







The Early Witnesses.



THE EARLY WITNESSES ;

Or,

Piety and Preaching

Of the

Middle Ages.

By

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## INTRODUCTION.

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*The more careful study of the Middle Ages by theologians and scholars of the present day, has done much to dispel the notion of the absolute and unmitigated darkness of those ages which has been traditionary in evangelical Christendom since the Reformation. While this study has in some instances revived a tendency to Rubricism and in others to Pietism, it has also contributed to more just and healthy views of the progress and results of Christianity in the world, and especially in Europe. That theory of "Development" which makes the Mediæval and Romish types of Christianity necessary to the full unfolding of the kingdom of Christ, is contrary to the whole philosophy of the New Testament; yet on the other hand, that is a narrow view of history and of Christ's*

*spiritual kingdom, which regards the whole period from the Council of Nice to the Reformation as a blank and waste in the religious life of Europe. We make too much relatively of Luther ; too little of that ever-watchful Providence, that ever-present Spirit, which even in the darkest times kept alive the faith and doctrine of the Gospel. Even in the darkest apostasy of Israel there were seven thousand who had not bowed the knee to Baal, though the persecuted prophet who had fled into the wilderness for his life, cried out : "I, even I only am left jealous for the Lord of Hosts." So when the monk of Erfurth lifted up his voice of warning, and heard at first but its solitary echo, there were yet thousands upon thousands who had not bowed the knee to the image of the Beast, nor received his mark in their foreheads.*

*Isaac Taylor argues with much force that Monasticism is in its very nature destructive of evangelical piety ; and that the best types of piety formed upon the ascetic principle are wanting in the evangelical element, especially as regards the nature of sin and the relation of the atonement to the forgiveness of sin. He discriminates with great clearness and force, between the ascetic view of sins "as a score to be wiped out by penance," and the evangelical view of "sin, in a spiritual sense, as the object of the*

divine displeasure ;” and he argues that the former view obtained under the ascetic pietism to the exclusion of evangelical doctrines and feelings. Indeed, this searching writer regards the defection of the Nicene era as so deplorable, that he affirms that “Romanism was a reform or a correction of the Nicene church system,” which he regards as a “fanatical debauchery,” “a baptized Paganism,” “a combination of the Buddhist, or abstractive, and the Braminical, or penitential principles,” in the ascetic institute which then prevailed in the Church.\*

As a general view of the type of piety under Monasticism, this is sound and philosophical ; and it is confirmed by history. But individual men are sometimes better far than the systems in which they were trained. And as in the time of Christ, amid the prevailing ignorance and superstition of the Jewish people and the hypocrisy of their teachers, there were yet found a Mary and a Joseph, a Zachariah and an Elizabeth, an Anna and a Simeon, so were there instances of simple living faith in Christ amid the gross perversions of Mediæval Christianity.

The researches of Neander have shown us what he has

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\* *Ancient Christianity*, vol. 1, p. 176 ; vol. 2, pp. 69 and 129. London Edition.

appropriately styled "light in the dark places"—a living Christianity, an evangelical faith, an active, practical piety—in Northern Africa, in Germany, Italy, France, and Britain, through all the ages from the fifth to the fifteenth century. The works of Emile de Bonnhose and of Ullmann have made us acquainted with many "Reformers before the Reformation"—Huss, Jerome of Prague, John of Goch, John of Wesel, John Wessel—whose faith and courage, whose zeal and purity, entitle them to be considered the peers of the Reformers of the sixteenth century, as they were the pioneers and the prophets of their work. Milman, in his "History of Latin Christianity;" Hardwicke, in his "History of the Christian Church in the Middle Age;" Gieseler, and others who have made this period their study, (to mention only such as are accessible to the English reader,) have produced many notable examples of the vital power of Christianity in the "Age of Darkness." These researches show, that when the Protestant is asked, "Where was your Church before Luther?" he does not need to search for the flock of God in the fastnesses of the Waldensian Mountains; but piercing the veil of Ecclesiasticism, he points to Eugenius of Carthage, to Germanus of Auxerre and Cæsarius of Arles, to the venerable Bede, to Boniface the Apostle

*and Gregory the Abbot, to Peter Damiani, to Anselm and Aelred, to Hildebert, to Peter of Blois and Antony of Padua, and to the many of whom these were the representatives;—he points to these, and says: "In all ages the foundation of the Lord standeth sure; in all ages the Lord hath known them that were His. Not in hierarchies nor in councils, not in cathedrals nor in ritual pomps, but in these living, believing, praying souls is found fulfilled in every age the promise of the Master, Lo! I am with you always, even to the end of the world."*

*Such discoveries of living piety amid surrounding death, strengthen our faith in the perpetual vitality of the Gospel, and in the promise of the Redeemer that against His spiritual kingdom the powers of earth and the gates of hell should never prevail. They also enlarge our charity for those who, through adverse circumstances and with manifold errors and imperfections, have yet cherished the love of Christ; and they exalt our admiration of those who by that love have triumphed over the darkness and the wickedness of their times. The increasing number of such whom the study of the Middle Ages has brought to light, warrants the belief that in all the centuries of the Christian era an unnumbered multitude have lived and died in the faith of the Lamb.*

*A most valuable contribution to our knowledge of the Christianity of the Middle Ages has been lately made, by the publication of a volume of extracts from the sermons of that period, translated by the Rev. J. M. Neale, Warden of Sackville College. This work embraces selections from twenty-one preachers, covering a period of ten centuries. Many of the sermons are characterized by a fullness, even an exuberance, of Biblical illustration; by the fervor and pathos of appeals drawn from the sufferings of Christ; by the simplicity and earnestness of faith, as seen especially in descriptions of the future glory of the saints; by the vividness and aptness of their illustrations from passing events; and in the main by a clear and effective popular style. There is much in them that is fanciful, and even grotesque, in the allegorical or the mystic interpretation of Scripture; but there is also many a gem of Christian thought and feeling sparkling amid these fanciful and outré settings, and the heart is quickened and cheered by communion with saints who, in ages long consigned to ignorance and superstition, did humbly walk with God, and maintain so much of the purity and life and power of the Gospel.*

*With a view to bring this quickening influence of departed saints into contact with Christians of the present*

*generation, this little volume of selections has been made, mainly from the materials furnished by Mr. Neale. To that gentleman belongs the entire credit of the original selection and translation. The American editor has but culled passages from his more copious extracts, and added to these a few from other sources, chiefly through Neander. But the objects of the two volumes are quite different. Mr. Neale's book is designed to furnish specimens of preaching in the Middle Ages: the object of this little book is to furnish a Manual of pious meditations, selected from the preachers of those ages. Hence the editor has scrupulously ruled out from it whatever was fanciful or singular in the interpretation or the illustration of Scripture, and has selected only such sentiments as accord with the common faith of evangelical Christians.*

*The selections are topically arranged; but in the margin is given the name of each author, with the years of his birth and his death, or a proximate date. The term "Middle Ages" is somewhat vaguely used by the best writers. Some restrict it to the period from the eighth to the fifteenth century, or midway between the decline of the Roman Empire and the revival of letters in Europe. But Mr. Hallam, who must be acknowledged a good authority, comprises in the Middle Ages the ten centuries*

*from the fifth to the fifteenth, or from the invasion of France by Clovis to that of Naples by Charles VIII.\**

*The names embraced in the following selections are mainly included within these limits. A brief account of each writer is here subjoined, in chronological order. These selections should not convey the impression that all the sermons of the preachers quoted were marked by the tone and style of the extracts here given. There is much in the sermons of all who are represented in this little volume, which would be offensive to the taste and the religious sentiment of our times. The selections are made chiefly with a view to the edification of "all that in every place call upon the name of Jesus Christ our Lord."*

*PATRICK OF IRELAND. This Apostle of the Irish was born A.D. 372, in a village of Scotland, near Glasgow, originally called Bonaven, but afterward Kilpatrick. At the age of seventeen he was kidnapped by a band of pirates, and sold into slavery in Ireland, where he was employed as a herdsman. This great calamity made effectual to his soul the truths of the Bible, which his pious father had taught him.*

*After six years he made his escape from captivity.*

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*\* Middle Ages, chap. 9.*



*But being deeply affected at the condition of the pagan Irish, he seemed, like Paul, to hear one crying in a vision, "Come over and help us." In the year 431 he went to Ireland as a missionary of the cross. He had entire command of the Irish language, and he would gather multitudes together by the beat of a drum, and preach to them in the open air. He encountered much opposition from the Druids; but the doctrines of the Gospel took effect upon the hearts of the people, and Ireland was Christianized. He lived to a great age, and died full of faith and of good fruits.*

*CÆSARIUS OF ARLES was born in France, in the district of Chalons-sur-Saone, A.D. 470. At an early age he entered a convent in Provence, then distinguished for the practical piety of its inmates. Cæsarius was remarkable for his devotion to the rules of the convent, but still more for his spirit of deep and earnest piety. As a preacher, he was noted for his zeal and earnestness for the spiritual good of men. He opposed the superstitions and delusions of his time, especially with regard to the miracles of saints. He labored to turn the thoughts of his hearers from the outward and material to the inward and spiritual.*

*In 502 he was chosen Bishop of Arles. In his official*

*relations he was characterized by simplicity and purity of life, benevolence toward the poor, and fidelity in enforcing upon his clergy the duties of their calling. His views of the sinfulness of man, and of the grace of God in Christ, were in full accordance with the Gospel. He died A.D. 542.*

GREGORY THE GREAT, called the father of the Medieval Papacy, was born of a noble family of Rome, about A.D. 540. Having a marked talent for secular affairs, he early attained to the dignity of Governor of Rome. But on the death of his father, about A.D. 575, he renounced his secular life, and employed his vast fortune in founding monasteries and in blessing the poor. He himself was made Abbot of the monastery of St. Andrew in Rome, which became famous for the miracles said to be wrought within its walls.

One day, seeing in the market-place of Rome some fair-haired Saxon boys for sale as slaves, the kind-hearted Abbot was fired with zeal for the conversion of Britain, and would have set out upon a mission to that remote and barbarous island, had not the people with one voice detained him in Rome. Soon after, he went to Constantinople on the public service, and on his return was chosen Pope, A.D. 590, by the unanimous voice

of the senate, the clergy, and the people. As Pope, he took active measures for the conversion of Britain. He retained much of his personal humility, but he zealously sought the aggrandizement of the Western Church. The Emperor Phocas, to whom he offered adulation unworthy of a Christian, recognized him as the universal bishop, and from that point the Church of Rome became for ten centuries the centre of the Christian world.

Though Gregory was credulous and in some things fanatical, he yet insisted, even when Pontiff, upon the supreme authority of the Scriptures, and the need of inward regeneration and sanctification. "When we pray for everlasting life with the mouth," he said, "and do not desire it in the heart, our cry is a silence. If we long for it out of the abundance of the heart, our silence is a cry, which does not reach human ears, yet fills the hidden ear of God."

Gregory died A.D. 604, greatly beloved and greatly lamented. Milman says of him: "Gregory, not from his station alone, but by the acknowledgment of the admiring world, was intellectually, as well as spiritually, the great model of his age."\*

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\* *Latin Christianity*, vol. 1, p. 464.

ELIGIUS, BISHOP OF NOYES, was born at Chatelât, in France, A.D. 588. His mother was eminent for piety, and he was well instructed in the Gospel. While working at his trade, that of a goldsmith, he always kept the Bible lying open before him. His extraordinary honesty and fidelity in his trade won for him the patronage of the Frankish king Clotaire II., and he became the court jeweler. In this position, he might have enjoyed wealth and luxury; but he dressed plainly, and gave largely of his income to the poor. Being bent upon religious duties, after the manner of the times he founded a monastery. But he did not shut himself up within its walls: he went about preaching the Gospel, especially among heathen tribes. In his sermons he dwelt much upon "the necessity of true sanctification, in distinction from a mere outward historical faith, and an outward ceremonial."

In 641 he was elected Bishop of Noyes, and he faithfully discharged the arduous duties of his office until his death in 659.

The VENERABLE BEDE, known as England's Teacher, was born A.D. 672, at Jarrow, in the extreme north of England. At an early age he was placed under the care of the abbot of the neighboring monastery of Wearmouth. When the monastery of Jarrow was founded, he entered

that, and spent his long and peaceful life mainly in translating the Bible into the Saxon tongue.

*"The manner of his death corresponded to his life, consecrated in quiet activity to God. Even his dying hours were devoted to the great work of his life, the instruction of youth ; and he expired in the midst of his beloved scholars, May 26, 735."\**

*In his last sickness, he was engaged in translating the Gospel of John into Anglo-Saxon. He continued to dictate to his scholars until the day of his death. A little while before his departure, he said : "The time of my deliverance draweth nigh. I desire to depart and to be with Christ ; for my soul longs to see my King, Christ, in his beauty."*

BONIFACE, sometimes called Winifred, the Apostle of Germany, was born at Crediton, in Devonshire, England, A.D. 680. Neander thus describes his conversion : *"It is remarkable in the history of the first training of Boniface, that the germs of religion were early developed in his heart. The custom had been retained in England, from the days of the first pious Irish missionaries, of the clergy visiting the houses of the laity, and giving ex-*

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\* Neander, v. 197.

