holy and blessed mouth hast said, "The bread that I will give is My flesh, which I will give for the life of the world; I am the Living Bread which came down from heaven; if any man eat of this Bread, he shall live for ever."

O Bread most sweet, heal Thou the palate of my heart, that I may feel the sweetness of Thy love. Heal it of all weakness and frailty, that it may be set upon no sweetness but Thyself. O Bread most fair, full of all delight and sweetness, that ever refresheth us and never failest; may my heart feed on Thee, and may my inmost parts be filled with the sweetness of Thy savour. The angel host feeds on Thee with full satisfaction; may man in his pilgrimage

so feed on Thee according to his measure, that he may not fail on the way, being refreshed with such food for his journey.

O Holy Bread, O Living Bread, O Bread most pure, which camest down from heaven, and givest life unto the world, come into my heart, and cleanse me from all defilement of flesh and spirit. Enter Thou into my soul, and heal and cleanse me within and without, especially from . . . Be Thou the succour and abiding defence of my soul and body. Drive far from me all the snares of the enemy. Let them be scattered afar from Thy powerful presence, that, being both outwardly and inwardly guarded by Thee, I may attain by a straight course to Thy Kingdom, where, no more as now, in mysteries, but face to face, we shall see Thee; when Thou shalt have delivered up the Kingdom to God even the Father, that God may be all in all. For then shalt Thou wondrously satisfy me from Thyself, so that I

shall neither hunger nor thirst any more ; For Thy mercy's sake, who, with the same Father and the Holy Ghost, livest and reignest, ever one God, world without end. Amen,

O gracious Lord Jesu Christ, I, a sinner, nothing presuming on my own deserts, but trusting in Thy mercy and goodness, with fear and trembling approach to the Table of Thy most sweet feast. For my heart and body are stained with many sins ; my thoughts and lips not diligently kept. Wherefore, O gracious God, O awful Majesty, in my extremity I turn to Thee, the Fount of Mercy ; to Thee I hasten to be healed, and take refuge under Thy protection ; and Thee, before whom as my Judge I cannot stand, I long for as my Saviour. To Thee, O Lord, I show my wounds, to Thee I lay bare my shame. I know my sins are many and great, for which I am afraid. My trust is in Thy mercies, of which there is no end. Look therefore upon me

with the eye of Thy mercy, O Lord Jesu Christ, God and Man, crucified for man ; hearken unto me whose trust is in Thee ; have mercy upon me, who am full of sin and misery, O Thou Fount of mercy, that wilt never cease to flow. Hail, Saving Victim offered for me and all mankind on the cross of suffering and shame. Hail, noble and precious blood, flowing from the wounds of my crucified Lord and Saviour Jesus Christ, and washing away the sins of the whole world. Be mindful, O Lord, of Thy creature, whom Thou hast redeemed with Thine own blood. It repents me that I have sinned ; I desire to amend what I have done. Take therefore away from me, O most merciful Saviour, all my iniquities and sins, especially . . . , that, being cleansed both in body and soul, I may worthily taste the Holy of Holies ; and grant that this holy feeding on Thy body and blood, of which, unworthy as I am, I purpose to partake, may be for the

remission of my sins, and the perfect cleansing of all my offences, for the driving away of all evil thoughts, and the renewal of all holy desires, for the healthful bringing forth of fruit well-pleasing unto Thee, and the most sure protection of my soul and body against the wiles of all my enemies. Amen.

O most sweet Saviour, Jesus Christ, how great was Thy love, which drew Thee from the bosom of the Father to this vale of tears, to take our flesh, and endure infinite miseries and wrongs, yea, even the death of the Cross, and that only for us miserable sinners, and for our salvation. O how great was Thy love! Thou mightest have condemned us, and Thou didst rather choose to save us: we were guilty, and Thou, the Sinless One, didst endure our punishment to set us free.

Out of love it was that Thou camest down to take our flesh; and when about to depart from this world to the Father, Thou didst leave to us this sacrament as a pledge of Thy love; that after a new and wondrous manner, Thou mightest abide with us for ever; Thou, whose delights are to be with the sons of men.

O Lord, how worthy art Thou of love, who dost so much for love of us! Wherefore I will love Thee, O Lord, my Strength, my Refuge, and my Deliverer.

O God, Thou art very Love! He that dwelleth in love dwelleth in Thee. I desire to receive Thee in this sacrament, that I may be more firmly united with Thee in the bond of love. Who shall separate me from the love of Christ my Saviour? O that neither life, nor death, nor any creature, may have power to do so.

The Order for the Administration of the Lord's Supper ;

or,

The Holy Communion ¹

- ¶ *The Table at the Communion time, having a fair white linen cloth upon it, shall stand in some convenient place. And the Minister, having come to the Table, shall say the Lord's Prayer, with the Collect following, all kneeling.*
- ¶ *When the earlier part of the Communion Service, commonly called the Pre-Communion, has been read in Public Worship on that same day, the Minister shall commence with the Offertory Sentences.*
- ¶ *The Minister, in conducting the Service according to the following Form, shall have full liberty to give out Hymns, and to use extemporary Prayer.*

OUR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we for-

give them that trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

The Collect

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid ; Cleanse the thoughts of our hearts by the in-

spiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name ; through Christ our Lord. Amen.

¹ From the Book of Public Prayers and Services for the Use of the People called Methodists, as adopted by the Conference of 1882.

¶ *Then shall the Minister rise, and, turning to the People, rehearse distinctly all the TEN COMMANDMENTS; and the People still kneeling shall after every Commandment, ask of God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth;*

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and show mercy unto thousands in them that love Me, and keep My commandments.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not take

the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law.

Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

Lord, have mercy upon

us, and incline our hearts to keep this law.

