

THE MANUAL FOR OBLATES
OF THE SOCIETY OF
ST. JOHN THE EVANGELIST



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INTRODUCTORY NOTE

THE purpose of this Manual is to provide the Oblates of the Society of St. John the Evangelist with material bearing particularly upon their vocation, and on their relation to the Society, and, through its mediation, to the spirit of the Founder. It is not intended to be a substitute for any familiar book of devotions that the Oblate may have in use, but rather to supplement any such book by the supply of material for reflection or devotion from the copious store of devotions contained in the Founder's books, or illustration of the spirit which breathes through all his teaching, and which found its expression in his own personal life.

Thus in the selection of the Maxims and Aphorisms, as well as in the Colloquies,

the devotional aspirations, and the special prayers, choice has been made of such as exemplify the power and the spirit of the Saviour's Passion, and the energy of eternal life derived from the victorious and exalted Christ.

THE COMPILERS

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I

THE VOCATION OF AN OBLATE

IT is a matter of by no means rare occurrence to find among the devout servants of God persons in whom appear the distinctive spiritual qualities which are usually indicative of a Religious vocation, while at the same time there exist conditions which impose, or seem to impose, insuperable obstacles to the full and final response to the call. It is for such persons that the life of the Oblate presents a means by which the sense of vocation can be met and satisfied. There are, however, many cases in which the obstacles, while prohibitive while they exist, are only temporary, though of uncertain continuance. In such instances it is of importance for the fulfilment of the Divine intention that such steps as are possible should be taken for the protection and cultivation of the inner spirit in which the sense of Divine voca-

tion is manifested. For these, as well as for those who are permanently prevented, the Oblature offers a valuable means to secure the preservation of the Divine call.

Among the more obvious impediments to the immediate response to Religious vocation are physical ill-health, social obligations (such as care of parents or near kinsfolk), or even temperamental instability of a kind which would make the rigour of strictly Religious discipline gravely prejudicial to the physical health.

For such persons, as well as for others who may be debarred by less obvious hindrances, provision may be made by a close affiliation to stable Orders or Communities, more intimate, and in a spiritual sense more exacting, and at the same time more fruitful, than the relation of an ordinary Associate.

The distinction is based upon the proved existence of a spiritual affinity between the perceptions and ideals of the individual soul and those cherished by the Community into whose closer fellowship he feels himself to be called. It is indeed a relation of kinship rather than of fellowship that is

established. In the interest of the Order or Community, as well as of the individual concerned, it is important that this interior spiritual affinity should be established before the relationship is confirmed, and also that means should be provided, as far as may be possible, to preserve and to cultivate the lien that has been created.

In the Western Church, where the forms of Religious life are far more numerous and more diverse than in the East, provision for the spiritual need indicated has been made by many of the greater Orders in the constitution of societies in dependence on the central Community. Such are the various Third Orders and Oblates, which, taking their inspiration from the Orders to which they are affiliated, are controlled by them, and serve to propagate the essential spiritual truth and power which are cherished in the parent society.

In the case of the great historical Orders, the dependent societies or groups have attained to varying degrees of strictness in regulation, and have received definite ecclesiastical recognition. But it may be taken that the fundamental conception in

all cases is that of the recognition of a definite call to Christian perfection; a perfection which is to be sought by the cultivation of the ideals enshrined in the several types of monastic or religious life, and developed by the spiritual exercises and discipline which are approved by the Society or Order under whose tutelage the path of perfection is to be followed.

II

OBLATES OF THE SOCIETY OF ST. JOHN THE EVANGELIST

At the time when the Society of St. John the Evangelist determined to reveal the guiding principles of its own interior life by publishing the instructions on its Rule delivered some sixty years ago by the Founder, it was resolved to offer to priests and laymen a closer bond of fellowship than had hitherto seemed possible or desirable, by admitting them, after due probation, to the status of Oblates. The publication of the Founder's authentic teaching upon the Rule which he had delivered admitted externs to a more intimate knowledge than had hitherto been granted of the fundamental principles upon which the Society was founded, and by which the life of its members was to be inspired.

The Society had for many years taken

into association with itself priests and laymen who were in sympathy with its life and work, welcoming their support and cordially extending to them such help and strength as a measure of fellowship might supply. With the public exposition of its own interior spirit the opportunity occurred for the creation of an association more intimate and more demanding for those who might wish to identify themselves with the inner life of the Society by a formal acceptance of the main spiritual affirmations of the Founder's teaching.

It is not proposed (at any rate at the earliest stage) to constitute groups of members, or to form series of societies dependent upon the parent Society. It is rather intended that each member should be individually and immediately related to the Society itself. Hence while there is a common minimum Rule provided both for priests and also for laymen, each Oblate, whether priest or layman, will have, further, his own private rule of life within the common rule, adapted to his particular conditions of secular life, and capable of such variation as an alteration of his circum-

stances may require. Such private rules must have the express approbation of the Superior General of the Society, or of the Provincial Superior by whom the candidate is admitted. Any subsequent variation of the private rule must be sanctioned by the said Superior.

A clear distinction must be observed between the vow of obedience as taken by an Oblate and that which is a fundamental element in the Religious life. They are distinct both in character and effect. For the Religious, the vow is one of the main constituents of his state. By it he is taken into the fellowship of a corporate life in which all alike are guided and inspired by a common spiritual Rule and controlled by a minutely ordered scheme of government. By these all members alike, both governing and governed, are bound, with the effect that all are held in a relationship of mutual responsibility, upon which the welfare of the whole body depends. By virtue of the lien thus created, the spiritual grace of the Community is communicated to the life and actions of the individual members. The obedience of an Oblate is of a differ-

ent character, by reason of the absence of mutual dependence in a corporate life, in which all the actions are comprehended; and because of the narrow limits of its scope of obligation. By far the greater part of each day's actions remain under the control of the individual, though they are affected rather than directed by the general spirit of the Oblature. Direct obedience would ordinarily be exercised only on occasions of great decisions, or when the Community, through its Superior, felt justified in making a distinct claim on the service or the conduct of the Oblate. In the ordinary matters of life and ministry, initiation and execution remain at the discretion of the individual. For the Oblate, obedience may be restrictive or directive; it is not, as with the Religious, the governing and inspiring influence of the whole conduct and life.

III

THE SPIRIT OF THE OBLATE

THE aim of the Oblate, having in view the perfection of Christian life, will be to reproduce the spirit of the Religious state in secular conditions, so far as that spirit can be propagated outside the confines of the technically Religious life of the Community. Inasmuch as the stability of any given Society depends primarily under God upon its embodiment of distinctive spiritual ideas or principles, it is necessary that those whose vocation it may be to reproduce the spirit of the Society outside the confines of actual membership should seek by all means available to become imbued with these principles and ideas which are characteristic of its life, and should labour constantly to conform their own spiritual life to the requirements of the ideal which they have accepted.

In seeking this spiritual conformity, two means particularly may be used. The first is that the Oblate should, so far as his circumstances allow, maintain close contact with the Society with which he is associated, by making Retreat at regular times in some house of the Community; by visits at times other than those devoted to Retreat, in order to gain, in the atmosphere of the Religious house, spiritual re-invigoration and relaxation from the tension of secular life; and by placing himself under the spiritual guidance of a member of the Community. The second is that by studying the origins from which the Community derives its distinctive spiritual outlook and characteristic tone, he should cultivate his own spiritual life in the light of the same teaching as that by which the spirituality of the members of the Society is formed. For this purpose a very brief summary is offered of the teaching of the Founder. The Affirmations do not purport to be a sufficient account, but rather to suggest the lines along which the growth should be directed. For deeper study, use may be made of the Father's

books, especially *The Religious Vocation*, *The Followers of the Lamb*, the *Spiritual Letters*, and the book of meditations entitled *Benedictus Dominus*.

IV TWELVE AFFIRMATIONS

I. THE REALITY OF GOD

THE ruling thought by which all life is interpreted and all action controlled is that of the vivid reality of God. He is conceived not only (as by so many) as being our last end in some mysterious fashion, but as being ever present, with a presence that is to be realized and that must transcend all other claims to our service, our interest, and our attention. And He is present in His power, having called us into being out of nothingness, upholding us in existence, that we may fulfil the part allotted to us in His eternal purpose in Christ Jesus our Lord. In His own being He remains mysterious, and the working out of His eternal purpose as it covers and dominates time is mysterious, because both His being and His purpose are infinite, and therefore of necessity beyond the scope of

the created and finite mind. But there is a revelation which is wholly sufficient for our needs given to us in the Holy Incarnation, and interpreted to those who seek to use that revelation by the Holy Spirit of God.