*hortations to their families on religious subjects. The boy used attentively to listen on these occasions, and they gladly conversed with him on matters of religion. His father sought to repress his inclination for a religious life, for he had destined him for a distinguished place in the world. But as is so frequently the case, this disposition of mind only gained the more strength the more his father endeavored to repress it, and the father was at length moved by a severe sickness to yield to his son's inclination. Boniface educated himself in many famous English convents, where he became especially learned in the Holy Scriptures, which were hereafter to serve him as a light on his way amongst the uncivilized nations. His spirit was indeed cramped by many prejudices, which hindered him from perceiving the pure doctrine of the Scriptures, and which must necessarily have hindered his subsequent missionary labors; for the purer and freer Christianity is, the less darkened by human work, the more easily can it penetrate into the hearts of men, the more easily the divine power of attraction in it is preserved in all situations."*\*

*The example of these early missionaries, to whom he*

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\* *Light in Dark Places*, p. 218.

owed his own enlightenment, incited him to undertake a mission to Germany. Here he labored among the pagans with great fidelity and success, and was made archbishop of the German Church. He greatly prized the Scriptures, and though much restrained by his regard for church authority, his views of religion were in the main just and spiritual. In his seventieth year he undertook a mission to Friesland, and there fell a martyr by pagan hands, A.D. 755.

HRBANUS MAURUS was born at Mayence, or Mentz, A.D. 776. He was educated at the monastery of Fulda, of which he subsequently became Abbot. His reputation as a scholar gave to this monastery a wide renown. Here Maurus wrote and taught for twenty years. His works on scholastic theology were voluminous, and in their time quite celebrated. He composed homilies for the common people in their vernacular, made up chiefly of extracts from the Fathers. He was eminent for his charities to the poor, especially in the great famine of 850.

In 847, when seventy years of age, he was made Archbishop of Mentz. He was warmly opposed to Gottschall's doctrine of "two-fold predestination," and labored to reconcile the existence of evil with the divine predestination, without imputing to God the causality of sin.

*His treatment of his opponent, when he came into power, though prompted by a zeal for truth, evinced too little of the spirit of Christ. He died February 4, 856.*

PETER DAMIANI was born at Ravenna, in Italy, A.D. 1007. A monk of the strictest sect, he became Abbot of Fonte Avellano in Umbria. He first became conspicuous by the presentation to Leo IX. of a book exposing with great coarseness and severity the vices of the clergy, and urging with strange inconsistency the prohibition of marriage to all in the service of the Church. He protested sternly against Leo's military expedition to subdue the Normans.

In 1057 Pope Stephen IX. made Damiani Cardinal of Ostia. As Legate of the Pope, he attempted to enforce at Milan the decree of Rome against the marriage of the clergy. The clergy of Milan asserted their independence, and excited a popular tumult. Damiani, at the peril of his life, mounted the pulpit, quieted the mob, and by his eloquence and authority brought the recusant Archbishop Guido to sit upon a stool at his feet. His command over a popular assembly was great; but most of his sermons which have come down to us, were prepared for an audience of monks. There is a strange union of energy and gentleness in his discourses.



*Through life Damiani labored strenuously for the restoration of ecclesiastical order and a general reformation of the Church. In a letter to Gregory VI., he entreated him to put a stop to crying abuses, and especially to simony. He, however, zealously defended self-flagellation as a penance, which he vehemently practiced. Yet with all his austerity, he accuses himself of disposition to laughter, as a besetting sin. He withstood the self-aggrandizement of the ambitious and wary Hildebrand. After a long life of conflict, this John the Baptist died at Faenza, February 22, 1072.*

ANSELM, sometimes styled "the holy," was born in Piedmont, in 1032. After filling for some years the abbacy of Bec, he removed to England in 1093, where he was made Archbishop of Canterbury. He attained much distinction as a theologian, and delighted in speculations upon the *à priori* proof of the being of God. His extant sermons are mostly recondite expositions of the Gospel for the day.

*Falling into a controversy with the king about the prerogatives of the Church, he was banished from England, but afterwards returned, and died in his see A.D. 1109. He was a man of sincere piety, and of much sweetness blended with firmness.*

IVES OF CHARTRES *was born in the Beauvoisis, A.D. 1040. He studied at Bec, and became a famous doctor of the Canon Law. In 1091 he was made Bishop of Chartres. He was remarkable for moral courage, and the conscientious discharge of duty. This trait was strikingly displayed in his controversy with Philip, King of France. That monarch, like Henry VIII., repudiated his lawful wife, in order to marry a woman who had forsaken her husband. Upon this transaction, Neander observes: "He found bishops cowardly and mean enough to serve as the instruments of his will. But the truly pious bishop Ives of Chartres, a prelate distinguished for the conscientious administration of his pastoral office, accustomed boldly to speak the truth to princes and popes, and zealous in contending for the purity of morals as well as the sacred tenure of the marriage covenant, was of another mind. When invited to attend the King's wedding, he declared he could not consent to do so, until, by a general assembly of the French Church, the lawfulness of his separation from his first wife, and of the new marriage, had undergone a fair investigation. 'Whereas, I am formally summoned to Paris with your wife, concerning whom I know not whether she may be your wife,' he wrote to the King, 'therefore be assured, that for*

*conscience' sake, which I must preserve pure in the sight of God, and for the sake of my good name, which the priest of Christ is bound to preserve towards those who are without, I would rather be sunk with a mill-stone in the depths of the sea, than to be the means of giving offense to the souls of the weak. Nor does this stand in the least contradiction with the fidelity which I have vowed to you ; but I believe I shall best maintain that fidelity by speaking to you as I do, since I am convinced that for you to do as you propose, will bring great injury upon your soul and great peril to your crown.'*

*Neither by threats and violence nor by promises could the pious man be turned in the least from the course which he considered right. He vehemently reproached those bishops who neglected their duty. The King's anger against him had for its consequence, that by one of the nobles his property was confiscated, and he himself put under confinement. The first men of the city of Chartres now combined to procure the release of their bishop by force ; but he remonstrated in the strongest language against such a proceeding. 'By laying houses in ashes and plundering the poor,' he wrote to them, 'ye can not propitiate God's favor, but will only provoke his vengeance ; and without his favor neither can ye nor any man deliver me. I*

would not, therefore, that on my account ye should make the cry of the poor and the complaint of widows go up to God's ear. For neither is it befitting that I, who did not attain to the bishopric by warlike weapons, should recover it again by such means, which would not be the act of a shepherd, but of a robber. If the arm of the Lord has stricken me, and is still stretched out over me, then let me alone to bear my sorrow and the anger of the Lord, till he vindicates my cause; and wish not to augment my misery by making others wretched.' '\*

*This noble man died September 3, 1115.*

BERNARD OF CLAIRVAUX was born at Fontaines, in Burgundy, A.D. 1091. His father was a knight and a man of the world, but his mother was a woman of great piety. After her death, Bernard led for awhile a gay and dissolute life; but the recollection of his mother often restrained him, and at length brought him to seek the consolations of her faith. In the year 1113 he entered the monastery of Citeaux. Here he was so devoted to the duties of the house, that at the age of twenty-five he was made abbot of a new monastery of Cistercians. In a quiet retreat among the mountains of Langres he mainly

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\* Vol. 5, p. 163.

*spent his life, declining every solicitation to ecclesiastical preferment.*

*Bernard was an enthusiast ; and as a preacher of the crusade in France and Germany, he stirred up the enthusiasm of others, even to a belief in his own miraculous powers. He died in 1153.*

*HILDEBERT, ARCHBISHOP OF TOURS, was born at Laverdin, A.D. 1057, and was educated in part in the monastery of Cluny. After a somewhat irregular life, he gave himself zealously to the duties of the priesthood, was made Bishop of Le Mans, and Archdeacon of the Cathedral. When William Rufus took Le Mans, he imprisoned Hildebert for contumacy. Under Henry I., he suffered imprisonment, torture, and exile.*

*In 1125 he was made Archbishop of Tours, at the age of seventy ; and he vigilantly superintended his diocese until his death, in 1134. His sermons abound in allegories. A hymn from his pen closes this volume.*

*PETER ABÉLARD was born at Paris, near Nantes, in 1079. His story is too well known to be repeated here. He was of a fiery and ambitious temper, and early won attention as a skillful polemic. He attracted large numbers to his lectures upon Logic and Theology. His unhappy passion for Heloise, the misery and shame which*

*this brought upon him, her noble devotion to him through all, his final repose in the convent of which she was Abbess, are facts familiar to all readers of history.*

*The stormy life of Abélard, by universal report, terminated in a pious and edifying death in the seclusion of the Abbey of Cluny ; and it seems clear that, after the one fatal error into which he was betrayed, he brought forth fruits meet for repentance. Peter the Venerable said of him : "I never saw his equal for humility of manner and habits. St. Germanus was not more modest, St. Martin more poor. He allowed no moment to escape unoccupied in prayer, reading, writing, or dictation. The heavenly visitor surprised him in the midst of these holy works." This is the too partial judgment of a friend ; but the faults of Abélard were exaggerated by his opponents.*

*That Abélard had learned to understand his own weaknesses and the peculiar temptations of the Adversary, and had also learned the blessedness of him who confesseth and forsaketh his sins, seems evident from sermons written late in life.*

*But notwithstanding this comforting evidence that the vigorous and subtle intellect and the impetuous will of Abélard were at length suffused with the grace of Christ,*

*and that his heart was brought to know his Redeemer in simple faith and love, he can not be regarded as a prominent example of a true living piety. He died A.D. 1142.*

BRUNO OF ASTE was born at Aste, in Liguria, in the latter part of the eleventh century. He must not be confounded with Bruno of Toul, in the same century, who was made Pope, under the title of Leo IX. He filled for awhile the bishopric of Segni; but preferring the repose of the convent, he became Abbot of Monte Cassino. He was zealous for the reformation of the Church, and also for the crusades. His sermons are simple, earnest, and practical. He died in 1123.

GUARRIC OF IGNIAC. The date of his birth is not known. He belongs to the middle period of the twelfth century. His sermons abound in citations from the Scriptures, often introduced with fine effect.

ÆGIDIUS OF ASSISSI flourished also in the middle of the twelfth century, and in his life and writings was a fine example of contemplative piety. He dwelt much upon the internal Christian life. The dates of his birth and his death are uncertain.

PETER OF CHARTRES was born in Campania, about A.D. 1100. In the year 1150 he was made Abbot of

*Celles—whence he is sometimes called Cellensis—and in 1180 he was appointed Bishop of Chartres.*

*He had a wide reputation for eloquence, but his theology was not always exact. He died in 1187.*

*ÆLRÉD, Abbot of the Cistercians at Rievaulx, a contemporary of Abélard, was a man of quite another spirit and life from the great disputant. It is said of him, as of Jerome, that "he preferred one sentence of Paul to all the wealth of Cræsus;" that he was "peaceful as Solomon, and gentle as a lamb." His sermons have these characteristics. He was a person of most sweet and gentle piety, worthy to be numbered with those who, in an age of darkness and corruption, kept the true grace of God in their souls. He died in 1166.*

*PETER OF BLOIS was born in that town, in the twelfth century. He was invited to England by Henry II., and was made Archdeacon of Bath and afterwards of London. He was a bold and earnest opponent of corruptions in the Church, and at the same time a zealous champion for the ecclesiastical against the secular power. As a writer and preacher he has been styled Divinissimus. In his letters he dealt trenchant blows against simony, and styled the hangers-on of the Episcopate, "bishops-bloodsuckers." He died in the year 1200.*



OGERIUS flourished about A.D. 1200. *The following is Mr. Neale's brief account of him: "Nothing further is known of this author than that he was a Cistercian, and an imitator of St. Bernard. He must have written considerably later than that saint, from his appearing to acquiesce in the doctrine of the Immaculate Conception; which, as every one knows, St. Bernard opposed, not only as an error, but as something nearly approaching to heresy. We have from him fifteen sermons 'On the Words of the Lord in the Last Supper.' They have much of the beauty and all the defects of the great master of the author."*

ANTONY OF PADUA was born at Lisbon, A.D. 1195. *He joined the Franciscans, and became the most popular preacher of that order. His eloquence is said to have kindled the multitude to rapture, and to have wrought such effects upon hardened sinners as in later times were attributed to Whitfield. He was intrepid in the denunciation of sin, even in high places. He often preached in the open air to tens of thousands. He spoke Italian with a fine accent and with remarkable purity; he labored chiefly in central and northern Italy. In modern phrase, he was a great revivalist. He died at Padua, in 1231.*

THOMAS À KEMPIS is too well known through the "Imi-

tation of Christ," to require an introduction here. He was born at Kampen, on the shore of the Zuyder Zee, A.D. 1381. Having joined the Brothers of the Common Life, he entered their house at Zwolle, and there spent seventy years in meditative piety. He died in 1471.

ANTONIO VIEYRA was born in Lisbon, February 6, 1608; but his childhood was spent chiefly in Brazil. He became connected with the order of the Jesuits, and was active in their missions to the Indians. As a popular preacher he possessed rare talents—a fine command of language, a vivid imagination, boldness, pathos, satire, and good powers of oratory. He was frequently employed by the Brazilian government in important and delicate political negotiations, in which he always acquitted himself with honor, fidelity, and success.