Thou shalt do no murder.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not commit adultery.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not steal.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not bear false witness against thy neighbour.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

¶ *Then, all kneeling, shall follow one of these Collects.*

ALMIGHTY God, whose kingdom is everlasting,

and power infinite; Have mercy upon the whole Church; and so rule the heart of Thy chosen servant *GEORGE*, our King and Governor, that he (knowing whose minister he is) may above all things seek Thy honour and glory: and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in Thee, and for Thee, according to Thy blessed word and ordinance; through Jesus Christ our Lord, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

ALMIGHTY and everlasting God, we are taught by Thy holy word, that the hearts of kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom: We humbly beseech Thee so to dispose and govern the heart of *GEORGE* Thy servant, our King and Governor, that in all his thoughts,

words, and works, he may ever seek Thy honour and glory, and study to preserve Thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. Amen.

¶ *Here may be read the Epistle and Gospel for the Day.*

¶ *Then shall be sung or said the Creed following, all standing:*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father; By whom all things were made; Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate.

He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I believe one catholic and apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

¶ *Then shall the Minister read one or more of these Sentences; during the reading of which a Collection shall be made for the poor. This being brought to the Minister, he shall place it on the Lord's Table.*

LET your light so shine before men, that they may

see your good works, and glorify your Father who is in heaven.¹

Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.²

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver.³

God is not unrighteous to forget your work and the love that ye shewed toward his Name, in that ye ministered unto the saints, and still do minister.⁴

Zacchæus stood forth,

and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore him fourfold.⁵

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets.⁶

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 who is in heaven.⁷

Who goeth a warfare at any time at his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?⁸

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?⁹

Do ye not know, that they who minister about

1 Matt. v. 16.

4 Heb. vi. 10.

7 Matt. vii. 21.

2 Matt. vi. 19, 20.

5 Luke xix. 8.

8 1 Cor. ix. 7.

3 2 Cor. ix. 6, 7.

6 Matt. vii. 12.

9 1 Cor. ix. 11.

holy things live of the sacrifice? and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel.¹

Let him that is taught in the word minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap.²

As we have opportunity, let us do good unto all men, and especially unto them that are of the household of faith.³

Godliness with contentment is great gain: for we brought nothing into the world, and it is certain we can carry nothing out.⁴

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good founda-

tion against the time to come, that they may attain eternal life.⁵

To do good, and to distribute, forget not: for with such sacrifices God is well-pleased.⁶

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? ⁷

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again.⁸

Blessed is the man that provideth for the sick and needy: the Lord shall deliver him in time of trouble.⁹

¶ *After which done, the Minister shall say,*

Let us pray for the whole estate of Christ's Church militant here on earth.

¶ *(And here all shall kneel.)*

ALMIGHTY and ever-living God, who by Thy holy

¹ 1 Cor. ix. 13, 14. ⁴ 1 Tim. vi. 6, 7. ⁷ 1 John iii. 17.

² Gal. vi. 6, 7. ⁵ 1 Tim. vi. 17-19. ⁸ Prov. xix. 17.

³ Gal. vi. 10. ⁶ Heb. xiii. 16. ⁹ Ps. xli. 1.

Apostle hast taught us to make prayers and supplications, and to give thanks, for all men; We humbly beseech Thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy word, and live in unity and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governors; and especially Thy servant *GEORGE* our king; that under him we may be godly and quietly governed: And grant unto all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue. Give grace, O heavenly Father, to all the

ministers of Thy Gospel, that they may, both by their life and doctrine, set forth Thy true and lively word, and rightly and duly administer Thy holy Sacraments: And to all Thy people give Thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive Thy holy word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly Kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

¶ *Then shall the Minister, standing, say to them that come to receive the Holy Communion,*

DEARLY beloved in the Lord, ye that purpose to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to examine themselves, before they eat of that Bread, and drink of that Cup. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of this holy Sacrament. For to the end that ye should always remember the exceeding great love of our Master and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained for us; He hath instituted and ordained pledges of His love, for a continual remembrance of

His death, to our great and endless comfort. To Him therefore, with the Father and the Holy Ghost, let us give continual thanks; submitting ourselves wholly to His will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life.

Ye therefore that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees, and saying after me:

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously

have committed, by thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us. Have mercy upon us, Have mercy upon us, most merciful Father; For Thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please Thee in newness of life, To the honour and glory of Thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Minister say,*

ALMIGHTY God, our heavenly Father, who of Thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Thee; Have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all good-

ness, and bring us to everlasting life; through Jesus Christ our Lord. Amen.

¶ *Then, all standing, the Minister shall say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him:

COME unto Me, all ye that labour and are heavy laden, and I will give you rest.¹

God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.²

Hear also what St. Paul saith:

This is a faithful saying, and worthy of all acceptance, That Christ Jesus came into the world to save sinners.³

Hear also what St. John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the

¹ Matt. xi. 28.

² John iii. 16.

³ 1 Tim. i. 15.

righteous: and he is the propitiation for our sins.¹

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto our Lord God.

It is meet and right so to do.

¶ *Then shall the Minister say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father,* Almighty, Everlasting God.

* *These words [Holy Father] must be omitted on Trinity Sunday.*

¶ *Here shall follow the proper Preface, according to the time, if there be any appointed. If there be no Preface, the Minister and People shall immediately say,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory:

Glory be to Thee, O Lord most high. Amen.

PROPER PREFACES

Upon Christmas Day

BECAUSE Thou didst give Jesus Christ Thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, and that without spot of sin, to make us clean from all sin. Therefore with Angels, etc.

Upon Easter Day

BUT chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, etc.

Upon Ascension Day

THROUGH Thy most dearly beloved Son Jesus

¹ 1. John ii. 1, 2.