The effect of this vivid realization is to engender in the soul a great confidence of active faith and hope, in strong contrast with the attitude of pious resignation which may not be far removed from thinly christianized fatalism.

It is this overmastering truth of the reality of God in presence, power, and essence which lies behind all the several mysteries of the Christian faith, binding them in a unity by which the proportion of faith is secured. To this the soul is drawn in its life-quest. 'It is,' the Father says, 'the glory of the Being of God in His own eternal life which alone can satisfy the soul which really confesses His almighty power.'

2. CHRIST THE VICTORIOUS

While the Holy Incarnation is the supreme revelation of the nature, love, and purpose of God, the aspect which

seems to dominate the thought of the teacher is that of our Lord in glory Who has exalted our nature to the right hand of the majesty on high. In this exaltation of our Lord in the mystery of the Ascension, the eternal purpose in Jesus Christ our Lord, which man's life is meant to serve, finds its fulfilment. Revelation has not told us whether for other worlds than ours some other way and end may be ordained. In the perspective of our faith it is as a vanishing point where the known passes into that which is still unknown. 'While they beheld, He was taken up, and a cloud received Him out of their sight.' In proportion, therefore, to the realization of God which the soul possesses, the exaltation of the victorious Christ is perceived as a revelation of the destiny of our life redeemed by the Incarnate Word. It is at the same time an added warrant of the authority of Him Who in view of that exaltation declared, 'All power is given unto Me in heaven and in earth.' The Christ Who shall come again in glory to destroy the world is the central figure, seen against the background of the eternal glory of God.

The contemplation of this mystery of the victorious Christ enables the soul to gain a right proportion between the claims of the temporal and eternal. For the Religious it supplies the motive for his separation from the world. This vivid realization of the glory of the ascended Christ not only dominated the spiritual outlook and teaching of Father Benson, but it controlled his whole attitude to the passing events of daily life. It is an integral part of his spirit, and its acquisition should be the aim of those who would be in any sense disciples of his spirit.

3. CHRIST INDWELLING

The spirit of Father Benson, however, is not merely apocalyptic, but also vividly realistic. Life for him has not only to be passed through, but to be dealt with. For himself it is the school in which the way of perfection is learned and followed. In his relations with others, it is his field of labour to which he devotes himself with apostolic zeal. In both these spheres of activity he passes beyond the familiar thought of

Christ our pattern of perfect living, to the more intimate conception of close fellowship through the mystery of the Incarnation, and the indwelling of Christ within the soul. When he makes reference to the various incidents of the earthly life of our Lord, it is not so much for the purpose of inciting us to seek to imitate an example, as to recall us to the realization that the Christ Who wrought or suffered such things in His life here is already present and active in our life by sacramental grace, and willing and seeking to exercise in us those same virtues which He manifested in the historic scene. 'However feeble our spiritual life may be, we are to realize that we are taken out of nature into the life of the Incarnate God. . . . He has taken thee into Himself as the means whereby His substance may find a new expression.'

The victorious Christ has won His triumph in conflict with those same powers of evil with which we are confronted. He has assumed our nature in order that in that nature He might overthrow the arch-enemy of God. Therefore not only is all humanity redeemed and now has the gate

of heaven open before it, but in every soul that is made by grace a partaker of Christ there is an actual presence of the victorious Christ. The Jesus Who is the perfect revelation in human form of the Divine perfection is Himself the strength, the love, the virtue of every Christian life. How close the fellowship, how gracious and how dear the intimacy that Jesus offers to those in whom He abides and who abide in Him! This is the secret of the joy of the Religious life, which can be shared by all whose life is wholly given to receive our Lord as guest, and in Him to make their life an offering to God.

4. POWER OF RESURRECTION LIFE

From the contemplation of the exalted Christ of the heavenly throne and altar, and from the realization of the spiritual truth of the indwelling Christ, there follows the apprehension of the power of resurrection life with which the soul in grace is endowed. The Son of God in taking to Himself our human nature raised all humanity to a new level in the scale of

created life. He became one with us in order that we might be enabled to become one with Him. This further action of our seeking and His granting follows upon the completion of His life of atoning sacrifice. It is the life of the victorious Christ which is imparted by the Holy Spirit, Who is sent down to convey a Divine vitality to the Church, which is the mystical body of the Lord. Thus while many may be moved to profound emotional sympathy with the sufferings of the Sacred Passion (as they may be moved to admiration and to some degree of imitation of the nobility of His character), only those who have received the power of resurrection life can enter into the actual fellowship of His suffering. This latter is the rare privilege of the Christian life in grace. And in like manner all that 'grace of our Lord Jesus Christ' wherein and whereby we live comes by the Holy Spirit from the Lord in glory. It is resurrection life that is imparted, and it has all the invincibility of Him Who crowned the victory of the Cross by His conquest of death and His exaltation to the throne of His glory. So the Father

writes, 'It is just in proportion as we live in the victory that has been won that we shall be able to conquer in the skirmishes which yet remain for us to carry on until the conqueror returns.'

5. SIN AND PURIFICATION

Against this background of the glory of Divine eternal life and its purpose of love in creation, redemption, and sanctification, there stands the tragic fact of sin. In the Father's teaching it is habitually regarded as a machination of a spiritual being of supreme malignity, ever acting in warfare against God. Taking the Scriptural presentment of this warfare in which mankind, as having become subject to Satan, is involved, he regards life as being a scene of conflict in which no cessation of hostilities is possible. The effect is that while he does not minimize the importance of individual responsibility, it is subordinated to the far mightier issue of the great warfare of God. The Christian soul is nothing if not a warrior in the army of God. Sin is not only an individual offence against the holy God

of love, but also a disablement in the life-long conflict. Therefore sin must at all costs be destroyed. Hence the purification of the soul has a twofold motive, as it prepares the soul for its own union with God through Christ, and as it equips the soul for the endurance of the great campaign.

6. MORTIFICATION

From that which has preceded, there follows in a true Pauline sequence the law of mortification. The power of resurrection life in the soul can only be experienced in proportion as freedom is gained from the death-dealing control of mortal nature. If the soul and body are to be the organs of the Holy Spirit, and in full measure partakers of the Christ-life, all that is hostile to these gracious influences must be subdued. Mortification of passions, subdual of sense impulses, are the means by which the needed freedom for the exercise of the life of spirit is to be gained. By continual mortification that which has been gained is established. The great dignity of the end for which it is practised will clear the

mortification from any suspicion of morbidity. 'Death unto self must not be a mere negation. We must rise to experience the joy wherewith He is glorified, and He will teach us increasingly of this joy. The unction which teacheth us is the oil of gladness wherewith He is anointed, and we cannot have the teaching without the rejoicing.' In such mortification there is no shadow of morbidity but the clear light of a spirit that is quickened by an almost boundless faith.

7. THE UPWARD CALLING

It is an essential characteristic of the Divine purpose of love and omnipotence that things least and greatest as they appear in our scale should be equally its care. Those that seem least to us may subserve those that are great beyond our understanding; but what is also important is that the same Love and Wisdom rule all alike. For every creature of His making, God has His purpose. The declaration of that purpose to the reasonable soul of man, made capable of apprehending it by the

gift of intelligence, and of responding by the gift of a free will, is the call of God, or in a single word vocation. Divine in its origin, it has nothing in it of our own devising or choice. Our choice is rather whether we will accept it unconditionally and obey it faithfully, or refuse. Very often it will be found that the ability to receive and interpret the call is conditioned by the degree of purity that the soul has gained. At times the holy will invades with a converting call. However it comes, the call is ever the expression of an infinite Love assigning to each soul its place and function in an infinite purpose, the fulfilment of which brings the prize of beatitude to each life that responds. Addressed to each several soul of man, it is the 'upward calling of God in Christ Jesus.' It is, in fact, the vocation of the Spirit, to the fulfilment of which in all their exercises the faculties of the soul and body alike should pay their first regard.

Within this upward calling which every Christian soul receives, vocation is habitually thought of as devoting a still more specific expression of the Divine will,

involving the passage to a new and permanent estate. Thus holy marriage and priesthood, and in a still narrower sense the life of the counsels, are subject matter of vocation. Oblature undertaken with a full sense of spiritual responsibility may also be regarded in this light. For this reason, the Society of St. John the Evangelist, before admitting candidates to the full responsibility and privilege of Oblates, requires a period of probation, that both the Society itself and the candidate may be satisfied of the strength of the intention and of capacity to meet its demands.