Having vowed himself to a missionary life among the Indians, he went to Maranhão for this purpose in 1652. According to Neale, it was reckoned that, in the course of his labors, he traveled 14,000 leagues on foot through the wildest regions of Brazil, twenty-two times navigated the whole course of its rivers, built sixteen churches, and composed six catechisms in different native languages. In 1670 he again visited Portugal and Rome on business connected with his mission, and after his return was named Visitor

of the *Province of Brazil and Superior of all its missions*. The last years of his life were spent in *Bahia*, where he labored, though nearly blind, at his "*Clavis Prophetarum*;" and there he died, on the 18th of July, 1697. He may surely be considered one of the most remarkable characters whom Europe ever produced, when, in the three widely different characters of an eloquent preacher, an able negotiator, and a devoted missionary, he obtained a first-rate reputation in two continents.

The name of *Vieyra*, called "*the Last of Medieval Preachers*," completes the chronological list of those preachers from whom the materials of this book have been gathered. The catalogue covers a period of twelve hundred years, and embraces twenty-four names, from different countries—*France, England, Ireland, Germany, Italy, Spain, and Portugal*—of various origin and rank, of various grades of talent and of piety, yet all uniting in their testimony to some of the essential doctrines of the Gospel. Their general longevity is remarkable, and is to be attributed in part to the quiet regularity of monastic life. Something of the contemplative piety of the *Middle Ages* might be of benefit in these stirring times.

In conclusion, the editor would adopt the wish of *Mr.*

*Kingsley, touching his "Saint's Tragedy," as appropriate here: "If it shall awake one Protestant to recognize in some, at least, of the saints of the Middle Age, beings not only of the same passions, but of the same Lord, the same faith, the same baptism, as themselves; Protestants, not the less deep and true, because utterly unconscious and practical; mighty witnesses against the two anti-Christ's of their age, the tyranny of feudal caste and the phantoms which Popery substitutes for the living Christ—then will my little book have done its work."*

*New-York, March, 1857.*

\* \* \* *The stanzas prefixed to the several sections are from old Latin hymns.*

The Advent.

THINE, wondrous Babe of Galilee!  
Fond theme of David's harp and song,  
Thine are the notes of minstrelsy,  
To thee its ransomed chords belong.  
And hark! again the chorus swells,  
The song is wafted on the breeze,  
And to the listening earth it tells,  
In accents soft and sweet as these—  
Glory to Thee, to Thee, O Lord!

## *The Advent.*

---

*At midnight there was a cry made, Behold, the Bridegroom cometh. I understand it to be called midnight, because all things were in quiet silence, and that night was in the midst of her course. It was night among the Jews whose eyes were blinded by their malice so that they could not see. In like manner, also, the people of the Gentiles walked in darkness, the Bridegroom came and a cry was made. The silence of the night was broken. He came Who reveals the hidden things of darkness. He put an end to the night, and made it day. The night, saith the Apostle, is far spent, the day is at hand. And why is the cry said to have been*

*The Day  
breaking.*

*Peter of  
Blois.  
A.D. 1180.*

*The Day  
breaking.*

*Peter of  
Blois.*

A.D. 1180.

made at midnight, unless it be that in the midst of that silence, and while *the Almighty Word was about to leap down from its royal seat*, the Prophet, foreknowing the Advent of CHRIST, burst forth into the voice of clamour and joy, and broke the silence?



*The Con-  
descension  
of God.*

*Aelred.*

A.D. 1160.

CONSIDER, I beseech you, what GOD is; and see what is the reason why He put off such majesty, emptied Himself of such power, made weak such strength, made low such altitude, made foolish such wisdom. Was it the righteousness of man? By no means. For *they are all gone out of the way; they have altogether become abominable; there is none that doeth good*. What then? Was it any want in Himself? Surely not. For *His is the earth and the fulness thereof*. Did he stand in any need of us? By no means. *Thou art my*



*God, my goods are nothing unto Thee.* What was it therefore? Truly, O LORD, not my righteousness, but Thy mercy; not Thy want, but my necessity. For Thou hast said, *Mercy shall be built up in the heavens.* It is so of a truth; because mercy was piled up upon earth. Therefore, with respect to the first Advent, *I will sing of mercy and judgment.*



HE came that He might be recognised, Who was not yet recognised; might be believed, Who was not yet believed; might be feared, Who was not yet feared; might be loved, Who was not yet loved. So He that was feared in His Essence came in His Mercy; to the end that His Humanity might be recognised, His Divinity believed, His Power feared, His Kindness loved. His Humanity appeared in His taking

*The Con-  
descension  
of God.*

*Aelred.*  
A.D. 1160.

*Why did  
Christ  
come?*

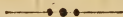
*Aelred.*  
A.D. 1160.

*Why did  
Christ  
come?*

*Aelred.  
A.D. 1160.*

upon Himself our infirmity; His Divinity in His manifestation of miracles; His power in His victory over devils; His Kindness in His reception of sinners. It was of His Humanity that He was an hungered; of His Divinity that He satisfied five thousand with five loaves; of His Humanity that He slept in the ship; of His Divinity that He commanded the sea and the waves; of His Humanity that He endured death; of His Divinity that He raised the dead. It was of His Power that He cast out the Pharisees from the temple; of His Kindness that He received publicans and sinners to eat with Him; of His Power that He terrified devils; of His Kindness that He pardoned the woman taken in adultery; of His Power that He cast down those who sought to apprehend Him; of His Mercy that He restored the ear of His persecu-

tor at once to its place and to its health. And these all, since they pertain to His First Coming, are to be ascribed to His Mercy.



IF even David sustained his mind with the bare hope of this salvation which was reserved for us, what joy, what delight should the manifestation of the thing itself cause to us! O happiness of these times! O unhappiness of these times! Is it not happiness, when there is such plentitude of grace, and of all good things? Is it not unhappiness, when there is so much ingratitude of those that are redeemed? For now, behold, the fulness of the time is come, in which GOD sent forth His SON, that He might become the Son of Man, and the SAVIOUR of men.

And behold, also, the iniquity of the time, that sinful man should re-

*The Joy of  
Christ's  
Coming.*

*Guarrio.*  
A.D. 1150.

*The Joy of  
Christ's  
Coming.*

*Guarrie.*  
A.D. 1150.

ject his SAVIOUR! Salvation is announced to the lost, and they despise it. Life is promised to the hopeless, and they neglect it. GOD comes to men, and they rise not before Him. He may be said to rise, who lifts himself up by any kind of devotion, so as to give glory to the grace of GOD. He may be said to rise, who does but receive with joy the message of his own salvation. I know,—yes, I know who it is that is gladdened by that *good word*. He it is, who has been first humbled by pious grief—by grief for his wandering and his exile,—by grief for the chains of death and the perils of Hell, and in his grief mourns every day that *the pains of Hell came about him, the snares of death overtook him*. Happy for him is to-day's coming of GOD's messenger! Full of joy, he receives the message of the LORD concerning His SON, and while he weeps and la-

ments that he is prevented and circumvented with so many evils, he hears with gladness of his liberator; of Him Who is to give the *oil of joy for mourning, the garment of praise for the spirit of heaviness*; of Him Who is to put an end to misery, and to bestow endless blessedness on the miserable. *Blessed, then, are they that mourn, for they shall be comforted*; blessed are those whose hearts have been humbled by pious grief, because they shall be gladdened by this *good word*. A good and consolatory word, indeed, was *Thine Almighty Word*, O LORD, Who today came down from *His royal seat*, into the womb of the Virgin, and there also constructed a royal throne; whence He now sits as a King, while the army of angels stand around Him in Heaven; and yet He is the Consoler of the mourners upon earth.

*The Joy of  
Christ's  
Coming.*

*Guarrie.*  
A.D. 1150.

*The Offer-  
ings of the  
Wise Men.*

*Maurus.*  
A. D. 776-856

BUT I should like to say something to you concerning those three gifts which the wise men offered on this day to our Redeemer. They offered gold, frankincense, and myrrh. But there is a threefold signification in these threefold gifts. In the frankincense, they offered to CHRIST the honour of GOD; in the gold, the dignity of a King; in the myrrh, the sepulture of His Body. And let us offer, beloved brethren, sincere and holy gifts to our GOD: that is, Faith, Hope, and Charity. Let us offer the gold of wisdom; the frankincense of devout prayer; myrrh, in the mortification of the flesh. Let us offer devotion of body; honesty of word; probity of work. Let us offer purity of soul; chastity of flesh; and the watch of humility. Let us offer sympathy, long-suffering, and continence. Let us offer kindness, so-

briety, and mercy. . . . These are the gifts which please GOD; these are the pleasant oblations which are offered to Him, but profit the offerers. He stands in need of no gift—of no present: but this is the gift that He holds the most acceptable—the having a cause for rewarding. He demands nothing further from us—He seeks nothing more from us—than our salvation. He considers that we do all things for Him, if we only act so that He may do all things for us. But we must ask, in this matter, for His efficacious help, that mercy may prevent and follow us all the days of our life: so that we may dwell in the house of the LORD for ever; which may He vouchsafe to grant, Who liveth and reigneth for ever and ever. Amen.

*The Offerings of the Wise Men.*

*Maurus.*  
A.D. 776-856

*The Pre-  
sentation.*

*Guarric.*  
A.D. 1150.

*And when the days of her purification were accomplished, they brought Him to Jerusalem.* Oh how happy is he of whom it may be said, *the days of his purification are accomplished*; so that nothing now further remains but they bear him to the heavenly Jerusalem, and set him before the LORD. And such an one was that old man, our Simeon; as much to be desired, as full of desires. The days of his purification, as I imagine, had long since been accomplished; to-day those of his expectation also were fulfilled. So that now, according to the Word of the LORD, nothing else remained for him, after he had seen the LORD'S CHRIST, —CHRIST, the Peace of GOD and of men,—but that he should be let to *depart in peace*, and should *lay him down in peace and take his rest*; that is, that they should bear him into



the Jerusalem of eternal peace, and set him where he might contemplate that *peace which passeth all understanding*. O Simeon, man of desires, thy desire is filled with good things! Blessed old man! *thy youth is renewed, like the eagles'*. Thou hast now *gone unto that altar of God*, heavenly, eternal; to the GOD *Who giveth joy to thy youth* by the eternal vision of Himself, as He had given joy to thy old age by the vision of CHRIST. At that invisible altar thou art now thyself presented to the FATHER, to Whom, at this visible altar, thou didst to-day present the SON. The SON Himself, Whom thou didst this day carry in thine arms, thou dost there now enfold with an eternal and indissoluble embrace. The longing of the happy old man is therefore *filled with good things*, whose whole expectation and

*The Presentation.*

*Guarrie.*  
A.D. 1150.

desire was the *Expectation of the Gentiles*, and their *Desire*.



*The Com-  
ing of the  
Holy  
Ghost.*

*Peter of  
Chartres.  
A.D.1100-57*

THE HOLY GHOST comes as a LORD, as a Guest, as a Husbandman; lastly, as a Divine Fire: the LORD to the servant, the Guest to the guest-chamber, the Husbandman to the field, the Fire to a heap of fuel. The LORD oppresses not the servant, laying burdens on him in the spirit of slavery; He molests not His guest nor His house, by requiring impossibilities, or demanding possibilities without reward. The Husbandman neglects not His field; but extirpates thorns and thistles, and tends diligently the good seed He has sown. The Fire, falling on that heap of gold and silver, and precious stones, burns not, but illuminates; consumes not, but purges; so that the silver is seven times purified, the gold becomes most

precious, the stones are kindled, to remove the reproach of Egypt from the lips of the Prophet.



IN the first Advent He showed mercy. In the second he bestows grace. In the third He will give glory. For, *the Lord will give grace and glory.* In the first He appeared contemptible, and vile, and frail: for Herod despised Him, the Jews rejected Him, the Gentiles slew Him. The Apostle speaking of the second, *beholding*, saith he, *the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord.* In the first He was judged unjustly. In the second He justifies us by grace. In the third He will judge righteously. He was a Lamb in the first: He will be a Lion in the last: He is a Friend in the second. Of the first He saith by

*The Three  
Advents.*

*Peter of  
Blois.  
A.D. 1150.*

*The Three  
Advents.*

*Peter of  
Blois.  
A.D. 1180.*

Isaiah, *I was dumb, and opened not My mouth.* Of the last: *Now will I cry like a travailing woman.* Of the second He saith, *We will come unto him, and make our abode with him.* He, Who once came meek and gentle, will hereafter come as the tremendous and terrible Judge. He, Who once came in the spirit of humility, will hereafter come *in the spirit of judgment and in the spirit of burning.*

# The Passion.

O HOLY Lamb, slain ere the world was made,  
And hast Thou from Thy Father's bosom come,  
Thyself the sacrifice  
Dimly shadowed of old!

Glory to God, His only Son who gave,  
The Son who died, a living sacrifice,  
And Spirit who came down  
To light the altar-flame.