Christ our Lord; who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with him in glory. Therefore with Angels, etc.

Upon Whit Sunday

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them into all truth; giving them both the gift of divers languages, and also boldness, with fervent zeal, constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son

Jesus Christ. Therefore with Angels, etc.

Upon the Feast of Trinity

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any inequality. Therefore with Angels, etc.

¶ *Then shall the Minister, kneeling down at the Table, say in the name of all them that shall receive the Communion this Prayer following; the people also kneeling.*

WE do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to 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 evermore dwell in Him, and He in us. Amen.

¶ *Then the Minister shall offer the following Prayer.*

ALMIGHTY God, our heavenly Father, who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again; Hear us, O merciful Father, we most humbly beseech Thee; and grant that we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in re-

membrance of His death and passion, may be partakers of His most blessed Body and Blood: who, in the same night that He was betrayed, took bread; and when He had given thanks, He brake it, and gave it to His disciples saying, Take; eat; this is My Body which is given for you: Do this in remembrance of Me. Likewise, after supper, He took the cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this; for this is My Blood of the New Covenant, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of Me. Amen

¶ *Then shall the Minister first receive the Communion in both kinds himself, and proceed to deliver the same to the other officiating Ministers in like manner, (if any be present,) and after that to the People also in order, into their hands. And when he delivereth the Bread, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto

everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *When all have communicated, the Minister shall return to the Lord's Table, and place upon it what remaineth of the Elements, covering the same with a fair linen cloth.*

¶ *After which he shall pray as followeth :*

O LORD and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy

whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee; humbly beseeching Thee, that all we who are partakers of this holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

¶ *Then shall be said by the Minister, the Congregation joining with him.*

GLORY be to God on high, and on earth peace, goodwill toward men. We praise Thee, we bless Thee,

we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy ;

Thou only art the Lord ;
Thou only, O Christ, with
the Holy Ghost, art most
high in the glory of God
the Father. Amen.

¶ *Then the Minister, if he see it expedient, may offer a Prayer extempore; and afterwards shall let the people depart with this Blessing:*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

Prayers after Communion

WHO art Thou, O Lord, and what am I?

Dost Thou come unto me, O King, most High, even to the very lowest of Thy servants?

Behold, O Lord, I now have Thee, who hast all things: I possess Thee, who possessest all things; and canst do all things; therefore, O my God and my all, do Thou wean my heart from all other things beside Thee, for in them there is nothing but vanity and vexation of spirit; on Thee alone may my heart be fixed; in Thee be my rest, for in Thee is my treasure, in Thee is the sovereign truth, and true happiness, and eternal life.

Let my soul, O Lord, feel the sweetness of Thy presence. May it taste how sweet Thou art, O

Lord, that allured by love of Thee, it may seek for nothing wherein to rejoice out of Thee; for Thou art the joy of my heart, and my God, and my portion for ever.

Thou art the Physician of my soul, who with Thine own stripes hast healed our sickness. I am that sick soul whom Thou camest from heaven to heal; heal my soul therefore, for I have sinned against Thee.

Thou art the Good Shepherd who hast laid down Thy life for Thy sheep. Behold, I am that sheep which was lost, and yet Thou dost vouchsafe to feed me with Thy body and blood; lay me now upon Thy shoulders. What wilt Thou refuse me, who hast given Thyself unto me? Oh! be

Thou my Shepherd, and I shall lack nothing in the green pasture wherein Thou feedest me, until I am brought to the pastures of eternal life.

O Thou true Light, which enlightenest every man that cometh into the world, enlighten mine eyes that I sleep not in death.

O Fire continually burning, and never failing! Behold how lukewarm and cold I am; oh! do Thou inflame my reins and my heart, that they may be on fire with the love of Thee. For Thou camest to send fire on the earth, and what wilt Thou, but that it be kindled?

O King of heaven and earth, rich in pity! Behold, I am poor and needy; Thou knowest what I most require; Thou alone art able to enrich and help me; help me, O God, and out of the treasure of Thy goodness, succour Thou my needy soul.

O my Lord and my God! Behold, I am Thy servant: give me understanding and kindle my affections that I may know and do Thy will.

Thou art the Lamb of God, the Lamb without spot, who takest away the sins of the world; take away from me whatever hurteth me and displeaseth Thee; and give me what Thou knowest to be pleasing to Thee and good for me.

Thou art my love and all my joy: Thou art my God and my all: Thou art the portion of mine inheritance and of my cup; Thou art He who shall maintain my lot.

O my God and my all! may the sweet and burning power of Thy love, I beseech Thee, absorb my soul, that I may die unto the world for the love of Thee, who for the love of me hast vouchsafed to die upon the cross, O my God and my all!

O when shall I pass from this dark glass, from this veil of Sacraments, to the vision of Thy eternal light; from eating Thy body, to beholding Thy face in Thy eternal kingdom?

Let not my sins crucify the Lord of life again: let it never be said con-

cerning me, "The hand of him that betrayeth Me is with Me on the table."

O that I might love Thee as well as ever any creature loved Thee! let me think nothing but Thee, desire nothing but Thee, enjoy nothing but Thee.

O Jesus, be a Saviour unto me. Thou art all things unto me. Let nothing ever please me but what savours of Thee, and Thy miraculous sweetness.

Blessed be the mercies of our Lord, who of God is made unto me wisdom, and righteousness, and sanctification, and redemption. He that glorieth, let him glory in the Lord. Amen.

O LORD Jesus, sweetest guest. Blessed art Thou, O Lord, in the highest, for that Thou hast come into my heart, Thou Day-spring from on High! O King of Peace! drive from my heart all vain and idle thoughts, that my soul may be able to dwell on and to love Thee only, the author of peace.

For what beside Thee, O Thou peace, Thou calm and sweetness of my heart, should my soul seek for or desire.