8. DISCIPLINE

It is a cardinal point in the Founder's teaching that the living word of God, which declares the Divine will in vocation, does not cease when the utterance finds its first response. The guidance and the demand of vocation continue until the goal of final union with God, Who calls the soul to Himself, is reached. The call is therefore a progressive call which, while it unfolds the Divine purpose gradually to

the obedient soul, and draws it into an increasing intimacy of love, requires at the same time that the soul thus favoured should keep itself not only vigilant in hope and attention, but also exercised in preparedness for any demand that may be made. This twofold purpose is served by discipline. This discipline or 'ascetic principle' (ascetic principle) is the necessary preparation of the warrior of Christ for the great conflict. It also affords the no less necessary training of the faculties of the soul in a purity that will render it sensitive to the Divine light. Thus while mortification eliminates elements that are harmful or in themselves offensive, discipline trains those that are adaptable to the requirements of service and of love. By discipline the unruly wills and affections are subjugated, and afterwards trained to respond to each new demand or invitation of the upward calling in Christ Jesus our Lord; for 'the care of discipline is love.'

9. SEPARATION FROM THE WORLD

The separation which is a fundamental

requirement of the true Religious state has its corresponding place in the life of the Oblate in respect of his intimate spiritual estate, even though the external separation may not be so complete. The Oblate, whether priest or layman, is liable to have social obligations, from some of which the Religious is necessarily excluded, while from others he is voluntarily withdrawn. To the Oblate they remain, providing him with the medium through which he may communicate to others some part at least of that influence by which the Holy Spirit is transforming his own life. But the flow of this influence will be affected by the extent to which the Oblate is able to mingle with his surroundings without identifying himself with them. 'Ye are not of the world' is the assurance that is given by the same lips that said, 'Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted?' If care is taken to maintain the spirit of a 'living sacrifice' which oblation connotes, that of separation from the world will be secured.

10. PRAYER

Among the first fruits of mortification, responsiveness, and discipline will be found an increase in the simplicity and power of prayer—not necessarily consolation and sweetness, for these are not symptoms of reality. 'Interior prayer is the very act by which the soul lives; it is the movement of the Spirit of God within the soul. It is the act by which God calls the soul to listen to Himself and to speak to Himself. If we are to live in this life of mental prayer, it is most necessary to cultivate the habit by prolonged and regular exercises.' In such words the Father lays stress not only on the simplicity of prayer, but also on its vital importance as a spiritual approach to a Person in intimate communing. Prayer thus understood and practised acquires a central place in all the various forms of devotion which custom, duty, or inclination call the soul to exercise. Liturgical prayer in the divine office, sacramental devotion, intercession, worship, are all alike affected by the spirit of the prayer which is the most simple and direct

communing in solitude and silence. Whatever gifts or graces may be given to those who persevere in this central exercise of the spiritual life, two virtues at least should grow from it: humility and reverence. To learn to wait on God, whether in light or darkness, is among the surest remedies for self-confidence and self-centredness in their many forms, and for any tendency to the perfunctory and unintelligent use of liturgical devotion.

11. TRANSFORMATION BY LOVE

In this transformation is to be found the goal of our life in its present condition of mortality. Beyond there lies, in the still unknown, the final transformation. 'We know that when He shall appear, we shall be like Him, for we shall see Him as He is.' Mortification and discipline are but preparation made on our part; for the work of grace which leads on to glory can be wrought only by the Holy Spirit. 'As many as are led by the Spirit of God, they are the sons of God.' It is characteristic of the Founder's outlook and teaching that

the transformation wrought by charity should not, as is so often the case, be ignored, or taken for granted as a vague and incalculable effect of living in grace, but should be recognized as a vital process demanding the vigilant care of the soul and an explicit intention of the will. The work is the work of the Holy Spirit, but it must on no account be obstructed. The Father's own intense personal devotion to Jesus as the Incarnate Lord, and the intimacy which he is always claiming for himself and urging upon others, will be found to have its very important part to play in this transformation.

12. EVANGELICAL SERVICE

In the Instructions on the Rule of the Society the Father states explicitly that the calling of the Community is to the 'mixed life.' That which was to be known as the Society of Mission Priests must be compactly built upon lines of strict religious observance; it must have its foundation in complete self-consecration to God; and must draw its inspiration from a life of close intimacy with God in prayer. In

this plan all the principles contained in the foregoing 'affirmations' have their place. For him as Founder and for those who seek to be conformed to his spirit, all the activities of evangelical service are not the exercise of a beneficent energy, but the overflow of charity in action. 'To seek to communicate to others what we so richly enjoy' sums up the spiritual intention by which all work is directed. The order of life is set forth convincingly in the introductory phrases of the Rule. 'It is the object of the Society in adoration of this Divine Mystery (the Holy Incarnation) to seek that sanctification to which God in His mercy calls us, and in so doing to seek as far as God may permit to be instrumental in bringing others to be partakers of the same sanctification; bearing always in mind that above all things it is necessary for those who would carry out the work of missions to abide in Christ.'

To the Oblate, therefore, who seeks the close fellowship of spirit which is intended, and whose privilege it is to serve as a medium between the Religious Society and the secular order, a like order is en-

joined. For him, as for the Religious, ministry must be service given by a spirit which is rooted and grounded in love, inspired by the spirit of sacrifice, fostered and trained in worshipful intimacy with God in prayer.

V

REFLECTIONS AND COUNSELS

FOR the better understanding of the Father Founder's spiritual outlook and teaching, the following counsels and reflections, gathered from his letters and meditations, may be taken as typical of his spirit. Few though they are, they may serve to illustrate his conception of the ideal of the priestly life, and of the way of access to God proper to the life which is definitely offered to Him in Christ.

SPLENDOUR OF GOD

THE nature of God Uncreate, Incomprehensible in space; Incomprehensible in the thought of the creature; Incomprehensible in time, inhabiting Eternity; Almighty; the Source of power to all, in Whom all power is found, Himself posses-

sing power unoriginated, spontaneous, acting according to His own will. Living, not needing to be called in to act, but ever acting with the ceaseless activity of a changeless life; having its results manifest upon the vast surface of the universe material and intellectual, but having its own life within itself—a living Power rejoicing in its own existence and action, operating in itself without any instrumental body; indivisible; inexhaustible; unvarying; individual in its operation to each one of its creatures.

GOD AND THE SOUL

THE Spirit which is given to us is not the power of the Spirit, but the Spirit of power. God does not give any abstract quality of His Being so that we may use it to the best of our ability, but He gives us the personal presence of the Holy Ghost, that He may use us in our weakness for the accomplishment of all His glorious purposes. This simple repose of the soul in God is the truest activity. 'Stablish me with Thy free spirit. Lead me in the way everlasting. Guide me into Truth.' Not into any fresh

truths, but into the inmost power of that truth which I have known all along; that so the knowledge of the intellect may be transformed into the experimental knowledge which makes truth to be really saving truth, sanctifying truth, deifying truth.

In loneliness with God we attain to experience the power of God. Loneliness brings the soul to a real habit of worship, so that we find God as being in Himself our sufficiency, our reward, our refuge, and our strength. . . . Strength as it is treasured up in any one of the members of Christ makes itself felt throughout the whole body of Christ.

It is just in proportion as we are living in the fellowship of the Holy Ghost that we shall find the power of the Holy Ghost. We must be living true to the Crucified. We cannot overleap that step in evangelical life. It is not enough for us to point to Him; He must be manifest in us still crucified in the world, though glorified in the world beyond.

The work of the Spirit of God is so tranquil, so unobtrusive, that its power is not felt or known. It remains for martyrdom to show the strength of the Spirit of God—or at least confessorship.

God does in His great goodness lead us to see more and more of our own sin. There is great danger in having any one object of religious work before us in such a way as to draw us from the simple desire of doing God's will. It does not matter what we do, or where. Nothing avails without detachment, and with detachment anything is good, for there can be no true detachment without love. . . . To give our heart to God implies the knowledge of God, Who created the heart for Himself that He might both possess it and fill it. To give the heart to God is to have the heart filled with God, for He cannot appropriate to Himself the heart in any other way than by filling it. But then it must be wholly emptied of all other things ere He can occupy it. He carries us through various modes of discipline that He may thus empty the heart for Himself. We often

begin by desiring to do great things for God; but there is only one end, and it is the desire to be nothing. The more truly we are given to God, the more possible it is for us to be His instruments in bringing others to Him. We cannot bring any to Him, but His peace shining through us can draw others to Himself if there is nothing in ourselves to hinder it. . . . We cannot give forth life save by dying. Many a mortification of the outer nature is needed; not mere austerity, for that does not always mortify; but a real dying to ourselves. 'I die daily' is the law of apostolic life.