## *The Passion.*

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HE was humble in the taking upon Himself of our nature, when *He regarded the lowliness of his handmaiden.* He was poor in His Nativity, in which a poor Virgin, when she had brought forth the Very SON of God, had not where she could lay Him; *she wrapped Him in swaddling clothes, and laid Him in a manger.* He was wise in His preaching, because He began *to do and to teach.* He was merciful in His receiving of sinners. *For I came not, saith He, to call the righteous, but sinners to repentance.* He was patient under the scourge, the blows, and the spitting: whence He saith by Isaiah, *I have set My Face like a flint.* For a flint, when it

*The virtues of Christ.*

*Antony of Padua.*  
A.D. 1195,  
1231.

is struck, doth not strike again, nor murmur against him that breaks it. So CHRIST, *when he was reviled, reviled not again; when he suffered, he threatened not.*



*Christ's  
Journey  
to Jerusa-  
lem.*

*Peter Da-  
miani.  
A.D. 1007,  
1072.*

WHEN I consider Thee, LORD JESUS, my admiration and my compassion increases. Why dost Thou go to the Jews who lie in wait for Thy soul? They are betrayers and murderers; trust not Thyself to them, for they love Thee not; they will not pity Thee; they will condemn Thee to a most base death. Why dost Thou hasten to endure such mocking, such scourging, such blaspheming? to be crowned with thorns, to be spit upon, to have vinegar given Thee to drink, to be pierced with the spear, to die, and to be laid in the sepulchre? In this Thy resolution, in this Thy design, my soul, when I consider it, is overwhelmed. I grieve with Thee,



LORD JESUS, over the miseries of Thy Passion. The advice of Peter, Thy friend, is that which I should have given, who said, *Be it far from Thee, Lord; this shall not happen unto Thee.* It is not meet that the SON of GOD should taste of death. But Peter knew not that CHRIST had from the beginning fore-ordained His Passion, *that by death He might destroy our death,* and by rising again might restore our life.



*Jesus knowing that His hour was come, that He should depart out of this world to the Father.* JESUS in Hebrew is in Latin by interpretation a SAVIOUR. This is that most mighty SAVIOUR Who can no more be conquered, and Who saves all those that put their trust in Him. Once for thee, O Christian, He was conquered; yes, and He died: but weep not, because

*Christ's  
Journey  
to Jerusa-  
lem.*

*Peter Da-  
miani.*  
A.D. 1007,  
1072.

*The Hour  
Come.*

*Ogerius.*  
A.D. 1200.

*The Hour  
Come.*

*Ogerius.  
A.D. 1200.*

He hath risen from the dead, and death shall no more have dominion over him. It was needful that He should die for the salvation of the world, and that He should rise again the third day; and that through His Name, repentance and remission of sins should be preached to all nations: and this is the cause why it is written, *Jesus knowing that His hour was come.* This is that hour which, according to the flesh, He beforehand feared, saying: *Now is My soul troubled, and what shall I say? Father, save me from this hour? but for this cause came I unto this hour.* CHRIST feared to die that thou mightest not fear to die, but mightest trust in Him Who raised JESUS from the dead on the third day. Put thy trust in Him alone Who raised up JESUS. Therefore, O Christian, despair not for any weakness of thine.

This hour He foreknew; this hour

he chose, that in it He might depart from this world to the FATHER, according to His humanity, from Whom He never departed according to His Divinity. This hour is that end of which it is said: *Having loved His own which were in the world, He loved them unto the end.* Having loved His own and become Man for their sakes, He loved them so far that His love led Him to death. He loved them in death, that thou by loving Him mightest depart out of this world to the FATHER. He loved them to the end that thou mightest remain in His love to the end also: which if thou dost, beyond all doubt thou wilt go to the FATHER: and he, who remaineth not in His love to the end, I say it in all truth, will perish everlastingly. There can be no bounds in His love. He loved thee without measure, thou oughtest to love Him without measure. He ex-

*The Hour  
Come.*

*Ogerius.  
A.D. 1200.*

*The Hour  
Come.*

*Ogerius.*  
A.D. 1200.

ceeded all measure of love in dying for thee: thou canst not love Him as thou oughtest. Love Him then, with all thy heart, with all thy mind, with all thy soul, and with all thy strength. This only He seeks: beyond this He seeks not: *this do, and thou shalt live.*



*The Glory  
of the  
Cross.*

*Peter Da-  
miani.*  
A.D. 1007,  
1072.

BUT why do we endeavour to collect into one the types of the Cross which are contained in Holy Scripture, when every page is subservient—the HOLY GHOST so ordering it—to this terrible sign? This is the Mercy-seat to which the two cherubims look with their faces turned towards each other: because the two Testaments,—the Old and the New,—concordantly, and without any difference, point to Him Who hung upon the Cross. For John saith, *And He is the Propitiation for our*

sins; and Peter, speaking of the ancient Fathers, affirms, *By the grace of Christ we trust that we shall be saved, even as they.* The Cross, then, is the concord of Scriptures, and, as it were, the boundary and the border-land of old and new things. The Cross confederates heaven and earth; the Cross rejoins men and angels in the unanimity of their ancient concord. The Cross is the death of vice, and the fountain and life of all virtue. The Cross is the path of the unwise; the high-road of them that are earnest in the race; the rest of those that have attained the goal. The Cross is the earnest for those that are enlisted; the strength of those that are engaged in war; the reward of those that have been discharged from service. The Cross is the courage of those that are fighting bravely; the recovery of those that are fallen; the

*The Glory  
of the  
Cross.*

*Peter Da-  
miani.*  
A.D. 1007,  
1072.

*The Glory  
of the  
Cross.*

*Peter Da-  
miani.*  
A.D. 1007,  
1072.

crown of those that are victorious. The Cross subjects us to a momentary death, and recompenses us with eternal life. The Cross strips us of earthly goods, that it may enrich us with heavenly possessions; teaches us to hunger, that it may satisfy us; inures us to humility, that it may exalt us; accustoms us to patience, that it may crown us. The Cross is the rule to those that live in CHRIST; is the perfect pattern of righteousness; is the example of all good practices. The Cross terrifies the Devil, and he flies; invites good angels, and they enter; represses the vain fantasies of our thoughts, and introduces the HOLY GHOST to chaste and pure hearts. The Cross refreshes the weary; strengthens the weak; and comforts those who have already begun to despair.

O JESUS of Nazareth, Thou That wast crucified for us! Thou loosenest the bands of sinners; freest the souls of saints; humblest the necks of the haughty; breakest down the power of the wicked; comfortest the faithful; puttest to flight the unbelievers; deliverest the pious; punishest the hardened; overthrowest the adversaries. Thou raisest up them that are fallen; Thou settest at liberty them that are oppressed; Thou smitest them that do hurt; Thou defendest them that are innocent; Thou lovest them that are true; Thou hatest them that are false; Thou despisest the carnal; Thou hast regard to the spiritual; Thou receivest them that come to Thee; Thou hidest them that take refuge in Thee. Them that call upon Thee, Thou hearest; them that visit Thee, Thou rejoicest; them

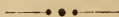
*The Praise  
of Christ.*

*Thomas a  
Kempis.*  
A. D. 1381,  
1471.

*The Praise  
of Christ.*

*Thomas à  
Kempis.*  
A. D. 1381,  
1471.

that seek Thee, Thou helpst; them that cry to Thee, Thou strengthenest. Thou honourest them that honour Thee; Thou praisest them that praise Thee; Thou lovest them that love Thee; Thou glorifiest them that adore Thee; Thou blessest them that bless Thee; Thou exaltest them that exalt Thee. On them that look to Thee, Thou lookest; them that kiss Thee, Thou kissest; them that embrace Thee, Thou embracest; them that follow Thee, Thou ledest to heaven.



*The Sym-  
pathy of  
Jesus.*

*Abélard.*  
A. D. 1079,  
1142.

WHEN He went forth to His crucifixion, He stilled the women that were lamenting Him, and said, *Daughters of Jerusalem, weep not for Me, but weep for yourselves and your children.* As if He said, Grieve not for Me in these My sufferings, as if by their means I should fall into any



real destruction ; but rather lament for that heavy vengeance which hangs over you and your children, for that which they have committed against Me. So we, also, brethren, should rather weep for ourselves than for Him ; for the faults which we have committed, not for the punishments which He bore. Let us so rejoice with Him and for Him, as to grieve for our own offences ; that the guilty servant committed the transgression, and the innocent LORD bore the punishment. He taught us to weep for ourselves, Who is never said to have wept for Himself, but Who wept for Lazarus when He was about to raise him from the dead ; on account of whose resurrection the honour which we celebrate to-day was paid by the crowds to the LORD.

*The Sympathy of Jesus.*

*Abilard.*  
A. D. 1079,  
1142.

*The Dy-  
ing Thief.*

*Peter Da-  
miani.*

A.D. 1007,  
1072.

WHAT shall I say of the fame of that Cross, which, as its own first-fruits, caused the thief to enter into heaven, and by him opened the gates of Paradise, that thenceforth all the elect might pass through them? That angel who had received the sword which excluded from Paradise, beheld the key which was to open it in the Cross, and no longer opposed himself to the entrance. Not that cross which he bore, but that in which he believed, and in the virtue of which he trusted, when he said, *Lord, remember me when Thou comest in Thy kingdom.* Wonderful liberty of him that was condemned! Wonderful power of Him that justified! He that is judged, judges. He that is condemned, absolves one that is condemned. The Cross on which He hangs, He makes both the judgment-seat of one that

pronounces sentence, and the separation by the law of equity between thief and thief, as between the sheep and the goats. *I, said the LORD, if I be lifted up from the earth, will draw all men unto Me.*

*The Dying Thief.*

*Peter Damiani.*

A.D. 1007,  
1072.



Graces and Duties.

ANGELS come, on joyous pinion,  
Down the Heaven's melodious stair ;  
Triumphing o'er death's dominion,  
Up to this our lower air  
Christ is rising,  
And doth burst the sepulcher.

Lord, with Thee in daily dying,  
May we die, and with Thee rise ;  
And on earth, ourselves denying,  
Have our hearts within the skies,  
To sing our God  
Three in One, sole good and wise.

*Graces and Duties.*

WHAT else is Holy Scripture but a letter from the Almighty God to his creature? Surely, if you resided far from the palace, and received a letter from the earthly emperor, you would not be able to rest or to sleep till you knew what he had written you. The King of heaven, the Lord of men and of angels, has sent you a letter to conduct you to eternal life, and yet you delay to read it zealously. Bestir yourself then, and meditate daily on the words of your Creator. Learn the mind of God in the word of God, that you may sigh for eternal things with more ardent desire, that your soul may be inflamed by greater

*Excellence  
of the  
Bible.*

*Gregory  
of Rome.  
A.D. 540-604*

longing after the heavenly joys. For all the deeper will be the rest of your soul when love to your Creator leaves you no rest.



*Trust in  
Christ.*

*Anselm.*  
A.D. 1032,  
1109.

WE may notice that this commotion of the waves, and tottering or half-sinking of Peter, takes place even in our time, according to the spiritual sense, daily. For every man's own besetting sin is the tempest. You love GOD; you walk upon the sea; the swellings of this world are under your feet. You love the world; it swallows you up: its wont is to devour, not to bear up, its lovers. But when your heart fluctuates with the desire of sin, call on the Divinity of CHRIST, that you may conquer that desire. You think that the wind is then contrary when the adversity of this world rises against you, and not also when its



prosperity fawns upon you. For when wars, when tumults, when famine, when pestilence comes, when any private calamity happens even to individual men, then the wind is thought adverse, and then it is held right to call upon GOD; but when the world smiles with temporal felicity, then, forsooth, the wind is not contrary. Do not, by such tokens as these, judge of the tranquillity of the time; but judge of it by your own temptations. See if you are tranquil within yourself; see if no internal tempest is overwhelming you. It is a proof of great virtue to struggle with happiness, so that it shall not seduce, corrupt, subvert. Learn to trample on this world; remember to trust in CHRIST. And if your foot be moved,—if you totter,—if there are some temptations that you cannot overcome,—if you begin to sink, cry out to JESUS,

*Trust in  
Christ.*

*Anselm.*  
A.D. 1032,  
1109.

*Trust in  
Christ.*

*Anselm.*  
A.D. 1032,  
1109.

*Lord, save me.* In Peter, therefore, the common condition of all of us is to be considered; so that, if the wind of temptation endeavours to upset us in any matter, or its billows to swallow us up, we may cry to CHRIST. He shall stretch forth His Hand, and preserve us from the deep.



*Against  
vain-  
glorying.*

*Aelred.*  
A.D. 1160.

IF we have passed through fire and water, so that neither did the fire consume us, nor the water drown us, whose is the glory? Is it ours, so that we should exult in it as if it belonged to us? GOD forbid. How many exult, brethren, when they are praised by men, taking the glory or the gifts of GOD as if it were their own and not exulting in the honour of GOD, who while they seek that which is their own and not the things of JESUS

CHRIST, both lose that which is their own and do not gain that which is CHRIST'S! He then exults in CHRIST'S glory, who seeks not his glory but CHRIST'S, and he understands that, in ourselves, there is nothing of which we can boast, since we have nothing that is our own.