GRANT me Thy grace, most merciful Jesus, that it may be with me, and work with me, and continue with me even to the end. Grant me ever to will and to desire what is most pleasing unto Thee. Let Thy will be mine, and my will ever follow Thine in perfect agreement with it, that so I may neither choose nor reject, save what Thou choolest and rejectest.

Grant me to die to all that is in the world, and for love of Thee to be content to be despised and unknown in this life. Grant me above all objects of desire, to rest in Thee, and to still my heart to perfect peace in Thee. For Thou art the true peace of the heart, Thou art its only Rest, and out of Thee all is restless and unquiet. In this peace, that is in Thyself alone, my chiefest and eternal Good, may I lay

me down and take my rest. Amen.

WHAT shall I render unto Thee, O Lord Jesus, for all that Thou hast done unto me, and this day especially? Of Thy care for me Thou hast given me Thy body for my food, and Thy blood for my drink, and both for a pledge of future glory. Would that my lips might be opened, and my mouth filled with Thy praise, that I might sing of Thy glory and honour all the day long, and tell of all Thy wondrous works. O my soul, magnify thou the Lord, from whom thou hast received blessings so many and so great; and rejoice my spirit, in God thy Saviour: for He hath regarded the lowliness of His servant; and He that is mighty hath done for me great things, and hath filled me when an hungered with good things.

Let my words please Thee, O Lord; my joy shall be in Thee, and I will be exercised in Thy commandments. Hold

Thou me by my right hand, and guide me with Thy counsel, that Thou mayest afterwards receive me with glory; for Thy mercy's sake. Amen.

O LORD Jesus, for that I am Thy servant and the son of Thy handmaid, I therefore renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Thou alone art the God of my heart, Thou, O God, art my portion for ever. Thou art the portion of mine inheritance and of my cup. It is Thou who shalt restore mine heritage unto me. Do Thou therefore take for Thine own the whole powers of my soul, my memory, my intellect, and all my will. All that I am, all that I have, Thou hast bestowed upon me: Therefore I give back all to Thee, and surrender it to be wholly governed by Thy sovereign will. Grant me but grace to love Thee alone, and I am rich enough and ask no more.

Method of Bible Study

There have been few movements of greater interest in our generation—and it might almost be added, there have been no religious movements for the last fifty years—which have made so great an impression on the life of all the Churches as the Student Christian Movement of Great Britain and Ireland. It was the Students' Foreign Missionary Union, a branch of this movement, which was responsible for the remarkable Missionary Conference held at Edinburgh in 1909.

The secret of the success which this movement has attained is undoubtedly due to the emphasis placed by its leaders upon Bible Study and the setting apart of a definite period at the beginning of each day for prayer and Bible reading.

The following extracts are taken by permission from Mr. J. R. Mott's booklet entitled "Bible Study for Personal Spiritual Growth," published by the Student Christian Movement, 93, Chancery Lane, W.C. I am grateful for the permission to use these extracts, which express, better than I could hope to do, a lesson of the highest importance for us all.

DEVOTIONAL Bible study is the test of true discipleship. Christ says, "If ye abide in My word, then are ye truly My disciples." We may call ourselves His disciples, but that does not prove that we are. Our names may be on the roll of His professed disciples, but that is not sufficient proof. The real test is the life, and that is not possible apart from devotional Bible study. If you abide in the Word—that is, if you spend time there, if you dwell there, if you live there—then will you necessarily be a true disciple. Such Bible study alone shows us the needs of our

spiritual lives. It reveals to us the weak places in our armour; the points of least resistance in our lives. It shows us ourselves as we are, and therefore as God sees us. Chrysostom says, "The cause of all our evils is our not knowing the Scriptures." Therefore, if we would overcome doubts, temptations, passion, evil imaginations, unclean, unholy, and proud thoughts, let us centre our energies upon such study. The devotional study of the Bible alone shows us the possibilities of our spiritual lives. Why be satisfied with living on the dead level or in the valley, if God intends that we be climbing in the peaks? The only place where the great mountain peaks of Christian experience are revealed is in the Scriptures. Would we be Christians of more than ordinary spiritual power? Then we must be great feeders upon the Word, which is not only quick, but powerful. De Quincey has divided all knowledge into the literature of knowledge and the literature of power. The sacred writings constitute pre-eminently the literature of power. To have real power with God we must give ourselves to this study. This is clearly taught in the words "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you." Other helps to spirituality without devotional Bible study may become dangerous. The habit of meditation,

for example, without the Bible is likely to lead a man to become morbid and melancholy ; whereas, conducted with the aid of the Bible it is a most helpful process. Secret prayer, moreover, is practically impossible without Bible study, because real prayer is not monologue, but dialogue. It requires two to have true communion. We must give God an opportunity to speak to us as well as we to Him.

To us as Christian teachers. Think over your teachers, either in things intellectual or things spiritual. Which of them helped you the most ? Were they not the teachers who had the life behind the words ? Devotional Bible study alone gives sincerity.

To us as Christian workers. Would we work without friction, strain, anxiety, worry ? Then let us apply ourselves to this kind of Bible study. We may not work so many hours, but we shall accomplish more, and, when we leave, our work will not have to be undone. Without deep devotional study there is danger that our work becomes purely mechanical. It alone will make our experience rich and full and fresh, and keep the realities of our faith vivid.

To us as Christian leaders. If those over whom God has placed us are to be spiritual, we must be spiritual leaders. The stream never rises above

the fountain-head. Moreover, if we would be safe leaders, we must study with intensity the mind of God concerning our work and problems. The Bible is the principal place where that is revealed. More than all, if we would have the true idea and spirit of Christian leadership, we must study with diligence the life of that Leader of leaders, as clearly set forth in the Scriptures.