The Apostles were not different from other men by their zeal, their boldness, their learning, their capacity, but because they were ever living *in* God *from* Whom they came. They were not separated from God by being sent from Him. The Son is begotten of the Father, but ever remains in the very substance and glory of the Father. So the Apostle goes forth from God, having mission, but abides in God, having life. And so the Lord works with him, 'confirming the word with signs following.'

The truth must make us free, if the truth has us within its mighty grasp. If we are 'holding the Head,' we shall find that the truth, the mind of Christ, is a living power, that we may be true in love, 'speaking the truth in love'; not from the surface of the natural heart, but from the depth of the supernaturally communicated heart of Jesus. Out of this supernatural abundance of the heart the whole life must speak, and then the eye will see dogmatic truth; otherwise it can only see its caricature. How much of the repulsiveness of controversial truth, and of man's antagonism to the Faith, arises from the grotesqueness of fragmentary statements which want the clothing, the atmosphere, the elasticity, the emotion of the Divine Life.

Our sacrifice can have no perfection through the human will, but it has perfection through the grace of Christ. He gives Himself *in us* to the Father as He first gave Himself for us. It is the reward of His original self-oblation, that He now has power to give eternal life to all His members; and eternal life consists in the power

of self-oblation to God by the Holy Ghost. By the Sacraments of Grace we are called to live in the power of that heavenly act of self-oblation which Christ is carrying on for Himself and for us who live with Him in the unity of the Holy Ghost.

We do not offer ourselves to God in the deadness of nature, but in the power of that Eternal Spirit which rests upon us in the Body of Christ. This is the Spirit of holy unction rising up from the inmost depth of our souls as sanctified in Christ, and making the Christ-life effectual in us that we may plead Christ's merits. We could not plead the merits of Christ if we had not the personal co-operation of the Holy Ghost, for it is by the Holy Ghost that the life of Christ flows on to us.

CHRIST AND HIS BODY THE CHURCH

WE cannot use our privileges in Christ aright if we do not constantly bear in mind the Glory wherein He dwells. The forgetfulness of this seems to be the great weakness of modern Christianity. People look

to Christ upon the Cross in such a way as to forget their union with Christ upon the Throne of Glory. Faith cannot be a true and living faith unless it be faith in a living Saviour truly capable of strengthening us amidst the infirmities of earth for the accomplishment of the work of God. This exaltation of Christ to the right hand of power is a truth containing for us the most important consequences. Our religion will be entirely different according as it has for its central point Calvary or the Throne of God. The Throne of God must be for us an abiding reality, so that we are always to be living in immediate connection therewith.

Through the aperture of the Cross we must see Jesus at the Right hand of God, and all the Blessed gathered about Him, waiting for us in their joy; that as they were crucified for the love of Jesus, so we also may pass through many tribulations into the Kingdom of Heaven. So shall the number of God's Saints be made complete.

It is for us to live in contemplation of His

Sovereignty on earth and in Heaven. 'Weep not, for the Lion of the tribe of Judah hath prevailed.' It is the joy of Heaven to see Jesus, the strength of the Martyrs, our strength. We must not allow ourselves to be blinded by the degenerate unbelief of the World. In this royal consciousness we must live, suffer, and die to earthly power, live as Sons of God.

The triumphing Church used to live in the contemplation of Jesus at the right hand of God. Then when the brightness of worldly position obscured that vision, the Church sank back of necessity into the historical consideration of the Passion, and fell from its mysterious glory to its sorrowful exterior. But if we are to win the victory of the last days, we must rise up to that fellowship with Jesus sitting at the right hand of power. . . . It is while we live in this glory that we find the living power of the Passion, which otherwise is apt to crumble away into empty phraseology, or petty and puerile devotions so unworthy of itself and of Him Who suffered.

We must think of the exaltation of Christ

as the consummation of that glory in which we ourselves are called to share. There must be on our part a co-operation of the human will, choosing God by the inspiration of the Holy Ghost; that we may abide in Christ. We have to exercise this inspired will amidst all the difficulties of our earthly position. In all our temptations we must choose to dwell in God by the power of the Holy Ghost. This is one part of the value of our life of temptation. It forces us to exercise the gift of the Holy Ghost as the inspiring principle of our will, and by this act of choice we abide in God and become partakers of His glory. This is not effected by transitory acts, but by habitual perseverance. We must never look forward to a life of Divine Glory without a correspondent human activity.

Our acts of worship upon the earth are not done for the purpose of bringing Him into outward proximity to our earthly nature, but for the purpose of developing within us the glory of His heavenly action, which is the vital principle underlying the earthly nature of His members; and so we

feed on Him, not as food given from without, but as an upspringing source of inexhaustible nourishment.

It is strange how a system of Christianity could ever grow up which should take so little account of Our Lord's Ascension as the Christianity ever since Constantine has done. It is not wonderful that a Christianity having so little grasp of our relation to the throne of Jesus should be a feeble one, and should be driven to the many makeshifts by which, according to their tone of mind, . . . the great bulk of modern Christians have sought to find some substitute near at hand for the sovereign and life-giving glory of Jesus at the right hand of God.

A real love to Christ at the right hand of God is what we want, and then even the most important things of the mere Church militant become insignificant. It is just in proportion as we live in the victory that has been won that we shall be able to conquer in the skirmishes which yet remain for us to carry on until the Conqueror returns.

Death unto self must not be a mere negation. We must rise to experience the joy wherewith He is glorified, and He will teach us increasingly of this joy. The unction which teacheth us is the oil of gladness wherewith He is anointed, and we cannot have the teaching without the rejoicing. 'Rejoice in the Lord alway.' By a real living sympathy with Him in the joy of His Holy Kingdom we acquire the holiness which belongs to His people. We must not merely *hope* for it. That is only a kind of enlightened Judaism. We must *live* in it. We do not believe in the Church which is to be holy, but as being holy now. And yet there are great sins hiding the holiness of the Church. So we are to realize the present sanctity of our own life in Christ, and not merely hope to be holy when our natural sinfulness has passed away.

I think we do not dwell at all sufficiently upon the real human joy of Our Lord's nature, body and soul, since His Resurrection. People often treat Our Lord's Body as if it availed for suffering, but was now

useless to Him in Heaven, so as in reality to set aside the Resurrection of His Flesh; whereas it is really the Joy as power that glorifies His Body with all the senses and faculties proper to bodily life in His glorified estate which constitutes the basis of our sanctification.

What a joy it is amidst all efforts for the extension of Christ's Kingdom to feel the joy which He takes in the growth of His Body. He would not leave the labour to us while Himself appropriating the joy; nor would He have us toil merely in the hope of a joyous reward hereafter. He wishes us to feel the joy along with Himself in the very act of struggle with evil which develops the good.

The very decay of Christian Faith now going on in Christian countries is itself one of the proofs of the divine character of the Church as a living body. For this decay was foretold, and Christ cannot come again until Anti-Christ has gained possession (for a brief time) of the old nations of the Christian Faith. Him Christ will des-

trophy when He shall come again to judgment; and then the Kingdom of Christ will appear in the Glory of the Resurrection.

This world bears upon its surface the evidence of being a world of condemnation from which we need to be delivered. Modern Christianity has so miserably lost sight of this standpoint of Christian teaching as given us so plainly by St. John. The idea of legal satisfaction has taken the place of regeneration, first in the moral theology of the Western Church, and then in the Protestant doctrine of Justification by Faith.

More and more I feel what a mockery of Christianity Christendom is. The utter repudiation of the supernatural life as a real divine transformation of the soul is so sad. . . . In Western Christendom the Holy Eucharist has so entirely overshadowed Holy Baptism that the Food of our life is made to be a gift greater than the life which it sustains. Without a full acknowledgement of the supernatural change wrought at our Baptism our spiritual life becomes a metaphor.

THE LIFE OF THE DISCIPLE

God expects from us a higher *order* of service—a spiritual order of service—differing from that which an energetic Priest with practical ability is able to render. Those who are in the world must not in any ways be conformed to the world. They have to use the world as instruments. God is unable to use us for His own special communications unless we are learning to find our pure joy in spiritual fellowship with Himself.