*But God forbid that I should glory, save in the Cross of Christ Jesus.*

Beloved brethren, blessed Paul, the excellent beholder of heavenly secrets, sets forth to us in the afore-said words, that the Cross is the right way of living well; is the best teaching how to suffer adversity; is the firmest ladder whereby we may ascend to heaven by its most unconquered sign. It is this which leads its lovers into the country of eternal light, of eternal peace, of eternal blessedness, which the world cannot

*Against  
vain-  
glorying.*

*Aelred.*  
A.D. 1160.

*Glorying  
in the  
Cross.*

*Thomas à  
Kempis.*

A.D. 1381,  
1471.

*Glorying  
in the  
Cross.*

*Thomas à  
Kempis.  
A.D. 1381,  
1471.*

give, nor the Devil take away. Human frailty abhors the suffering of poverty, contempt, vileness, hunger, labor, pain, necessity, derision, which all are so often its lot, and which weigh down and disturb men. But all these things joined together, form by their manifold sufferings a salutary Cross, GOD so ordering this dispensation for us; and to the true bearers of the Cross they open the gate of the celestial kingdom. To them that fight, they prepare the palm of life; to them that conquer, they give the diadem of eternal glory.



*Resist the  
Devil.*

*Cæsarius  
of Arles.  
A.D. 470-542*

How can we fear the devil, if we are united to God? Thou hast such a leader in the strife, and yet fearest the devil? Thou fightest under such a king, and yet doubttest of victory? Daily, indeed, does Satan oppose thee, but Christ is present.

The devil would crush thee to the earth, Christ will raise thee erect; the one would kill, the other will keep thee alive; but be of good cheer, brethren, Christ is better able to bear you up, than Satan to beat you down.

—•••—

WHAT avails it, if our body only dwells in the place of rest, and unrest continues to rule in our hearts; if the appearance of rest is diffused over our exterior deportment, whilst storms rage within? For we are not come into this place in order to permit ourselves to be ministered to by the world, in order to enjoy plenty and repose. You ought to know, my brethren, that it avails us nothing if we distress our bodies with fasting and watching, and do not amend our hearts or care for our souls. In vain do we flatter ourselves that we are crucifying the

*Resist the Devil.*

*Cæsarius of Arles.*  
A.D.470-542

*Inward, Self denial.*

*Cæsarius of Arles.*  
A.D.470-542

*Inward  
Self-de-  
nial.*

*Cæsarins  
of Arles.  
A.D.470-542*

flesh, if our outward man is tamed down by austerities, whilst our inward man is not healed of its passions. It is as if one made a column gilt on the outside; or as if a house were built with magnificence and art, and painted with the finest colours, and within were full of snakes and scorpions. What avails it that thou tormentest thy body, if thy heart is not amended? Let us renounce the sweets of this earthly life, and think daily on eternal life; and endeavour, with hearts purified from the bitterness of worldly lusts, to attain a foretaste of that bliss. Let us now serve our Lord and God with the joyfulness with which He invites us, by His aid, to come and partake of His gifts.

THE greatest evil of all evils,—no, I am not speaking well; the evil which alone is an evil, and the chief evil, is sin. For as GOD, by His very essence, is the chief good, so sin, because it is an offence to GOD, is the chief evil. But if between sin and sin, so far as we are concerned, any comparison may be drawn, intended sin is the worst and most perilous evil. Past and the present, because it was and is sin, are unspeakable misery; but the future, besides being that, is also of fearful danger.



LOVE is like fire; whatever is placed in the fire, becomes fire. So is it with love. All that can befall a man who possesses true love is itself converted into a love. Has he to encounter great toils? It be-

*The Evil  
of Sin.*

*Vieyra.*  
A.D. 1608-97

*The Power  
of Love.*

*Berthold.*  
A.D. 1250.

*The Power  
of Love.*

*Berthold.*  
A. D. 1250.

comes a pleasure of love to him. Has he great poverty? It is the same. It seems to many people as if they loved God, while yet they love Him not in the way He has bidden. It is a small thing to love God with something else—with a pater noster, an alms, with a visit to a church, or with a bow towards the altar, or to a picture. Others, who can discourse largely of Christ's sufferings, of God's love and mercy, are wanting in true love. Learn not even to be an enemy to thine enemies; for it is an eminent sign that one is a child of our heavenly Father, and a pupil of our Lord Jesus Christ, and a dwelling of the Holy Ghost, if he has learned of Him to love his enemies, and to carry a gentle heart towards them that have done him ill, and to be peaceful with them that hate peace. What joy has the Holy Ghost over the heart



where he finds such constant quiet within!



THE disciples were already longing for high places; the truth recalls them to the road by which they must gain the heights. *By the bitter cup of sorrow we attain to glory.* What is that "which He had heard from His Father, and would make known to all His servants, that they might be His friends?" (John 15 : 15.) Is it not the inward blessedness of love, the feast of the heavenly country, of which, by the breathings of His love, He daily gives our souls some foretaste? For in loving the heavenly things which we have received, we already know that which we love, love being itself knowledge. The friends of the Lord proclaim the news of the eternal home by word and life; they enter into

*Perfect  
through  
Suffering.*

*Gregory  
of Rome.  
A.D. 540-604*

*Perfect  
through  
Suffering.*

*Gregory  
of Rome.  
A.D.540-604*

it through sorrows. But let him who has attained to the dignity of a friend of God, look on himself as he is in himself, and on the gifts received as something sublime, exalted above himself.



*Enough of  
Sin.*

*Vieyra.  
A.D.1608-97*

OH, would to the Divine Majesty and mercy that this heavenly lesson might be so imprinted on—might so penetrate into—our souls, that from this hour, from this moment, we might most constantly resolve never to sin again, neither for advantage, nor pleasure, nor fear, nor any accident or event of life or death! See who it is that tells you to sin, and who it is that tells you not to sin. That which tells you to sin may be the world, may be the devil, may be the flesh; three capital enemies, who only desire and contrive your eternal condemnation. And He That tells

you not to sin is that same GOD Who, after giving you your existence, made Himself Man for love of you —is that GOD and Man Who, only that He might save you and make you eternally blessed, shrank not from suffering so many torments and insults, and from dying, nailed upon a Cross. This so mighty LORD, this so wise Counsellor, this so true and so faithful friend—He it is Who tells you not to sin: *Jam amplius noli peccare.*

Consider well these words of the most loving JESUS, that they are not only sufficient to persuade, but also to soften any man that has a heart: *Jam amplius: no more.* Let it suffice, O Christian, redeemed with My own Blood, let it suffice that thou hast already sinned so much; let it suffice that thou hast lived without LORD, without reason, without conscience, without soul. Let that suf-

*Enough of Sin.*

*Vieyra.*  
A.D. 1608 97

*Enough of  
Sin.*

*Vieyra.*  
A. D. 1608-97

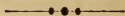
fice in which thou hast already offend-  
ed Me; let that suffice in which thou  
hast already despised Me; let that  
suffice in which thou hast already  
crucified Me. If thou hast no com-  
passion on Me, at least have compas-  
sion on thyself; I say it out of love  
to thee. If it is not enough that I  
command thee to sin no more, I en-  
treat thee, I beseech thee, I set forth  
to thee not only My Will, but I in-  
voke all the powers of thine own:  
*Noli, noli peccare.* In thy hand, in  
thy power, in thy will, rests thine  
own salvation, if thou desirest it; that  
thou mayest see what blindness, what  
folly, what unhappiness, what misery,  
what eternal confusion, what irreme-  
diable grief will be thine, if, by thine  
own choice, and for the sake of not  
resisting a sin, thou condemnest thy-  
self. If thou wert already in hell,  
whither thou art so furiously running,  
and where thou wouldst now be

burning if I had not restrained My justice, what would be thy condition now? And if at this very hour I were to offer thee deliverance from hell, and the kingdom of heaven, only on the condition that thou wouldst never sin again, what wouldst thou do, and what thanks wouldst thou render? If, then, through My mercy and loving kindness, thou art still in life, why not, in all earnestness and for ever, take the same resolution? Why not deliver thyself from eternal evil, and secure eternal good? Why not gain the crown and the kingdom of heaven, and make thyself for ever blessed? And all this by having a determination so excellent, so useful, yes, and so delightful, as that of never sinning again. Put an end, put an end to being thine own enemy; put an end to offending Him Who loves thee so dearly; put an end to choosing hell without Me,

*Enough of Sin.*

*Vieyra.*  
A.D. 1608-97

rather than glory with Me: *Jam amplius noli peccare.*



*Bearing  
the Cross.*

*Peter Da-  
miani.  
A.D.1007-72*

GIVE ear, therefore, to the counsel of thy GOD, not only reigning with the FATHER, but as thy most sweet friend, hanging upon the Cross; for neither can He be deceived because He is wisdom, nor doth He desire to deceive thee, for whom He endured such ignominy and such pain. *If any one, saith He, will come after Me, let him deny himself, and take up his cross and follow Me.* Hear a counsel, not a precept. A mighty labour indeed; but an incomparable reward. *After Me, He saith.* We must go after Him, because He is the Truth, that we may not be deceived; *through Him, because He is the Way, that we may not err; to Him, because He is the Life, that we may not die. I, saith He, am the Way, the Truth, and*

*the Life,* It follows, *Let him deny himself.* Our first parent, when he had been circumscribed by prefixed limits of obedience, roamed forth into the open country of an evil liberty. He had it in command to prefer the Will of his Creator to his own; but using, or rather abusing, his own will, when he desired to make himself happy, he destroyed himself. Driven, therefore, from that happy inheritance, he obtained exile for a country, death for life, ignominy for glory. If thou wouldest, therefore, return to thine inheritance, deny thine own will.



God wills that all men should be saved, and come to a knowledge of the truth; and He guides everything with wisdom, as He decreed before the foundation of the world. High, indeed, are the heavens, wide is the earth, immeasurable is the sea, beau-

*Bearing  
the Cross.*

*Peter Da-  
miani.*  
A.D.1007-72

*The Will  
of God.*

*Eligius.*  
A.D.588-659

*The Will  
of God.*

*Eligius.*  
A.D. 588-659

tiful are the stars, but yet more inconceivable and glorious must He be who made them all; for if these visible things are so incomprehensible, the manifold fruits of the earth, the beauty of flowers, the various kinds of beasts — if visible things are of such a nature, that we cannot comprehend them — what idea can we form of those heavenly things which we cannot yet see? Or what must the Creator of all these things be, at whose bidding all are created, by whose will all are ruled? Fear Him, then, my brethren, above all; pray to Him at all times; love Him above all; cling to His mercy; despair not of His grace:



*True Vir-  
tue.*

*Berthold.*  
A.D. 1250.

VIRTUE is something other than the world commonly calls by that name, applying it to him who can gracefully convey a message, carry a



dish, or present a cup; and hold or dispose of his hands in a well-bred fashion. Behold! such virtue is a mockery in God's sight. For even a dog may be taught to hold up his fore-paws, and to demean himself with a becoming grace. It is better to devour half an ox on Good Friday, than to bewray a soul by falsehood.



TELL me who has shown thee how thou shouldst dress thy vineyards, and at what time thou shouldst plant the new vines? Who has taught thee that? Thou hast seen it or heard it, or thou hast inquired of the best vine-dressers, how thou shouldst till thy vineyard. Why, then, art thou not as careful' about thy soul as about thy vineyard? Give heed, my brethren, I beseech you—there are two kinds of fields: the field of God, and the field of men! Thy field is

*True Virtue.*

*Berthold.*  
A. D. 1250.

*Spiritual Husbandry.*

*Cæsarius of Arles.*  
A. D. 470-542

*Spiritual  
Husbandry.*

*Cesarius  
of Arles.  
A.D.470-542*

thy farm—God's field is thy soul. Is it just that thou shouldst till thine own field and let God's lie fallow? Does God deserve this of us, that we should neglect our souls, which are to Him so dear? By our husbandry, we shall only live a few days in this world; surely, then, we should expend more pains on our souls. God has intrusted our souls to us, as His husbandry, that we should cultivate them with all diligence. Let us, therefore, work with all our might, by God's help, that when God shall require an account of His field—that is, our own souls—He may find the field well tilled and cultivated, the harvest ready, and no weeds amongst the corn. It is nothing great, nothing hard, that God requires of us. Eternal justice speaks to thee in thy soul, saying: As thou carest for thy field, care for thy soul; as thou cuttest off the superfluous shoots from thy vine,

so remove evil inclinations from thy soul. As he who leaves his vine for a year without pruning, may indeed in that year obtain more abundant fruit, but afterwards remains without fruit; so he who does not prune away evil thoughts and inclinations from his soul, may, indeed, seem, by robbery and deceit, to receive fruit in this one year of earthly life; but, afterwards, he will remain barren throughout eternity.



WE may be humble in apparel, in behavior, in gestures, in words; all this without possessing humility of heart; as the case is with dissemblers. But the internal humility of the heart cannot remain concealed. It shows itself outwardly in every thing, since it cannot appear otherwise than it is. True humility is known by this; that they who possess it are willing to hear

*Spiritual Husbandry.*

*Cæsarius of Arles.*  
A. D. 470-542

*True and False Humility.*

*Berthold.*  
A. D. 1250.