Hindrances to Devotional Bible Study.—Let us clear the ground, first of all, of that supposed hindrance—lack of time. In each country that I visit, the students and Christian workers claim that they are busier than those of any other country. I have had to admit this point in at least fifteen countries within the past fifteen months. There are persons before me who conscientiously think they do not have half an hour a day to spend in Bible study. Let me suggest two ways of meeting this hindrance. There is time to do the will of God. Is it the will of God that I grow spiritually? Yes, for He does not wish me to become unspiritual, or to stand still. Has a man ever grown spiritually apart from devotional Bible study? I have not found that man. Have you? Therefore, there is time to study the Bible daily for our own spiritual growth. This, you say, is logical, but theoretical. Well, then, will you for one month try the plan of

spending the first half-hour of the day in Bible study, and at the end of the time let us know whether it has interfered with your regular work or standing or efficiency? Hundreds of persons in different parts of the world have accepted this challenge. Thus far not one has reported that his work or standing has suffered in the least.

Some people are kept from this kind of Bible study by the fact that they are studying the Bible for other purposes. Some students have said, "We are studying the Bible in the college curriculum; will not that take the place of this form of Bible study?" It certainly will not; for the simple reason that each student has his own needs and temptations which may not be known to the teacher, and, even if they were, they could not be taken up and met in public. Each student needs to have God speak to him personally each day.

Many conscientious Christians raise the question whether the reading of devotional books will not take the place of Bible study. We firmly believe that much of the lack of spiritual fibre among Christians to-day is due to a second-hand knowledge of the books of God. We would not be misunderstood; for we have derived too much benefit from such books as "The Confessions of St. Augustine," "The Imitation of Christ," by Thomas à Kempis, "The Spiritual Letters of

Fenelon," Baxter's "Saints' Everlasting Rest," Jeremy Taylor's two spiritual classics, Law's "Serious Call," and the more recent writings of Murray, Meyer, Moule, and Miss Havergal. The point is, Why not go to first sources? One, in speaking of some of these writings, has said that in their most appealing tones they echo the voices of the Bible. After all, these things ought we to have done and not to have left the other undone.

Suggested Courses of Devotional Study.—It would be an excellent thing if each one of us had studied the Bible as a whole, and the different books composing it—their setting, construction, contents, and purpose. The more of such study we can have, the better use we can make of the Bible devotionally. But to complete such a scheme of study would require a lifetime. Fortunately it is not necessary to master the Bible critically before we begin to study it for daily spiritual profit.

The first suggested course would be the study of the more devotional books of the Bible. Some books of the Bible are better for devotional study than others. One of the foremost Bible students in Britain has said that for devotional purposes we should study first, foremost, and in this order: The Gospels, Colossians, Hebrews, Psalms, Isaiah, Deuteronomy.

A second course, which has been followed with

great profit by many, is "The Messages of the Epistles to me." I am indebted for this method to Dr. H. C. G. Moule, of Ridley Hall, Cambridge. The outline which he recommends, and which may be followed in our study of any epistle, is as follows: (1) Account of Christ: (a) Human history, (b) Divine history, (c) Relation to His followers; (2) Account of the Christian life: (a) Inward, (b) Outward; (3) Account of the writer's life in Christ. We would suggest that at first the shorter epistles be taken.

The study of biographies has always proved stimulating to the spiritual life. What incentives to growth and endeavour would come from a close, practical study of a series of lives like Joseph, Moses, Elijah, Daniel, John the Baptist, John, Peter, Stephen, and Paul?

The last course of study, and by far the most important, is the study of Jesus Christ. One day in Edinburgh I asked Professor Drummond to name three courses of study which might be recommended to students for spiritual profit. After a few moments of thought he replied, "I would recommend that they study, first, the Life of Jesus Christ; secondly, the Life of Jesus Christ; and thirdly, the Life of Jesus Christ." He is right. It takes us to the very heart of the subject. Pre-eminent and essential for the spiritual life is the

constant and devout study of Christ Himself. We would recommend the following six phases of the study of Christ: The character of Christ, the divinity of Christ, the teachings of Christ, the commands of Christ, Christ as a worker, Christ as a man of prayer.

Manner of Devotional Bible Study.—Break up the subject to be studied into convenient or suitable daily subdivisions. In this way there will be some definite thing to take up each day, and valuable time will not be lost casting about to find out where to begin. If we are really to search the Scriptures, we must have things in mind for which we will search.

Be alone, if possible, while engaged in such devotional study. This will often be difficult, but it is well worth the effort.

Keep in mind constantly the object of this kind of Bible study. It is to meet my spiritual need, not that of another. It is to enrich my life. It is to lift my ideals. It is to enable me to meet God and to hear His voice to me, personally. We do well to remind ourselves of this object many times during our study.

Let there be resolute detachment of mind. Let us keep our thoughts from the thing which we have just been doing and from the thing which we mean to do next, and shut ourselves in alone

with God and His Word. This is all the more important if our time be limited. If we have but half an hour to devote to such study each morning, we do not wish to spend half of it in getting the mind fixed upon the subject.

Do not be diverted from the main purpose of the study. This is the peril of most students. We come to something which, as Peter says, is hard to be understood, and are apt to think that that difficulty must be removed before we can go further in our devotional study. Not so. Let us keep a paper on which we can note any difficulty that we come to, and at some subsequent time, as true scholars, let us seek to understand it. But let us not be cheated out of our daily spiritual food by mere intellectual curiosity, important as that is in its proper place.

Meditate. Jeremiah best defines this process; "Thy words were found and I did eat them"—that is, I take these words into my mind, I store them in my memory, I revolve them over and over again, I let them touch the springs of conscience, I let them find me, I let the will act upon them and apply them, I give them right of way in my life, I make them part of myself, I realise in actual experience that the words of Christ "are spirit and are life."