How full of marvel and power the life of a Priest ought to be! Would that we could realize it more truly! What entire loss of self there should be if we recognize the presence of the Holy Ghost Whom we receive, as accomplishing in us the work of the Priesthood, so entirely beyond human power—at once miraculous in its extent and mysterious in its character—the spreading of the life of another world throughout the organism of the material creation. . . . He never calls us to do anything for which He does not give the power.

It is a sad thing if any depreciate the necessity of personal holiness. The corporate holiness of the Church is the sanctifying principle—the Holy Ghost dwelling indissolubly in the Church, the life of the baptized. But we cannot share this life except in proportion as we call it into individual exercise personally for ourselves. The principle of holiness is the same in us as in the Apostles; thus we must use the gift so as to be individually sanctified as they were; otherwise we shall be cut off from the body.

The permanence of work depends upon the holiness in which it is wrought; for nothing can live abidingly save by the power of the Holy Ghost. How little do we realize the Apostles' words, 'We will give ourselves to prayer and to the ministry of the Word.' . . . Oh, if we had Priests really living, basking constantly in the sight of the Divine Word, so that, kindled by it, they might set the whole world aflame! We need to sanctify ourselves by much prayer. We must drink in from God whatever we would give forth from Him.

It must come straight to us from God. We cannot expect to move the hearts of others save by the power of the Holy Ghost; but that power needs to be sought.

How apt we are to think of beneficence as if that were the only thing needed, and to regard the extension of good as if that were possible without a proportionate destruction of evil. There must always be a struggle proportionate to the victory. If we are faithful to God's love, He will always give us a victory proportionate to the struggle. The struggle is the measure of the power of the enemy. The power of the Divine Conqueror Who acts in us is infinite. It is not enough to deal with the consequences of evil which may be alleviated by beneficence, unless we realize the radical personal activity of evil which must be met by Divine Judgement. The present day ignores evil in itself, and merely thinks of evil in so far as we can see its effect upon mankind in the outer world.

The difficulty we experience in prayer is really the Satanic atmosphere which

clouds our spiritual sense. It is not any feebleness of the spiritual gift, for the Holy Ghost helping our infirmities is Almighty; but it is the opposition of the power of darkness coming between us and God. We have to persevere, and God will tread down Satan under our feet shortly. But we deceive ourselves if we think that God will lead us by any path in which we have not to tread down our enemy.

Teaching Christianity to the young and proving its truth to the old are very different things from winning hearts to Christ. There are short and easy methods for the one, but the other can only be done by lengthened prayer and fasting. 'For their sakes I sanctify Myself, that they also might be sanctified by the truth.' So in a better sense than a merely physical one, there will be a virtue, a power of the Holy Ghost going forth from us, May He indeed draw many through us to Christ in all the world.

We are too easily satisfied with a natural faith in Christ. But that is merely intellectual. A philosopher may write an

unanswerable book of Christian evidences and yet not have that living experimental faith in Christ, faithfully quickened and informed by love, which alone is of any value.

That which localizes the acts of the Eternal dwarfs the Infinite to the mere relationships of time. . . . We must ask to behold the Life and Death of Christ reproduced in the details and amidst the surroundings of our daily life wherever we may be. Earth, time, and space vanish from before the soul which holds real communion with God in His Eternal Infinite Truth.

Christ did not redeem the persons of all mankind. He redeemed human nature which He bore upon Himself, and He invites all persons to be incorporated with the redeemed Humanity, that they may live with His life. None are excluded from this redemption. . . . He did not die for mankind as external to Himself; He was Himself its complete representation.

You must not expect great answers to

your prayers at once. The true answer to your prayer will be in yourself, to fit you for further answers. We must have been changed by our prayers according to the requirements of God before we can receive external answers so as to be a blessing to us. A gift to us unchanged would be a curse. We must be learning to find our joy, our whole joy, in Jesus alone, before we can find any true joy for Jesus' sake in anything else that He may give. This is a life-long lesson. We are content to receive Jesus as an addition to ourselves. The great gift is when we lose ourselves and have nothing but Him. Perhaps we cannot attain to this while we are in this world. It is not men drawn by eloquence, or learning, or music, or ritual, or influence, who make solid Christians. 'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.' It is souls really won out of the grasp of Satan by prayer. These must be our crown of rejoicing. All else are only flowers that fade. . . . As living in Christ, we can take part in the Intercession of Christ as the Head and the Heart, while we are the earthly mouth-

pieces speaking with all the power of His life.

As for Meditation, probably you will do well rather to meditate for yourself than to use any book. You can use books at times . . . but I would have you seek to enlarge your spirit in spontaneous meditations as the Holy Spirit may guide you. The writings of others are helpful to us at times; but the Voice of the Spirit in our own hearts is far better. Meditate much on Heaven and its joy—the sight of God and of the Lamb. Probably it is well to meditate most upon the Passion when we are strong, and upon Jesus in glory when we are weak and suffering.

Physical weariness does not hinder the repose of the soul in God, although it hinders our consciousness of that repose. We are not less pleasing to God because our bodies are irksome to ourselves. On the contrary, this very irksomeness is the form of sacrifice which we are called to offer. The Saints of old endured much weariness. Spiritual energies enable us to

persevere, but they do not make us insensible to outward pain.

The slowness of Mission work makes us realize how very little prayer is really being made by Christendom to God. If Christian people generally said 'Thy Kingdom come' as if they meant it, what consequences would there be! If we could see, we should find that God is giving far more in answer to prayer than we could have any right to expect.

Mysticism develops a wonderful form in the Word of God. The loving intelligence finds therein a true creation of Divine poetry which lights up the whole volume of inspiration with new power. The various parts of Holy Scripture spring into new signification by combination in setting forth the eternal mysteries of the Incarnate Word. Passages rise into clear lustre which, but for the glow of heavenly interpretation, would seem to be dull and purposeless in the Divine volume. When the Voice of God is heard speaking mystically in Holy Scripture, then the events

through which it speaks rise altogether beyond the sphere of mere earthly narrative or accidental illustration. The Life of God which holds all the parts of Holy Scripture in such marvellous unity of teaching gives to each detail a manifestation of beauty and meaning. As some beautiful melody may be made to express varied sentiments by tenderness of touch and variety of accentuation, so the same passage of Holy Scripture will speak with varied signification to the reader according to the needs of his position when reading. The Voice of the loving Father speaks to each and all. Human sentiments lose this vitality in the transmission of a mere manuscript, but the words of God live for ever with the Spirit of God by Whose power they were originally formulated. But then Holy Scripture must be read in the power of the same Spirit wherewith it was written.

The act of communion with Christ is not an act producing merely an individual result. If our hearts rise up to God in Christ, as they ought to do, in Holy Communion they must also expand so as to

include all the sympathies of Christ's mystical Body. We can no more live by a separated individuality of spiritual fellowship with Christ, than a finger can live if separated from the life of the hand to which it belongs. Vital action necessarily acts, in every member of Christ's Body, with unbroken fellowship towards all the rest. Hence the great requirement of the faithful communicant 'to be in Charity with all men.' This is not merely to have external human friendship, according to the requirements of natural courtesy, but it is to have vital fellowship of Divine Love, as a principle of active relationship towards all. The act of Christian Oblation cannot be drained into any limited channel. The whole Body of Christ must participate in every act whereby any faithful communicant participates in the action of Christ the Head. We find our hearts enlarged towards all Christian people as being members of one Living Body. The unity of Christ's Church is not the mere outward agreement of kindred religionists, but the organic unity of His Body wherein we repose. Our efforts are put

forth in continual prayer for His Body. We cannot dwell in Him unless we are pleading habitually for all His members, so that the glory of His Intercession may operate towards them all through us. We dwell in Him not by a mere selfish satisfaction, or insensible adhesion, but by a vital sympathy with His members in all their needs, and with Himself as rejoicing to supply those needs. This sympathy must act in large-hearted energy, acting towards all because Christ is in all.

VI

MAXIMS, APHORISMS, AND IDEALS

1. It is the glory of the Being of God in His own Eternal Life which alone can satisfy the soul which really confesses His eternal power.
2. The tongues of men and angels will avail nothing to spread the Gospel of Christ; but the mediatorial life of Divine Charity lifting up man before God with a crucified heart in the power of the Holy Ghost.
3. Nature, as we now see it in its fallen, ruinous condition, hides God's love. It is Christ in His personal manifestation, as struggling with the evil of the fallen world, Who really makes manifest to us that God is Love.