*True and  
False Hu-  
mility.*

*Berthold.*  
A. D. 1250.

the same judgment passed upon them which they pass upon themselves. They are willing to be considered as nothing; to be thought sinners; and whatsoever good may be in them to have God praised for it, from whom it has all proceeded.



*A Lesson  
from the  
Crane.*

*Antony of  
Padua.*  
A. D. 1195,  
1231.

LET us, therefore, be merciful, and imitate the cranes, who, when they set off for their appointed place, fly up to some lofty eminence, in order that they may obtain a view of the lands which they are going to pass. The leader of the band goes before them, chastises those that fly too slowly, and keeps together the troop by his cry. As soon as he becomes hoarse, another takes his place; and all have the same care for those that are weary; so that if any one is unable to fly, the rest gather together, and bear him up till he recovers his

strength. Nor do they take less care of each other when they are on the ground. They divide the night into watches, so that there may be a diligent care over all. Those that watch hold a weight in one of their claws, so that, if they happen to sleep, it falls on the ground and makes a noise, and thus convicts them of somnolency. . . . Let us, therefore, be merciful as the cranes; that, placing ourselves on a lofty watch-tower in this life, we may look out both for ourselves and others, may lead those that are ignorant of the way, and may chastise the slothful and negligent by our exhortations. Let us succeed alternately to labour. Let us carry the weak and infirm, that they *faint not in the way*. In the watches of the night, let us keep vigil to the LORD, by prayer and contemplation.

*A Lesson  
from the  
Crane.*

*Antony of  
Pádua.  
A.D. 1195,  
1231.*

*The In-  
ward Rest.*

*Cæsarîus  
of Arles.  
A.D.470-542*

AND since selfishness is the root of all evil, and love the root of all good, I ask, what avails it a man to have a thousand branches with the loveliest and pleasantest flowers or fruit, if the true and living root is not in him? For as, if the root of self-love is eradicated, all its branches immediately wither and die away, so, on the other hand, to him who has suffered the root of love to die in him, no other means remain of attaining eternal life.



*Aphor-  
isms of  
Ægidius.*

A.D. 1150.

PURITY of heart *sees* God, devotion *enjoys* Him.

While a man lives he must not despair of God's mercy; for there is no tree so distorted that human art cannot make it straight again—*à fortiori* there is no person in the world whose sins are so grievous that God cannot adorn him with grace and virtues.

All love of the creature is nothing in comparison with love of the Creator.

*Aphorisms of Ægidius.*

A. D. 1150.

Only through humility can man attain to the knowledge of God; the path upward begins downward.

It is better to suffer a heavy wrong without murmuring, out of love to God, than to feed daily a hundred poor, and to fast many days far into the night. What does it profit a man to despise himself and to mortify his body with fasting, prayer, vigils, and self-scourging, if he is not able to endure a wrong from his neighbor, which would bring him greater reward than all the mortifications he imposes on himself.

Should the Lord rain stones from heaven, they would not harm us if we were what we ought to be. If a man were what he ought to be, evil would for him transform itself into good; for all great good and all great

evil are within the man, where none can see them.



*How to follow Christ.*

*Cæsarius of Arles.*  
A. D. 470-542

WHEREIN shall we follow the example of the Lord? Herein; that we awaken the dead? that we walk on the sea? Assuredly not. But in this, that we become meek and lowly in heart; that we love, not only our friends, but our enemies. He that saith he abideth in Him, ought himself also so to walk even as he walked. How did Christ walk? On the Cross He prayed for his enemies: —“Father, forgive them, for they know not what they do.” They are deluded—possessed by the evil spirit; therefore we should pray rather that they may be delivered, than that they may be condemned. Fasting, watching, prayer, alms, a celibate life, faith—all avail a man nothing without love. True love is patient in misfor-



tunes, and moderate in good fortune; is steadfast amidst severe sufferings; joyful in well doing; secure in temptation; amongst true brethren, full of sweetness; amongst false brethren, full of might; innocent in calumny, sighing under its injustice; panting after truth; humbly hearkening in Peter, boldly rebuking in Paul, (Gal. 2;) manfully confessing in the Christian; divinely pardoning in Christ. True love is the soul of the whole Scriptures, the fruit of faith, the wealth of the poor, the life of the dying. Therefore, cherish love carefully; love the Highest Good with your whole heart, and with all the power of your soul; for the Lord is gracious, and sweeter than all sweetness. In communion with Him, all bitterness, in converse with Him, all delusions, are kept aloof.

*How to follow Christ.*

*Cæsius of Arles.*  
A. D. 470-542

*Christ the  
Life.*

*Bernard.*  
A.D. 1091,  
1158.

DRY is all *nutriment* of the soul, if it be not anointed with this oil. When thou writest, nothing touches me, if I cannot read Jesus there. When thou conversest with me on religious subjects, nothing touches me, unless Jesus chimes in. But He is also the only true *remedy*. Is any one among you troubled; let Jesus enter into his heart; and lo! at the rising light of His name, every cloud is dispersed, and serenity returns. Here is a man full of despondency, running to entangle himself in the snares of death. Let him but call on the name of life, and will he not at once recover the breath of life? In what man that trembled at danger, does not the invocation of His name of power at once infuse confidence? In what man that wavered in doubt, does not the light of certainty beam forth at the invoking

His glorious name? In whom, that grew faint-hearted in misfortune, was there ever lack of fortitude, when that name whispered, *I am with thee?*



SEE my beloved, what a message we bring you,—not a message from one from whose service you may purchase exemption, but a message from Him to whom you are indebted for His blood shed for you. My beloved, we are ourselves unclean men, and yet we would not suffer our limbs to be touched by anything unclean; and can we believe that the only-begotten Son of God will suffer us to approach Him with sin in our hearts? See, brethren, our King, who has deigned to send us this embassy, Himself comes to us. Let us then prepare Him a pure dwelling, that He himself may dwell in our body. We entreat you, dearest sons,

*Of Purity.*

*Boniface.*  
A.D. 680-755

*Of Purity.**Boniface.*

A. D. 680-755

that ye who are wont to fear the laws of the world, would also willingly submit to the laws of our God. It is He who speaks to you by our lips—who did not withhold His only begotten Son from the hands of His persecutors, in order to admit us into the inheritance of His children. If you have learned what wonderful grace He has shown towards us by His sufferings, obey then the more zealously His commands, lest by our disobedience to His commands we should be guilty of ingratitude for His kindness.

*Betraying Christ.**Ogerius.*

A. D. 1200.

O WRETCHED Judas! O evil confessor! O desperate penitent! Thou didst say, *I have sinned in that I have betrayed the innocent blood*: and thou didst hang thyself, miserable man, through desperation. He, as I think, was the son of Simon Iscariot. Si-

mon by interpretation is obedience. But what sort of man this Simon was, GOD knows, for I know not. Iscariot is a name derived from the place in which he dwelt; otherwise it is called Marmotes, or evil death. And certainly he might have a name derived from evil death, who perished by such an evil death. The devil had put it into his heart by suggestion to betray CHRIST, not believing Him to be GOD. Dost not thou tremble, O Christian; dost not thou tremble, O monk of S. Benedict, when thou rememberest what happened to the disciple of CHRIST? The devil put it into his heart to betray the Life; and having betrayed the Life, he destroyed himself and his own life by the rope of despair. If the wolf feared not to enter into the flock of the LORD, and to destroy one out of the little number of twelve, what will he do with the

*Betraying  
Christ.*

*Ogerius.*  
A. D. 1200.

*Betraying  
Christ.*

*Ogerius.  
A.D. 1200.*

flock committed to your pastor? Take heed, every one of you, brethren, that ye be not like Judas. Take heed, that ye *walk circumspectly, not as fools, but as wise men*, being on your guard against the snares of the enemy. He put it into the heart of Judas to betray the LORD. What is it to betray the LORD? To sell the LORD. What is it to sell the LORD? To alienate the LORD. He alienates Him who departs from Him. O monk of GOD, O disciple of CHRIST, hear me, hear my counsel. The devil seeks to draw thee forth from the flock of the LORD. See that thou consent not to him: see that thou believe not in him. *He is a liar and the father of it.* He desires to slay thee, he desires to destroy thee, he desires to ruin thee with himself in hell. Beware of *bags*, beware of purses: they are the nets of the devil. Alas,

how many has he ruined by them, how many has he slain by them! It is said of Judas, that he was a thief, and had the bag. And so these, while they thirst after lucre, hurry to destruction: while they lose life, they gain death. Ah, how many bags, how many purses there are in the monasteries of S. Benedict! Ah, how many that have taken the habit, how many that are outwardly tonsured, have the purse in their hearts, have the bag in their own self-will, have the purse in murmuring, detraction, pride, envy, evil desires! But remember, beloved brethren, that they who do such things, follow Judas the traitor: and therefore, unless they amend their ways, they shall not possess the kingdom of God.

*Betraying  
Christ.*

*Ogerius.  
A.D. 1200.*

*The Wick-  
ed Priest.*

*Peter of  
Blois.  
A.D. 1180.*

CERTAINLY a devout and prudent Priest, while he stands at the Divine table, will think of nothing else but *Jesus Christ, and Him crucified.* He will set before the eyes of his heart the humility of CHRIST, the patience of CHRIST, His Passion and sorrows; the reproaches of CHRIST—the spit-tings, the scourging, the spear, the Cross, the Death; he devoutly and solicitously recalls and crucifies himself in the memory of the LORD'S Passion. . . . O how awful, how perilous a thing, my brethren, is the administration of your office! because ye shall have to answer not only for your own souls, but for the souls committed to your charge, when the Day of tremendous Judgment shall come! And how shall he keep another man's conscience whose own is not kept? For conscience is an abyss—a most obscure night: and what,



then, of the wretched Priest who has undertaken this night, and to whom they cry, *Watchman, what of the day? Watchman, what of the night?* What is that most wretched Priest to do who feels himself loaded with sins, implicated with cares, infected with the filthiness of carnal desires, blind, bowed down, weak, straitened by a thousand difficulties, anxious through a thousand necessities, miserable with a thousand troubles, precipitate to vices, weak to virtues? What shall he do—the son of grief—the son of eternal misery—who neither kindles the fire of love in himself, nor in others? Surely he is prepared for the fuel and the consumption of fire! *A fire is kindled in the fury of the Lord;* and it shall burn even to the nethermost hell. A place is appointed for him with everlasting burnings; the worm is prepared which dieth not—smoke, vapour, and the vehemence

*The Wick-  
ed Priest.*

*Peter of  
Blois.  
A.D. 1180.*

*The Wicked Priest.*

*Peter of Blois.*  
A.D. 1181.

of storms; horror, and a deep shade; the weight of chains of repentance that bind, that burn, and that consume not! From which may that Fire deliver us Who consumes not, but consummates — which devours not, but enlightens every man that cometh into the world. May He illuminate us to give the knowledge of salvation unto His people; Who liveth and reigneth ever with the FATHER and the HOLY GHOST, GOD to all ages of ages.



*Fidelity in Preaching.*

*Antony of Padua.*  
A.D. 1195,  
1231.

THE preacher must preach with good report and without it. But the Apostle says more than this: We must preach with fame and with infamy. To preach for the sake of fame, this is to do as the world does; but to preach as one ought, though it be through infamy, this is to be a preacher of CHRIST.

Sowers of the Gospel, this should

be our aim in our sermons; not that men should be part pleased with us, but that they should be part displeas- ed with themselves; not that our conceits should be thought by them good, but that their own habits should be thought by them bad; their lives, their pastimes, their ambition, and, in short, all their sins. So that they are discontented with themselves, let them be discontented with us, and welcome. If I yet pleased men, I should not be the servant of CHRIST, said the greatest of all preachers, S. Paul. O let us please God, and let us not care a whit for the judgment of men! Let us remember, that in this same church, are galleries loftier than those which we see; *We are made a spectacle to God*—so S. Bernard reads the passage—*and to angels, and to men.* Above the tribunes of kings are the tribunes of the angels, is the tribune and the tribunal of God

*Fidelity  
in Preach-  
ing.*

*Antony of  
Padua.  
A.D. 1195,  
1231.*

*Fidelity  
in Preaching.*

*Antony of  
Padua.*  
A.D. 1195,  
1231.

Himself, Who hears us, and Who will judge us. What reckoning can a preacher give to GOD in the Day of Judgment? The hearer will say, They never told me;—but the *preacher!*

—•••—

*The last  
Command*

*Bruno of  
Aste.*  
A.D. 1123.