Time for Devotional Bible Study.—Let it be a

regular time. We should have a Median and Persian hour—that, is an unchangeable hour. It is a well-known law of psychology that to form a habit we must suffer no exceptions.

Let it be a daily time. Some of us may have a regular time—for example, once each week; but the daily plan is the most excellent one. The world pulls us daily. Satan spreads his snares for us more than once each day. Self asserts itself many times each day. Therefore, we should fortify our lives spiritually at least once a day.

Let it be an unhurried time. We should give ourselves believing time. It takes time to become spiritual. Spirituality is not a matter of chance; it must be preceded by an adequate cause. If we would have large spiritual results in our lives, there must be sufficient spiritual causes. But some one asks, How much time is unhurried time? I trust it will not mean less than half an hour each day for any of us.

Method of Fasting

Extracted from the Twenty-seventh Sermon in the Fifty-two Sermons by the Rev. John Wesley, appointed by the Conference as part of the necessary reading of all candidates for the Wesleyan Methodist ministry and forming part of the official doctrinal standards of Methodism.

THE most plausible of the objections which men, wiser than their Lord, have been continually raising against fasting I come now to consider. And, first, it has been frequently said, "Let a Christian fast from sin, and not from food: This is what God requires at his hands." So He does; but He requires the other also. Therefore this ought to be done, and that not left undone.

View your argument in its full dimensions; and you will easily judge of the strength of it:

If a Christian ought to abstain from sin, then he ought not to abstain from food:

But a Christian ought to abstain from sin:

Therefore he ought not to abstain from food.

That a Christian ought to abstain from sin is most true; but how does it follow from hence that he ought not to abstain from food? Yea,

let him do both the one and the other. Let him, by the grace of God, always abstain from sin; and let him often abstain from food, for such reasons and ends as experience and Scripture plainly show to be answered thereby.

“But is it not better” (as it has, secondly, been objected) “to abstain from pride and vanity, from foolish and hurtful desires, from peevishness, and anger, and discontent, than from food?” Without question, it is. But here again we have need to remind you of our Lord’s words: “These things ought ye to have done, and not to leave the other undone.” And, indeed, the latter is only in order to the former; it is a means to that great end. We abstain from food with this view, that, by the grace of God conveyed into our souls through this outward means, in conjunction with all the other channels of His grace which He hath appointed, we may be enabled to abstain from every passion and temper which is not pleasing in His sight.

“But we do not find it so in fact.” (This is a third objection.) “We have fasted much and often; but what did it avail? We were not a whit better; we found no blessing therein. Nay, we have found it an hinderance rather than an help. Instead of preventing anger, for instance, or fretfulness, it has been a means of increasing

them to such a height, that we could neither bear others nor ourselves." This may very possibly be the case. It is possible either to fast or pray in such a manner as to make you much worse than before; more unhappy, and more unholy. Yet the fault does not lie in the means itself, but in the manner of using it. Use it still, but use it in a different manner. Do what God commands as He commands it; and then, doubtless, His promise shall not fail: His blessing shall be withheld no longer; but, when thou fastest in secret, "He that seeth in secret shall reward thee openly."

"But is it not mere superstition" (so it has been, fourthly, objected) "to imagine that God regards such little things as these?" If you say it is, you condemn all the generations of God's children. But will you say, These were all weak, superstitious men? Can you be so hardy as to affirm this, both of Moses and Joshua, of Samuel and David, of Jehoshaphat, Ezra, Nehemiah, and all the Prophets? yea, of a greater than all—the Son of God himself? It is certain, both our Master, and all these His servants, did imagine that fasting is not a little thing, and that He who is higher than the highest doth regard it. Of the same judgment, it is plain, were all His Apostles, after they were "filled with the Holy

Ghost, and with wisdom." When they had the "unction of the Holy One, teaching them all things," they still approved themselves the ministers of God, "by fastings," as well as "by the armour of righteousness on the right hand and on the left." After "the bridegroom was taken from them, then did they fast in those days." Nor would they attempt anything (as we have seen above) wherein the glory of God was nearly concerned, such as the sending forth labourers into the harvest, without solemn fasting as well as prayer.

"But if fasting be indeed of so great importance, and attended with such a blessing, is it not best," say some, fifthly, "to fast always? not to do it now and then, but to keep a continual fast? to use as much abstinence, at all times, as our bodily strength will bear?" Let none be discouraged from doing this. By all means use as little and plain food, exercise as much self-denial herein, at all times, as your bodily strength will bear. And this may conduce, by the blessing of God, to several of the great ends above-mentioned. It may be a considerable help, not only to chastity, but also to heavenly-mindedness; to the weaning your affections from things below, and setting them on things above. But this is not fasting, scriptural fasting; it is never termed so in all the

Bible. It, in some measure, answers some of the ends thereof ; but still it is another thing. Practise it by all means ; but not so as thereby to set aside a command of God, and an instituted means of averting His judgments, and obtaining the blessings of His children.

Use continually, then, as much abstinence as you please ; which, taken thus, is no other than Christian temperance ; but this need not at all interfere with your observing solemn times of fasting and prayer. For instance : Your habitual abstinence or temperance would not prevent your fasting in secret, if you were suddenly overwhelmed with huge sorrow and remorse, and with horrible fear and dismay. Such a situation of mind would almost constrain you to fast ; you would loathe your daily food ; you would scarce endure even to take such supplies as were needful for the body, till God " lifted you up out of the horrible pit, and set your feet upon a rock, and ordered your goings." The same would be the case if you were in agony of desire, vehemently wrestling with God for His blessing. You would need none to instruct you not to eat bread till you had obtained the request of your lips.