THE FAITH OF A DISCIPLE

4. The personal Christ must awaken

in our hearts an ecstatic enthusiasm, which is quite different from merely assenting to the truth of the religious system which He embodies or inculcates.

5. It is one thing to be convinced of supernatural truth; it is another thing to be supernaturally convinced.

6. Probably arguments suggest as many difficulties as they refute. Love awakens desires which nothing but the truth can satisfy.

7. The less we think of converting, the more are men likely to be converted by us. Our one thought must be simply to live for God, and God will use us for His Will.

8. How little one can tell what is likely to come of our hindrances. We must give them up into God's keeping, and He will always make them result in good far beyond the immediate loss.

9. The moral decay of popular Christianity is patent enough to provoke a strong reaction among all who are striving to apprehend God as a Reality.

10. The more we live for God's Glory, the greater will be the gifts which God will give us as a means of glorifying Him.

11. The true spirit of the missionary is to rejoice in God and leave one's work in God's hands. Work carried on in that spirit is sure to have its reward.

12. God treasures up every cry of the lonely heart. It is more powerful in the end than the most eloquent preaching amidst men's applause.

13. As for the influence of our work, we must look for that to grow up by God's providence, if He gives us bodily health and grace to persevere; not by being in any prominent or central position, but by the effect of devoted life.

14. A retired work and a life of devotion and prayer very little heard of by others, is what will surely tell the most in the end, not only upon the neighbourhood but upon others at a distance.

15. To serve Him is to live with His life.

16. Statements are clear when the Holy Ghost has opened the eye to see their clearness, but the truth flows on from man to man, from heart to heart; and the Holy Spirit goes forth in our daily intercourse to spread mysterious fertility and fill hearts with grace.

17. God can use our silence as much as our words. But then we must commend our silence to Him to turn it to account.

18. It is a nobler thing to bear a rejected message than to have the reward of man's acceptance. God chooses those whom He loves best to do the work which has no reward but His love.

19. When we think of our lives as being required as evidence to others, it makes us dwell upon the greatness of the experience of Divine love vouchsafed to ourselves.

20. If we give ourselves to God we must expect Him to put the reality of our self-oblation to the test.

21. We cannot ask God to accept Christ in ourselves, save as we are cultivating that indwelling presence which we present.

22. We must present His Soul in our souls as the true Petitioner. What He desires, we desire; we can desire nothing else.

23. The thought of self is the essence of living to the world. The thought of Christ is the essence of being dead to the world—the thought of the living Christ at the Right Hand of God, with Whom our life is hidden in God's Glory.

24. How great is our responsibility, having Jesus in ourselves, to show Him forth in His truth to those whom He entrusts to our care.

THE SPIRIT OF DISCIPLESHIP

25. Our fellowship with Christ needs many limitations; but they are the limitations of our circumstances, not limitations of His infinite love. Amidst our limitations we must realize by faith the fullness of His infinite love.

26. In all approach to Christ there must be the upward looking of the soul to the Personal Glorified Saviour. There is no meeting Him half way—we in our sinfulness, He in His Glory. He takes us up into the fullness of that Glory where He dwells.

27. They who will not seek Christ in His lowliness cannot find Him in His Glory.

28. Happiness is not a future condition of acceptance at the Divine tribunal. It is the very condition of all acceptable service here and now. What we do in love we do happily, however great the suffering may be.

29. Man was not created in order to be gilded in another world, but to glow with an indwelling glory of holy life even here.

30. To live to the world is to perish in the world's unlove. To fight against the world is to attain the Joy of God.

31. Self-sacrifice involves the surrender of the natural in order to hold fellowship with the supernatural.

32. Sacrifice is the attainment of true life. In a state of sin it means death—death to sin. But in its truth it means life—rejoicing in the life of God.

33. Stubbornness of human will is not to be confounded with the strength of the supernatural will which the Holy Ghost gives.

34. We should always be careful to act, not because we think a thing to be right, but because we believe it to be the command of God.

35. If we use God's talents we shall find that they become multiplied in the use. We thought we had two; we find we have five.

36. We are apt to spend our moments

badly because we do not perceive how our whole moral being is identified with every moment as it passes.

37. There is nothing divine about hurry, no hurry in anything divine.

38. His first creative Voice called us out of nothing, but His sanctifying Voice calls us onward.

39. We dwell in Him by faithful surrender, and He dwells in us by gracious communication.

40. We must not think that God is always with us in order to do *our* will. God always abides with us to enable us to do *His* Will.

41. The frost of our own earthly satisfaction is very apt to nip off the germs of Divine purpose.

42. Whatever is not wrought in God must fail in accomplishing the purposes of God.

43. All true glory is in the loss of that which is of self by absorption into that which is of God.

44. It is not doing great things but living a great life that is required of us; and that great life is the life of Christ. That

great life consists much more in doing little things than great ones.

45. One of the great signs of an Apostle is patience. There are two kinds of martyrdom—blood and patience.

46. The grace of Christ is transmitted through us independently of any worthiness of our own; but the dullness of our apprehension holds us back from giving it forth so that the people can receive it in its integrity. Our want of devotion in giving makes them incapable of receiving.

47. The Sacraments of Grace often lose their value because we *rest* in the grace which they convey instead of rising up to the Person of Him from Whom the grace comes, and recognizing that grace as streaming down to us immediately from the Throne of His Glory.

48. We receive Christ completely at every Communion, but each Communion ought to add to our hold on Him. The habits of grace have to be perfected by repeated acts of faith, and by repeated communications of Christ's Body as the restorative principle.

49. Penitence does not look merely for

justice, pardon, grace. It looks to find rest in a personal Saviour.

50. Penitence purifying the heart opens the eye of the soul to behold God.

51. The ministry of Penitence is not to make people feel their sins, but to see their Saviour. This vision lifts up the penitent with a necessity of living for the Glory of God. True penitence is self-forgetful, humiliating, divine.

52. As a musical instrument loses its tone if it is not properly used, and the jarring discords destroy the very capacity of pure sounds, so it is with the faculties of man. If they are used for the mere strumming of the World's accidents, or unholy passion, the whole nature of man loses its capacity of correspondence with the Divine Voice.

53. Every knowledge that does not nourish the life of prayer is like undigested food in the natural body.

54. All the faculties of our outer nature have to be given up to Him, and we in the cultivation of body or mind are like the servants making ready the drawing-room in which the royal presence may be manifested.

55. The whole value of my life before God consists in its internal relationship of spiritual submission to Him. Again and again the idea recurs to the mind that I must measure the value of my life before God by some test of outward influence and material wealth. The cave of Bethlehem sets me free from all such unworthy thoughts.

56. All true joy depends for its sanctity upon the consciousness of God participating in the delight.

57. Solitude and loneliness must be made the occasion of aspiration of the mind, not of depression of spirit.

VICTORIOUS PASSION

58. The true encouragement of those who would see Jesus is when they are called to increasing suffering on behalf of Jesus.

59. There can be no comfort in this world so great as the participation of suffering along with Christ, since He by suffering has opened to us the gate of everlasting life, and enables us therein to anticipate the heavenly joy.

60. The consciousness that He actively dwells in us must stimulate us to meet every temptation—and endure every suffering—with faithful joy worthy of the joy wherewith He comes to us.

61. The unity of Christ's Church is not the mere outward agreement of kindred religionists, but the organic unity of His Body wherein we rejoice.

62. We cannot dwell in Him unless we are pleading habitually for all His members, so that the glory of His intercession may operate towards them all through us.

63. There can be no triumph of the Church by superficial extension of Christian ideas. There must be a struggle against the evil one. There must be a real hatred of sin as a personal domination by which men are held in darkness and misery. Without this there can be no victory of the Kingdom of Light.

64. We must desire to be so crucified with Christ that through the Wounds of His Passion His Glory may shine forth in our lives.

65. There is deeper joy in faithfulness

to the Crucified than can possibly be our portion in the way of the world's honour.

66. We cannot know the faithfulness of Jesus to our own selves unless we have been called to suffer for Him. It is while we bear the Cross that we learn the greatness of that love wherewith He loved us.

67. The fruit of our labours which we see in this world is very perishing and very deceitful. The true fruit is that which we shall not see until the day when Christ Himself shall come to acknowledge His work in us. The less we think about success and disappointment meanwhile the better. Our true life and its fruit are hid with Him in God, and the knowledge of this should set us free from all care, and make us rest in the fullness of His peace.