THE LORD JESUS came to His disciples, and found them sitting at meat; found them eating and drinking. He sat down with them; He ate, He drank with them; that He might show Himself to have assumed, not a phantastical, but a true body, and might strengthen them by His Presence. He upbraided them for their unbelief; He confirmed them by His conversation. He upbraided them for their hardness; He reprehended them for their unbelief. For albeit that Simon Peter, and Mary Magdalene, and those two disciples to whom the LORD had appeared in the likeness of a stranger,

had most certainly and firmly testified that He had risen, and that they had seen Him, the rest gave no credence to them. And what wonder, when they believed not even themselves, and their own eyes? For Matthew, the Evangelist, relates that *the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them: and when they saw Him, they worshipped Him; but some doubted.* For they thought that they beheld, not a true body, but a spirit. Wherefore He saith, *Handle Me and see; for a spirit hath not flesh and bones, as ye see Me have.* And perhaps this their doubt proceeded out of their intense love. For we do not readily believe that which we greatly desire. As, on the other hand, that which we fear, we easily think likely to happen. And He said to them, *Go ye into all the world, and preach the Gospel to every creature.* Before, He had said, *Go not*

*The last  
Command*

*Bruno of  
Aste.  
A.D. 1123.*

*The last  
Command*

*Bruno of  
Aste.  
A.D. 1123.*

*into the way of the Gentiles, and into any city of the Samaritans enter ye not. For I am not sent but unto the lost sheep of the House of Israel.* But now He commands them to go into the whole world; in which the reprobation of the Jews, and the election of the Gentiles is most manifestly set forth. Whence also the FATHER saith, *Desire of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*



*The Excel-  
lence of  
Love.*

*Cæsarius  
of Arles.  
A.D. 470-542*

MY brethren, what is there sweeter than love? Let him who knows it not, taste and see. Hear what the Apostle says: "God is love." What can be sweeter than that? Let him who knows it not, hear what the Psalmist says, (Psalm 34 : 9,) "Taste and see how gracious the Lord is." Thus God is love. He who hath love, God dwells in him, and he in God.

If thou hast love, thou hast God; and if thou hast God, what canst thou lack? Dost thou indeed believe that he is rich whose chest is full of gold, and he not rich whose soul is full of God? But it is not so, my brethren; he alone is rich in whom God has graciously vouchsafed to dwell. How can the meaning of the Holy Scriptures remain hidden from thee, if Love, that is, God Himself, inspires thee? What good works wilt thou not be able to accomplish, if thou carriest in thy heart the spring of all good works? What adversaries wilt thou fear, if thou art honoured to have God the Lord within thee? As long as the root in thy soul is not changed, thou canst not bring forth good fruit: in vain dost thou promise good things with thy mouth; thou canst not accomplish them, as long as thou hast not the root of all good in thy heart. One root is planted by

*The Excellence of Love.*

*Cesarius of Arles.*  
A.D.470-542

*The Excellence of  
Love.*

*Casarius  
of Arles.  
A. D. 470-542*

Christ in the hearts of believers, the other by the evil spirit in the hearts of the haughty; and thus the one is planted in heaven, the other in hell. But many will say, "If this root is planted in the hearts of believers, and believers still seem to be on earth, how then can this root be planted in heaven?" Wouldst thou know? Because the hearts of believers are in heaven, in that they are daily lifted up to heaven; for when the priest says, "Lift up your hearts," the Church calmly responds,—“Our hearts are above with the Lord;” because the Apostle says, “Our conversation is in heaven.” God does not send us wearisome journeys to the east or west to obtain our salvation; He leads us back to ourselves: what he has bestowed on us by his grace, that he requires of us; for he says this is the Gospel: “The kingdom of God is within you.” Again;



the Lord has not said: "Go to the east, and seek righteousness. Sail to the west to obtain the forgiveness of your sins." But what saith He? "Forgive thine enemies, and thou shalt be forgiven. Give, and it shall be given unto thee." God requires nothing from thee which lieth outside thee. God leads thee to thyself and thine own conscience. In thyself has He placed that which He requires of thee. Thou hast no need to seek remedies for thy wounds afar. Thou mayest, if thou wilt, find the forgiveness of thy sins in the recesses of thy heart.



*My flesh and my heart faileth; but God is the strength of my heart, and my portion forever.* Blessed and holy would I call him, to whom it is granted in this mortal life rarely, occasionally, or even but once, and that only for a moment, to experience

*The Excellence of Love.*

*Casarius of Arles.*  
A. D. 470-542

*All in God.*

*Bernard.*  
A. D. 1091,  
1153.

*All in  
God.*

*Bernard.*  
A.D. 1091,  
1153.

something of this kind; for so to lose thyself, thine *I*, so to renounce thyself, this is heavenly converse, and not feeling, after the ordinary manner of men. As the glory of God is the end of all creation, so the point towards which all progress in religion strives, is to do all things only for God's sake. This ground-tone of the soul is, properly speaking, transformation into the image of God. But here below man can sustain himself but for a few moments in these heights.



*Dying  
Prayer of  
Eligius.*

*Nov. 30,*  
A.D. 659.

LORD, now lettest Thou Thy servant depart in peace, according to Thy word. O remember that Thou hast formed me from clay. "Enter not into judgment with Thy servant, for in Thy sight shall no man living be justified." Remember me, Thou who only art without sin, Christ the Saviour of the world, take me out of

the body of this death, and save me in Thy heavenly kingdom. Thou hast ever been my guardian, into Thy hands I commend my spirit. I know that I deserve not to see thy face. But Thou knowest that my hope has always been in Thy mercy, and that I have clung firmly to Thee in faith, and in the confession of Thy name I spend my last breath. Receive me, then, according to Thy great mercy, and let me not be ashamed of my expectation. Let Thy gracious hand protect me, and lead me into the place of refreshment; be it but the meanest dwelling which Thou hast prepared for Thy servants and those that fear Thee.

And whilst praying, he departed.

*Dying  
Prayer of  
Eligius.*

*Nov. 30,  
A. D. 659.*



The Heavenly Glory.

ANGRY winter, parching summer,  
There relax their blustering ;  
And sweet roses, ever blooming,  
Make an everlasting spring ;  
Snowy lily, blushing crocus,  
And the balsam perfuming.

Here they live in endless being,  
Passingness has passed away ;  
Here they bloom, they thrive, they flourish,  
For decayed is all decay :  
Lasting energy hath swallowed  
Darkling death's malignant sway.

## *The Heavenly Glory.*

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IT is enough, JESUS is yet alive! If He lives, I live, since my soul hangs upon Him. Nay, when He is my life, He my sufficiency, what can be wanting to me if JESUS is yet alive? Let everything else be lacking; it matters not to me, if JESUS be yet alive. Let me, if it so please Him, be wanting to myself; it is enough, so long as He is living, though it be but for Himself. When the love of CHRIST has thus absorbed the whole affection of a man, that, negligent and unmindful of himself, he cares for nothing but JESUS CHRIST, and the things which are of JESUS CHRIST, then at length, as I think, love is made perfect in him.

*Jesus  
Lives.*

*Guarrie.  
A.D. 1150.*

*Jesus  
Lives.*

*Guarric.  
A.D. 1150.*

To him who is thus affected, poverty is not burdensome; he feels not injuries, he smiles at reproaches, he despises losses, he thinks death to be gain; nay, rather, he does not consider it death, since he knows that he is rather passing from death to life.



*Christ's  
Victory  
over  
Death.*

*Ico of  
Chartres.  
A.D. 1040,  
1115.*

TO-DAY, brethren, the victory of CHRIST is complete: to-day His triumphal banners are set up: hell, with its prince, grieves for its spoliation: the heavenly host rejoices in the destruction of its foes. To-day that Flesh which has been raised from the earth is set at the right hand of the FATHER, because it has been exalted above all things, and every principality and power is bowed before Him. To-day that new way of which the Apostle speaks is opened to us, because, by the Flesh of CHRIST, the gate of hea-



ven, through which no flesh had ever passed before, was unlocked ; and that new way is by the same Apostle called a *living way*, as having been prepared for the living members of CHRIST who should enter in by it. To-day the opening of that book is accomplished, which no man could open except *the Lamb that was slain*, since its mysteries are revealed, when those sayings which are found in the law and the Prophets concerning CHRIST, are to-day complete. CHRIST descended that He might become a participator of our nature ; He afterwards ascended that He might make us participators of glory. When He descended, by His conversation in this world, and His visible miracles, He fed, as it were, infants with milk ; when He ascended, *He gave gifts to men*. That they being taught by these, and educated as it were to the full strength

*Christ's  
Victory  
over  
Death.*

*Ivo of  
Chartres.  
A.D. 1040,  
1115.*

*Christ's  
Victory  
over  
Death.*

*Ivo of  
Chartres.*  
A.D. 1040,  
1115.

of men, might no longer desire His temporal vision; but might study to follow Him with all the yearning of their hearts to that place whither He has gone before. Wherefore, since we are deprived of His temporal presence, let us hasten with all our strength to His eternal vision; let us say to Him as the Psalmist saith, *My heart hath talked of Thee: seek ye My Face: Thy Face, Lord, will I seek.* For the whole dispensation of the humanity of CHRIST proposed nothing else, did nothing else, but to direct our endeavours to heaven, and bring us, when the time of our mortality shall be accomplished, to the open vision of Himself; that having brought us there, He might satiate us with the eternal glory of His countenance, because, as the Apostle testifies, *we shall see Him as He is.* These are the good things of Jerusalem, *which eye hath not seen, nor ear*

*heard, neither hath it entered into the heart of men to conceive. . . .* Let us hunger and thirst for these things, because it was to this end that the great High Priest, our Fore-runner, entered into the true Holy of Holies, ascended to the right hand of the FATHER, to confirm the hope of His members, that the humble flock shall follow there where it believes its Shepherd to have gone first.



IN that day, we shall arise and shine like the sun, that is, in the glory of our Redeemer, Jesus Christ, who is the Son of the living God, as joint heirs with Christ, renewed in His image; for by Him, through Him, and with Him, shall we reign. That sun which we see, rises daily for us, by God's command; but it will never reign, and its brightness will not last forever. All those also

*Christ's  
Victory  
over  
Death.*

*Ivo of  
Chartres.  
A.D. 1040,  
1115.*

*The Resur-  
rection.*

*Patrick of  
Ireland.  
A.D. 430.*

*The Resur-  
rection.*

*Patrick of  
Ireland.*  
A.D. 430.

who worship it will (unhappy ones!) draw down punishment on themselves. But we pray in faith to Christ, the *true Sun*, that will never set, and he also who doeth His will shall never set, but shall live forever, as Christ lives forever, and reigns with God, the Almighty Father, and the Holy Spirit, from everlasting to everlasting.



*Heaven  
our Coun-  
try.*

*Bede.*  
A.D. 672-735

LET us consider that Paradise is our country, as well as theirs: and so we shall begin to reckon the Patriarchs as our fathers. Why do we not, then, hasten and run, that we may behold our Country, and salute our parents? A great multitude of dear ones is there expecting us: a vast and mighty crowd of parents, brothers, and children, secure now of their own safety, anxious yet for our salvation, longs that we may

come to their sight and embrace—to that joy which will be common to us and to them—to that pleasure expected by our celestial fellow-servants, as well as ourselves—to that full and perpetual felicity. . . . . If it be a pleasure to go to them, let us eagerly and covetously hasten on our way, that we may soon be with them, and soon be with CHRIST; that we may have Him as our Guide in this journey, Who is the Author of Salvation, the Prince of Life, the Giver of Gladness, and Who liveth and reigneth with GOD the FATHER Almighty, and with the HOLY GHOST.



· WITH how joyous a breast the heavenly city receives those that return from fight! How happily she meets them that bear the trophies of the conquered enemy! With triumphant men, women also come, who

*Heaven  
our Coun-  
try.*

*Bede.*  
A.D.672-735

*The Hea-  
venly Wel-  
come.*

*Bede.*  
A.D.672-735

*The Heav-  
enly Wel-  
come.*

*Bede.*  
A.D. 672-735

rose superior both to this world and to their sex, doubling the glory of their warfare; virgins with youths, who surpassed their tender years by their virtues. Yet not they alone, but the rest of the multitude of the faithful shall also enter the palace of that eternal court, who in peaceful union have observed the heavenly commandments, and have maintained the purity of the faith.

Now, therefore, brethren, let us enter the way of life; let us return to the celestial city, in which we are citizens, enrolled and inscribed. For we are *no more strangers and foreigners, but fellow-citizens of the saints, and of the household of God—heirs of God, and joint-heirs with Christ.* The gates of this city are opened to us by fortitude; and faith will afford us a broad entrance. Let us consider, therefore, the felicity of that heavenly habitation, in so far as it is possible to con-

sider it: for to speak the truth, no words of man are sufficient to comprehend it.



ALL shall then arise, as the Apostle saith, *We shall all rise, but we shall not all be changed*, because the just only will be changed into glory; then as the Truth saith, *The wicked shall go away into everlasting punishment, but the righteous into life eternal. Then shall the righteous shine forth as the sun in the kingdom of their Father*; there shall be life with GOD, without the fear of death; there, unending light, and never darkness; there, safety, which no sickness disturbs; there, unfailing fulness for them who now hunger and thirst after righteousness; there, happiness which no fear corrupts; there, joy which no sorrow consumes; there, eternal glory with angels and archangels, with patri-

*The Ineffable  
Glory.*

*Boniface.*  
A. D. 680-754

*The Ineffable  
Glory.*

*Boniface.*  
A.D. 680-754

archs and prophets, with confessors, and with the holy virgins who follow CHRIST whithersoever He goeth; there are things greater and better, sweeter and more pleasant, more delightful and more lovely, which are given to the saints, than can be spoken or thought: because, as saith the Apostle, *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the joys which God hath prepared for them that love Him*: to which joys may He bring you Who created you. These things, my little children,—these things, my beloved brethren,—which I, a sinner, have humbly suggested to you by my words, may the Almighty TRINITY, FATHER, SON, and HOLY GHOST, speak more savingly by His power into your senses and hearts: Who liveth and reigneth forever and ever. Amen.