Again, had you been with the brethren in Antioch, at the time when they fasted and prayed, before the sending forth of Barnabas and Saul,

can you possibly imagine that your temperance or abstinence would have been a sufficient cause for not joining therein? Without doubt, if you had not, you would soon have been cut off from the Christian community. You would have deservedly been cast out from among them, as bringing confusion into the Church of God.

I am, in the last place, to show in what manner we are to fast, that it may be an acceptable service unto the Lord. And, first, let it be done unto the Lord, with our eye singly fixed on Him. Let our intention herein be this, and this alone, to glorify our Father which is in heaven; to express our sorrow and shame for our manifold transgressions of His holy law; to wait for an increase of purifying grace, drawing our affections to things above; to add seriousness and earnestness to our prayers; to avert the wrath of God, and to obtain all the great and precious promises which He hath made to us in Jesus Christ.

But, if we desire this reward, let us beware of fancying we *merit* anything of God by our fasting. We cannot be too often warned of this; inasmuch as a desire to "establish our own righteousness," to procure salvation of debt and not of grace, is so deeply rooted in all our hearts. Fasting is only a way which God hath ordained, wherein we

wait for His unmerited mercy ; and wherein, without any desert of ours, He hath promised freely to give us His blessing.

Not that we are to imagine the performing the bare outward act will receive any blessing from God. "Is it such a fast that I have chosen, saith the Lord ; a day for a man to afflict his soul ? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him ?" Are these outward acts, however strictly performed, all that is meant by a man's "afflicting his soul" ? "Wilt thou call this a fast, and an acceptable day to the Lord ?" No, surely. If it be a mere external service, it is all but lost labour. Such a performance may possibly afflict the body ; but as to the soul, it profiteth nothing.

Yea, the body may sometimes be afflicted too much, so as to be unfit for the works of our calling. This also we are diligently to guard against ; for we ought to preserve our health, as a good gift of God. Therefore care is to be taken, whenever we fast, to proportion the fast to our strength. For we may not offer God murder for sacrifice, or destroy our bodies to help our souls.

But at these solemn seasons we may, even in great weakness of body, avoid that other extreme, for which God condemns those who of old expos-

tulated with Him for not accepting their fasts. "Wherefore have we fasted, say they, and Thou seest not?—Behold, in the day of your fast you find pleasure, saith the Lord." If we cannot wholly abstain from food, we may, at least, abstain from pleasant food; and then we shall not seek His face in vain.

But let us take care to afflict our souls as well as our bodies. Let every season, either of public or private fasting, be a season of exercising all those holy affections which are implied in a broken and contrite heart. Let it be a season of devout mourning, of godly sorrow for sin; such a sorrow as that of the Corinthians, concerning which the Apostle saith, "I rejoice, not that ye were made sorry, but that ye sorrowed to repentance. For ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow"—*η κατα Θεου λυπη*—the sorrow which is according to God, which is a precious gift of His spirit, lifting the soul to God from whom it flows—"worketh repentance to salvation, not to be repented of." Yea, and let our sorrowing after a godly sort work in us the same inward and outward *repentance*; the same entire change of heart, renewed after the image of God, in righteousness and true holiness; and the same change of life, till we are holy as He is holy, in

all manner of conversation. Let it work in us the same *carefulness* to be found in Him, without spot and blameless ; the same *clearing of ourselves*, by our lives rather than words, by our abstaining from all appearance of evil ; the same *indignation*, vehement abhorrence of every sin ; the same *fear* of our own deceitful hearts ; the same *desire* to be in all things conformed to the holy and acceptable will of God ; the same *zeal* for whatever may be a means of His glory, and of our growth in the knowledge of our Lord Jesus Christ ; and the same *revenge* against Satan and all his works, against all filthiness both of flesh and spirit (2 Cor. vii. 9, etc.).

And with fasting let us always join fervent prayer, pouring out our whole souls before God, confessing our sins with all their aggravations, humbling ourselves under His mighty hand, laying open before Him all our wants, all our guiltiness and helplessness. This is a season for enlarging our prayers, both in behalf of ourselves and of our brethren. Let us now bewail the sins of our people ; and cry aloud for the city of our God, that the Lord may build up Zion, and cause His face to shine on her desolations. Thus, we may observe, the men of God, in ancient times, always joined prayer and fasting together ; thus the Apostles, in all the instances cited above ;

and thus our Lord joins them in the discourse before us.

It remains only, in order to our observing such a fast as is acceptable to the Lord, that we add alms thereto ; works of mercy, after our power, both to the bodies and souls of men : “ With such sacrifices ” also “ God is well pleased.” Thus the angel declares to Cornelius, fasting and praying in his house, “ Thy prayers and thine alms are come up for a memorial before God ” (Acts x. 4, etc.). And thus God Himself expressly and largely declares : “ 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 that ye 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 ? Then shall thy light break forth as the morning, and thine health shall spring forth speedily ; and thy righteousness shall go before thee ; the glory of the Lord shall be thy rereward. then shalt thou call, and the Lord shall answer : thou shalt cry, and He shall say, Here I am. If,” when thou fastest, “ thou draw out thy soul to the hungry, and satisfy the afflicted soul ; then shall thy light rise in obscurity,

and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. lviii. 6, etc.).

Method of the Use of Money

Extracted from the Twenty-eighth Sermon in the Fifty-two Sermons by the Rev. John Wesley, appointed by the Conference as part of the necessary reading of all candidates for the Wesleyan Methodist ministry, and forming part of the official doctrinal standards of Methodism.

“LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.” If you do, it is plain your eye is evil; it is not singly fixed on God.