VII
DEVOTIONS

DEVOUT COLLOQUIES WITH JESUS,
DIVINE SAVIOUR KING

I

O JESU, open Thou my heart truly to desire Thy glory. Strengthen me to bear whatever may be needful in this present time. The glory of the world I will not seek; its shame shall be welcome to me; if only I may be partaker of Thy true, eternal glory.

My son, the suffering must be great if thou wouldst be near to Me. As I humbled Myself to the death upon the Cross, so must it be with thee.

I refuse nothing, I accept all, I look simply to Thee, most gracious Lord. What-

ever Thou sayest shall be welcome to me, because it is Thy will. I seek not glory that I may be superior to others, but that I may be near to Thee.

Remember this when thou feelest weary of thy vocation. Dost thou think to be honoured as a Priest? Be content to be disgraced for My sake. Do others censure thee because of thy religious strictness? Give praise to God that thou canst suffer anything for Me.

Help me, Lord, to abide in Thy love, whatever men may say of me. Why should I heed their reproaches? Enough it is for me if Thou knowest the simplicity of my love. O do Thou restrain my thoughts that I condemn not others. Well may I mistrust myself, and it is good for me that others should blame me. Their blame shall win for me Thine approval. Would that mine inmost heart were less occupied with thoughts hateful to Thee ! Behold in me not what is mine, for that is evil, but the good which is Thine, for that is true. Help me to see the working of Thy goodness in others round about me, that whensoever I see aught that seems amiss, I may rather praise Thee than blame them.

II

O Jesu, how didst Thou exult when Thou didst go forward to suffer for my redemption! Shall I not then count it all joy if I may be permitted to suffer shame for Thy Name?

It shall be thy greatest glory, O My son, if thou dost suffer anything for Me. All the virtue and glory of My sufferings shine out in those who suffer as My members. Draw not back unto perdition, but abide with Me, true even to death.

O Jesu, boldly didst Thou go forward, for Thou wast going unto the Father. O wondrous Love, which is the very bliss of God, binding together the Father and the Son in the Eternity of Joy! Herein was Thy Manhood to be perfected when Thou hadst accomplished all the sufferings which the law had threatened.

Even so, My son, and this joy shall be thine if thou wilt bear My Cross along with Me. In thy sufferings I will strengthen thee, and in My glory I will welcome thee.

Jesu, Jesu, when I hear Thy promises, my heart leaps up with an ineffable delight; but alas! when the suffering comes,

how prone I am to forget that which Thou hast promised!

Be brave, My son, for what I have promised I will surely perform. I am the Eternal Word of the Father. Turn to Me at all times, and thou shalt find My voice will always be speaking to thee. My voice is powerful with promises to encourage thee, with wisdom to instruct thee, with admonition to correct thee, with suffering to perfect thee, with grace to sanctify thee, with love to reward thee.

O Jesu, speak to me, for Thy servant heareth. When others speak to me, let me be deaf to all that they can say. Let Thy voice fill my heart. Speak, and it is enough. All things exist but by Thy word alone. Only let me rely upon Thy word. Thy promise can never fail.

III

O Jesu, teach me so to love Thee, that I may indeed rejoice in the glory of Thy risen life.

My son, already have I given to thee that risen life, that thou abiding with Me therein mayest never die. Whatever suffering thou hast to bear

shall only show this life to be all-sufficient, for thou shalt find thereby the power of God.

Lord Jesu, I look to Thee and see that Thou art risen, but still my dull nature fails to feel that risen power within itself.

O My son, look to Me. Behold Me at the right hand of the Father. As thou beholdest Me in that glory, surely all thought of earthly things must pass away from thee, whether they be sweet or bitter. Look to Me, for I have given thee eyes wherewith to behold Me, and a heart wherewith to know the fellowship of My love. Behold Me loving thee, and in that love thou shalt die to every other thought. Bitter is death if the heart be enchained to earth: but sweet it is to die in the rapturous love of My redemption.

O Jesu, thus to die is indeed to live for ever. I would not wait for earthly life to close ere I attain this joyous death, dying through love. Now do I desire in this love to become dead to all external accidents, and live as the newborn child of Thy resurrection!

Yea, My son, this life is thy true portion, if by faith and hope and love thou wilt abide in Me. I shield thee not from suffering and shame, for I

bore the Cross for thee, but out of every suffering I will deliver thee, and give thee victory over all.

Even so, Lord. I refuse nothing. Yea, Thy Cross shall be my joy. In the bright power of Thy resurrection, the rulers of darkness shall have no power to harm.

IV

O Jesu, blessed be Thy Name, that Thou dost gather us into Thyself. Surely as Thou dost take us into Thyself, Thou dost transform us into Thine own life.

Thy life is hid with Me in God, and I, My son, am hidden beneath thy substance. I destroy not thy old nature, though I take thee into Mine. My Nature I give to thee, even My risen Humanity glorified with the inherent power of My Godhead, that by the virtue thereof the vileness of thine old nature may be destroyed.

Would, my Lord, that my old nature could altogether pass away!

My son, thou must practise mortification that it may be brought to nought, and the glory of thy spiritual nature may be revealed within thee as the germ of thy resurrection. My risen Body is

that which shall raise up thine, and thy sinful body shall be found no more if thou art transformed into Me.

O Lord, I will no longer live for the flesh, the body of sin. I will live henceforth for Thy Spiritual Body which Thou hast given to live within me.

Consider well, My son, that unity of the life of the resurrection whereinto I have called thee with Myself. It is not for a short space alone that I would join thee to Myself. Abide in Me now as I have called thee, and thou shalt abide in the full participation of My glory everlastingly.

O my Lord Jesu, how great is the condescension of Thy love whereby Thou dost ask me to give myself to Thee. O stablish me in Thyself according to the discipline of Thy grace. Take me out of my own power that I may not fall away from Thee. Yea, let me die to myself, that in Thee I may find the security of the life everlasting.

v

O Jesu, how little do I know Thee when I come to feast with Thee: nevertheless

Thou art ever ready to give Thyself to be our spiritual food and sustenance.

My son, thou knowest not even the laws of nature, whereby thy body is preserved. Much less dost thou know the laws of grace whereby I give Myself to renew thy spiritual life unto eternity.

O Lord, such knowledge is too wonderful for me; I cannot attain to it. Teach me to accept Thy words according to the greatness of Thy truth and not according to the littleness of mine own understanding.

My son, when thou comest to feed with Me, eat that I give thee. It is prophets' food. I have blessed it, not with outward form of words only, but with inward power. All the virtue of My Passion resides in that which I give thee. The Blessing wherewith I take the Bread communicates all the meritorious consequences of every act whereby I have taken the manhood into the Godhead and replenished it with the virtue of My sanctification.

O Jesu, when Thou givest me Thyself to eat, surely Thou dost give me a treasury of virtue and of grace surpassing all human thought. What Thou givest who can tell!

But what Thou art Thyself, the Giver, those shall know who feed upon Thy heavenly food. It is Thy very Self and though it comes to us in ways beyond understanding, it unites us in the fellowship of Thy wisdom. Thou shalt be revealed within us, and shalt teach us all the things of God.

O Jesu, burning with the eternal love, kindle Thou my heart with that sacred flame, and take away from me whatever impure admixture of earth may destroy its brightness. I give myself to Thee that Thou mayest make the flame of Thy holy zeal to penetrate my nature, until it perfect me in the fellowship of Thine oblation, to the glory of God the Father.

O Jesu, may Thy Holy Spirit compass me round about, and hold me within the embrace of Thine own most perfect oblation, that I may be sheltered from all carnal disturbances, and, resting in the security of Thy love, may find my satisfaction in the guidance of Thy divine will.

VI

Jesu, still the world is blind. It repudiates the message of Thy Passion. Still the world looks for triumphs on this side the grave.

So must it ever be, unless I by My Spirit speak in the heart to communicate a love of the Cross.

Blessed be Thy Name, O Lord, for that Thou hast spoken to my heart to bid me choose Thy Cross. Still let the ear of my soul be attentive to the voice of Thy Holy Spirit. The world keeps not Thy saying because it hears not Thy Spirit's voice; but speak, Lord, to me, for Thy servant heareth. Speak, for the announcements of Thy Cross are sweeter to me than all the pleasures which the world can give.

O Jesu, Thy strength is made perfect in weakness. Most blessed is that weakness wherein Thy strength is revealed.