OF that city is written, in a certain place, thus: That grief, and sorrow, and crying, shall flee away. What can be happier than that life, where there is no fear of poverty—no weakness of disease; where none can be hurt, none can be angry; where none can envy, none can be impure; where none can be tormented with the desire of honour, or the ambition of power? No fear there of the Devil; no snares there of evil spirits; no terror there of hell; no death there, either of soul or body, but a life blessed in the gift of immortality. No discord there forever, but all things in harmony—all things in agreement: because there will be one concord of all saints—one peace, and one joy. Tranquil are all things there, and quiet. Perpetual is the splendour there: not such as the sunlight which now is, but both more

*The Perfection of Bliss.*

*Bede.*  
A.D. 672-735

*The Per-  
fection of  
Bliss.*

*Bede.*  
A.D. 672-735

glorious and more happy; because that city, as we read, *needeth not the light of the sun: for the Lord God giveth it light, and its Brightness is the Lamb.* There, *they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.*

Wherefore, there is no night there, —no darkness, no gathering of clouds, no asperity of cold or heat; but such will be the nature of things as *neither hath eye seen, nor the ear heard, neither hath it entered into the heart of man* except of those who are counted worthy to inherit it: whose names are written in the Book of Life; who have both washed their robes in the blood of the Lamb, and are before the Throne of GOD, and serve Him day and night. There is no old age there, nor misery of old age; while all come *to a perfect man,*

*to the measure of the stature of the fulness of Christ.*

But above all these things, is the being associated with the companies of Angels and Archangels, Thrones and Dominations, Principalities and Powers, and the enjoyment of the watches of all the celestial virtues; to behold the squadrons of the saints, adorned with stars; the Patriarchs, glittering with faith; the Prophets, rejoicing in hope; the Apostles who, in the twelve tribes of Israel, shall judge the whole world; the Martyrs, decked with the purple diadems of victory; the Virgins, also, with their wreaths of beauty. But of the King, Who is in the midst, no words are able to speak. That beauty, that virtue, that glory, that magnificence, that majesty, surpasses every expression—every sense of the human mind. For it is greater than the glory of all the saints, but to attain to that ineff-

*The Perfection of Bliss.*

*Bede.*  
A.D. 672-735

*The Perfection of Bliss.*

*Bede.*  
A.D.672-735

able sight, and to be made radiant with the splendour of His Countenance. It were worth while to suffer torments every day—it were worth while to endure hell itself for a season, so that we might behold CHRIST coming in glory, and be joined to the number of the saints. Is it not, then, well worth while to endure earthly sorrows, that we may be partakers of such good, and of such glory?



*Heavenly Treasures.*

*Peter Damiani.*  
A.D.1007-72

LET your mind be raised to those good things which are promised in our Country, that while in exile you may set but little store by whatever roughness annoys you in the Way. When we are looking for a weight of shining gold, the labour of a journey is lightened. When a crown is proposed for the reward, the course of the race is cheerfully run. Think, therefore, how blessed is he, who,

when such a multitude of the reprobate are shut out, himself is counted worthy to enter into the nuptial feast with the glorious company of the elect! Think of what dignity it is even to stand before the Creator of all things, to contemplate the beauty of most present truth; face to face, to behold GOD; to have a share in the choirs of the angels; where all are so filled with present joy as never to be anxious touching future adversity; where, while the quiet mind enjoys the pleasantness of incircumscribed light, it rejoices also ineffably in the reward of its fellow-citizens. There, while they thirst for, they drink—while they drink, they thirst for—the fountain of life; because there neither can avidity beget passion, or satiety turn into disgust. And manifestly from this cause, because they ever stand in the presence of the Author of Life, they derive the whole

*Heavenly  
Treasures.*

*Peter Da-  
miani.*  
A.D.1007-72

*Heavenly  
Treasures.*

*Peter Da-  
miani.*  
A.D.1007-72

strength of their blessedness. Hence the eternal greenness of flourishing youth ; hence the loveliness of beauty and the indeficient vigour of perfect health. It is from that fountain of eternity that they obtain the power of living everlastingly and rejoicing ineffably: and, which is far more excellent, of attaining to the perfect similitude of their Creator. For, as John the Evangelist testifies, *When He shall appear we shall be like Him, for we shall see Him as He is.*



*Reward of  
the Right-  
eous.*

*Bede.*  
A.D.672-735

WHAT, beloved brethren, will be that glory of the righteous? What that great gladness of the saints, when every face shall shine as the sun ; when the LORD shall begin to count over in distinct orders His people, and to receive them into the kingdom of His FATHER, and to render to each the rewards promised to their

service and to their works, *things heavenly, for things earthly; things eternal, for things temporal*; a great reward for a little labour; to introduce the saints to the vision of His FATHER'S glory; and to make them *sit down in heavenly places*, to the end that GOD may be all in all; and to bestow on them that love Him that eternity which He hath promised to them—that immortality for which He has redeemed them by the quickening of His own Blood; lastly, to restore them to Paradise, and to open the kingdom of heaven by the faith and verity of His promise.



*The Lord said unto my Lord, Sit Thou on My Right Hand.* The Right Hand of GOD, is beatitude without interruption; glory without end; pleasure without corruption; health without sickness; concord without

*Reward of the Righteous.*

*Bede.*  
A.D. 672-735

*The Right Hand of God.*

*Peter of Chartres.*  
A.D. 1100-57

*The Right  
Hand of  
God.*

*Peter of  
Chartres.  
A.D.1100-87*

bitterness; peace without rancour; tranquillity without commotion; eternity without variation. This is the Right Hand of GOD: for in that Right Hand there is as full delight as here is abundance of affliction and misery. This is the Right Hand which yet we possess not—which yet we even know not; seeing not so much the admirable glory of the right, as the miserable affliction of the left.



*Joys of  
Heaven.*

*Peter Da-  
miani.  
A.D.1007-72*

THERE the secrets of each are manifest to the eyes of all. There the hearts of all, joined together in the union of mutual love, are severed by no variety, but are perfectly made one in the ardour of a common will. With us, when one festival passes, another comes not; there, the joy of all solemnities is ever heaped together, because they are



present and assist, who are themselves the cause of our feasts. With them is no ignorance, with them is no impossibility; because in the wisdom to which they are united, they know all things; in the Omnipotent they can do all things. There, with open face, we shall behold how the FATHER ineffably begets the SON, how the HOLY GHOST proceeds from both. There we shall see how He, Who is absent nowhere, can be everywhere, not partially, but wholly; how he can attend to each event as if He had no concern with all, can attend to all, as if He had no concern with each: how He Who is the highest in heavenly places, sustains the foundations of the abyss; how He Who penetrates the inner parts of the world, can surround exterior creation. There, in those meadows which are ever decked in the beauty of spring, the snowy lily

*Joys of  
Heaven.*

*Peter Da-  
miani.*  
A.D.1007-72

*Joys of  
Heaven.*

*Peter Da-  
miani.*  
A.D. 1007-72

never dies off, the purple rose and  
the crocus never fade. And surely,  
O heavenly Jerusalem, there is in-  
comparably more of everlasting  
blessedness in thee, than the human  
heart can conceive: and the human  
heart can conceive more than can  
be expressed by any words.



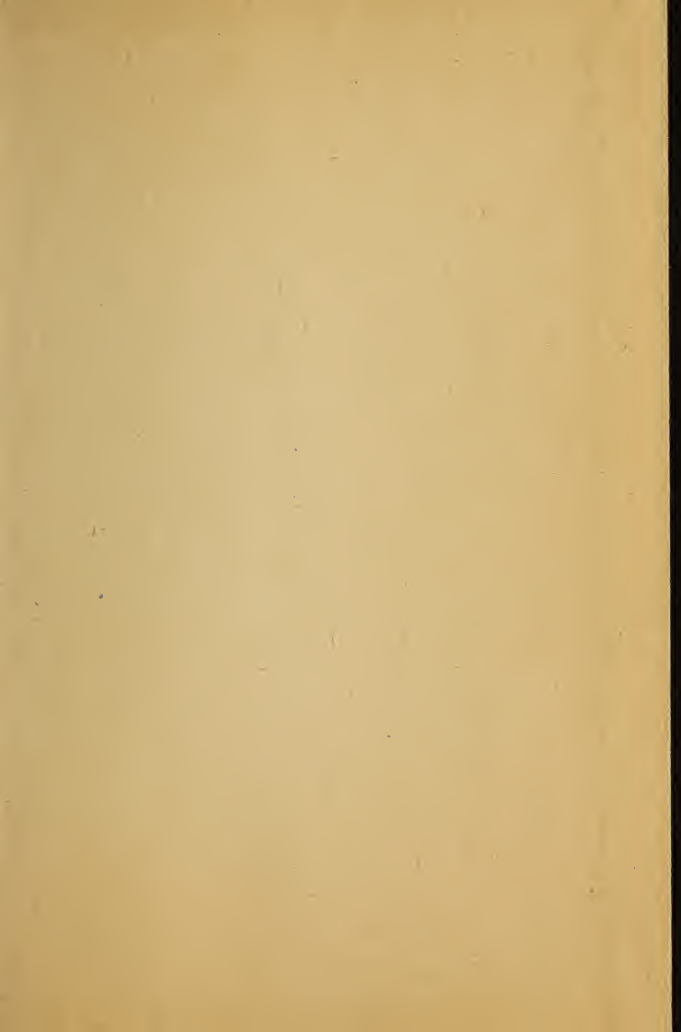
*Hildebert.*  
A.D. 1057,  
1134.

MINE be Sion's habitation,  
Sion, David's sure foundation:  
Formed of old by light's CREATOR,  
Reached by Him, the MEDIATOR:  
An Apostle guards the portal  
Denized by forms immortal,  
On a jasper pavement builed,  
By its Monarch's radiance gilded.  
Peace there dwelleth uninvaded,  
Spring perpetual, light unfaded:  
Odours rise with airy lightness;  
Harpers strike their harps of brightness;  
None one sigh for pleasure sendeth;  
None can err, and none offendeth;

All, partakers of one nature,  
Grow in CHRIST to equal stature.  
Home celestial! Home eternal!  
Home upreared by power Supernal!  
Home, no change or loss that fearest,  
From afar my soul Thou cheerest:  
Thee it seeketh, Thee requireth,  
Thee affecteth, Thee desireth,  
But the gladness of Thy nation,  
But their fulness of salvation,  
Vainly mortals strive to show it;  
They—and they alone—can know it,  
The redeemed from sin and peril,  
They who walk thy streets of beryl!  
Grant me, SAVIOUR, with Thy Blessed,  
Of Thy Rest to be possessed,  
And, amid the joys it bringeth,  
Sing the song that none else singeth!

*Hildebert.*  
A.D. 1057,  
1134.

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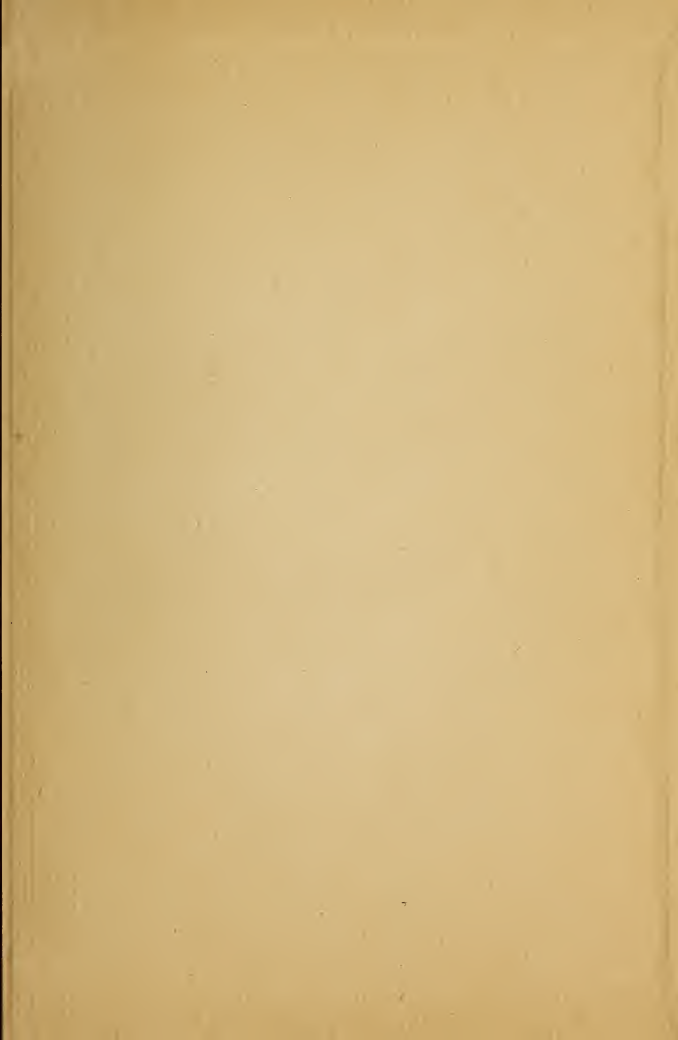


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