How do the Christians observe what they profess to receive as a command of the most high God? Not at all! not in any degree; no more than if no such command had ever been given to man. Even the good Christians, as they are accounted by others as well as themselves, pay no manner of regard thereto. It might as well be still hid in its original Greek, for any notice they take of it. In what Christian city do you find one man of five hundred who makes the least scruple of laying up just as much treasure as he can—of increasing his goods just as far as he is able? There are, indeed, those who would

not do this unjustly ; there are many who will neither rob nor steal ; and some who will not defraud their neighbour ; nay, who will not gain either by his ignorance or necessity. But this is quite another point. Even these do not scruple the thing, but the manner of it. They do not scruple the "laying up treasures upon earth" ; but the laying them up by dishonesty. They do not start at disobeying Christ, but at a breach of heathen morality. So that even these honest men do no more obey this command than a highwayman or a house-breaker. Nay, they never designed to obey it. From their youth up, it never entered into their thoughts. They were bred up by their Christian parents, masters, and friends, without any instruction at all concerning it ; unless it were this, to break it as soon and as much as they could, and to continue breaking it to their lives' end.

There is no one instance of spiritual infatuation in the world, which is more amazing than this. Most of these very men read, or hear the Bible read, many of them every Lord's day. They have read or heard these words an hundred times, and yet never suspect that they are themselves condemned thereby, any more than by those which forbid parents to offer up their sons or daughters unto Moloch. Oh that God would

speak to these miserable self-deceivers with His own voice, His mighty voice ; that they may at last awake out of the snare of the devil, and the scales may fall from their eyes !

Do you ask what it is to “lay up treasures on earth” ? It will be needful to examine this thoroughly. And let us, first, observe what is not forbidden in this command, that we may then clearly discern what is.

We are not forbidden in this command, first, to “provide things honest in the sight of all men,” to provide wherewith we may render unto all their due, whatsoever they can justly demand of us. So far from it, that we are taught of God to “owe no man anything.” We ought, therefore, to use all diligence in our calling, in order to owe no man anything ; this being no other than a plain law of common justice, which our Lord came “not to destroy, but to fulfil.”

Neither, secondly, does He here forbid the providing for ourselves such things as are needful for the body ; a sufficiency of plain, wholesome food to eat, and clean raiment to put on. Yea, it is our duty, so far as God puts it into our power, to provide these things also ; to the end we may eat our own bread, and be burdensome to no man.

Nor yet are we forbidden, thirdly, to provide

for our children, and for those of our own household. This also it is our duty to do, even upon principles of heathen morality. Every man ought to provide the plain necessaries of life, both for his own wife and children; and to put them into a capacity of providing these for themselves, when he is gone hence and is no more seen. I say, of providing *these*; the plain necessaries of life; not delicacies; not superfluities;—and that by their diligent labour; for it is no man's duty to furnish them, any more than himself, with the means either of luxury or idleness. But if any man provide not thus far for his own children (as well as for the widows of his own house, of whom primarily St. Paul is speaking, in those well-known words to Timothy), he hath practically "denied the faith, and is worse than an infidel," or heathen.

Lastly. We are not forbidden, in these words, to lay up, from time to time, what is needful for the carrying on our worldly business, in such a measure and degree as is sufficient to answer the foregoing purposes—in such a measure as, first, to owe no man anything; secondly, to procure for ourselves the necessaries of life; and, thirdly, to furnish those of our own house with them while we live, and with the means of procuring them when we are gone to God.

We may now clearly discern (unless we are unwilling to discern it) what that is which is forbidden here. It is, the designedly procuring more of this world's goods than will answer the foregoing purposes. The labouring after a larger measure of worldly substance, a larger increase of gold and silver—the laying up any more than these ends require—is what is here expressly and absolutely forbidden. If the words have any meaning at all, it must be this; for they are capable of no other. Consequently, whoever he is that, owing no man any thing, and having food and raiment for himself and his household, together with a sufficiency to carry on his worldly business, so far as answers these reasonable purposes; whosoever, I say, being already in these circumstances, seeks a still larger portion on earth; he lives in an open, habitual denial of the Lord that bought him. “He hath” practically “denied the faith, and is worse than” an African or American “infidel.”

Hear ye this, all ye that dwell in the world, and love the world wherein ye dwell! Ye may be “highly esteemed of men”; but ye are “an abomination in the sight of God!” How long shall your souls cleave to the dust? How long will ye load yourselves with thick clay? When will ye awake and see that the open, speculative

heathens are nearer the kingdom of heaven than you? When will ye be persuaded to choose the better part; that which cannot be taken away from you? When will ye seek only to "lay up treasures in heaven," renouncing, dreading, abhorring all other? If you aim at "laying up treasures on earth," you are not barely losing your time; and spending your strength for that which is not bread; for what is the fruit if you succeed? You have murdered your own soul! You have extinguished the last spark of spiritual life therein! Now, indeed, in the midst of life you are in death! You are a living man, but a dead Christian! "For where your treasure is, there will your heart be also." Your heart is sunk into the dust; your soul cleaveth to the ground. Your affections are set, not on things above, but on things of the earth—on poor husks, that may poison, but cannot satisfy, an everlasting spirit, made for God. Your love, your joy, your desire, are all placed on the things which perish in the using. You have thrown away the treasure in heaven. God and Christ are lost! You have gained riches and hell-fire!

The true way of employing what you do not want yourselves, you may learn from those words of our Lord, which are the counterpart of what went before: "Lay up for yourselves treasures

in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Put out whatever thou canst spare, upon better security than this world can afford. Lay up thy treasures in the bank of heaven; and God shall restore them in that day. "He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again." "Place that," saith He, "unto My account. Howbeit, thou owest Me thine own self besides!"

Give to the poor with a single eye, with an upright heart, and write, "So much given to God." For "inasmuch as ye did it unto one of the least of these My brethren, ye have done it unto Me."

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