Yea, My son, great is the blessing of those who can behold the arm of the Lord and rest thereon, rejecting every arm of flesh and rejoicing in My divine care.

O my Jesu, so would I rejoice. There-

fore have I sought Thee in the life of oblation,¹ that in poverty I may learn Thy power and in shame Thy glory.

So shall it be well with thee, My son; only be watchful to persevere in thy choice. Thou must rejoice not only to be poor, but to feel thy poverty, assured that I can do for thee far more.

Yea, Lord, pardon me that I am so apt to complain because I have not, and to desire what Thou withholdest. I am sure that whatever Thou takest away is but a fresh occasion of gaining some fresh participation in Thee.

Look to Me, My son, with this confidence, and the fullness of My supernatural power shall be with thee.

O Lord, people complain that they see no longer any tokens, for Thou dost not show the power of Thy mighty arm as in the days of old.

My son, I am ever ready to show My power, but they are ever looking for their power. They cannot see Mine until they are content to lose their own. O, if there were in them an under-

¹ Adapted from the original 'in the vows of Religion.'

standing heart, how would I manifest My glory in them!

O Lord Jesu, give me such a heart that I may desire to die to all outward things, so as to live to Thee alone. Put away all earthly things not only from my hand but from my heart. If Thou givest me earthly things, let them not be a snare to me. O let me know the emptiness of all things at the outset, that I may find in all things the fullness of Thy grace for the accomplishment of that which no earthly power could ever bring to pass.

VII

O Jesu, ascended now to the Right Hand of the Father, draw our hearts in union with Thyself that we may always remember the purpose wherefore Thou hast raised us out of our natural state, ever to abide with Thee in the glory of the eternal Kingdom.

If thou wouldest ascend along with Me, thou must look steadfastly upward after Me. Look not behind thee to any of the things of earth, however much they may allure thee. If thou findest pleasure in that which thou leavest, thou canst not learn the joy of what is yet in store.

O Jesu, I desire to follow Thee with an undivided heart. As Thou hast been pleased to call me out of the world, that setting all earthly things aside I may follow Thee alone, fill my heart with Thy perfect joy, that I may increasingly delight in the vocation which Thou hast given me.

O My son, consider well the dignity of that Divine sonship in which I have called thee to share. O with what loving joy must the Son of the Eternal Father press forward to claim the glory of His inheritance! So have I pressed forward. So must thou follow Me.

Yea, Lord, I will endeavour to follow Thee in the power of that new life which Thou hast given me. How can I seek the things of earth, when Thou hast given me the things of heaven for mine eternal portion? Oh, as I continue in Thy love, let me find continually its sweet power shining out more and more within my heart, that in its brightness I may rise unto Thyself, and be accepted of Thee in the fullness of the Father's benediction.

Lord Jesu, I give myself to Thee. Keep me under Thy shelter until the tyranny of

this evil time be overpast. Hide me in Thy tabernacle from the strife of tongues. I wait to hear Thy word, 'Peace, be still!' While I wait for it, I find the peace beginning. O what shall it be to hear Thy voice when Thou comest, saying, 'It is I; be not afraid'! O hasten the day of Thine appearing, that we may come to the haven where we would be. O Jesu, help me to see Thee. Train my heart amidst the things of earth to behold Thy glory in the heavens.

My son, I do all that is possible to train thee. Only rebel not at My discipline. Look unto Me, and as thou rejoicest more and more in Me, thou shalt see Me more and more.

O Jesu, how foolish am I, how ungrateful to seek for joy in anything but Thee. Shine out upon my soul, shine out, dear Lord. Bring me to the satisfaction of being like to Thee, that I may experience the sweetness of that love whereby that likeness is perfected.

THE LOVE OF JESUS

Teach me to love Thee, Jesu! Thy pure
love
Is all I need.

Thy love gives life on earth, and lifts above
To life indeed.

Thine echoing love with blessing fills my
frame,

Calling my heart to heaven from whence
it came:

To love Thee is to live with Thine own
breath,

And not to love Thee is to sink in death.

How shall I love Thee, Jesu? Let Thy blood
Quicken my heart!

Let my frame feel Thy life, the only good,
Pulse through each part.

The evil cannot know Thee. Thou must be
Life's restful glow to all that live in Thee.

O let each thought be Thine, that fills my
breast—

Thy vision draw me in Thy love to rest!

Teach me to love Thee, Jesu! Let Thy face,
Joy of all heaven,

Be mirror'd on my soul, radiant with grace
Wondrously given!

I, dark, dumb, dead, can bring Thee
naught of mine:

I only live by drinking what is Thine.

My mute heart only vibrates with Thy
voice!

Speak, for that music makes my heart re-
joice!

Lead me to love Thee, Jesu! Be my guide
Till life be done;

Urging, restraining, ever at my side,
Till heaven be won.

And then Thou wilt not leave me! Yea,
my strength

Braves earth's dark toil with joy, assured
at length

With rapturous love to see the sacred form
Whose voice and touch with love could
hush the storm.

Purge me, Thou loving Jesu! Let Thy fire,
Thy Holy Ghost,

Burn from my heart and soul all foul desire,
All earthly boast!

That fire shall make fall'n nature's gross-
ness melt,

And spread a new perception, to be felt
 Through life and body, faculty and deed.
 To love Thee as my source, my strength,
 my creed.

Wake me to love Thee, Jesu! Earth's dull
 sense Slumbers in sloth,
 But stir me with Thy love's omnipotence!
 Then, nothing loth,
 Transported through the fellowship of
 sight,
 Love's power shall know no measure but
 Thy might;
 Faith fails through feebleness. If love but
 shine,
 Faith's visual grasp shall rise to acts divine.

ASPIRATIONS AND PRAYERS ON VERSES FROM
 THE SIXTH CHAPTER OF SAINT JOHN

I. SEEKING JESUS

*'The people therefore . . . took shipping, and
 came to Capernaum, seeking for Jesus. . . . Jesus
 answered them and said, Verily, verily, I say
 unto you, Ye seek Me, not because ye saw the*

*miracles, but because ye did eat of the loaves, and
 were filled.'*

O my Jesus,
 the Jews sought Thee, desiring to partake
 of Thy bounty;

I would seek Thee, desiring nothing
 from Thee but Thyself alone;
 vain were all Thy gifts without Thee.
 If I possess Thee, what more can I need?
 The one joy of the multitudes of the blessed
 shall be the vision of Thee,
 sustaining them in their heavenly life
 through eternity.

O grant me grace to behold Thee now,
 hidden from my outer sight;
 grant me to behold Thee with the gaze of
 faith.

The outward eye sees but the form
 wherewith Thou art pleased to clothe
 Thyself;

by faith I would behold Thee
 in the glory of Thine eternal kingdom.
 No gift that Thou givest can be empty;
 nothing can be other than empty which
 has not Thee for its fullness.

I seek Thee, then, blessed Jesus;

I seek Thee in Thy gift,
and I am sure that I shall not seek
Thee in vain.

Yet, O my God, how can I contain Thee?
The heaven of heavens contains Thee not,
the whole created universe cannot
contain Thee:
for the communication of Thy glorious
Being Thou needest not the extension
of space,
Who art exalted above all space.

O my Jesus, one and undivided,
Thou givest Thyself in many places at one
time,
to each and all who come to Thee.
Thou Whose fullness alone filleth all that
passeth not away,
fill me with Thy presence.
Thou, O Lord, art the portion of mine
inheritance
and of my cup.
O my Jesus, fill me with Thyself.

II. THE MEAT WHICH ENDURETH

'Labour . . . for that meat which endureth

*unto everlasting life, which the Son of man
shall give unto you.'*

Why do I seek Thee, O blessed Jesu?
Not that Thou mayest sustain me in this
perishing life
of the lower world.
They who feed upon Thee feed upon the
Eternal.

All else that Thou givest us perishes in
the using:
Thou Thyself perishest not.
We feed upon Thee and Thou remainest
unconsumed:
Thou makest us partakers of Thine own
eternity.

Day by day we need Thee:
Thou dost not fail us,
nor doth Thy glory waste away.
Thou remainest the same.
Our nature wastes away by manifold
infirmities.
By sin we lose Thee:
O let us feed on Thee continually,
and so shall our strength be renewed.

Alas, we feed not upon Thee as we ought!

Though we receive Thy substance that it
may be our own,

yet we fail in appropriating it
with the fullness of an absorbing faith.

O that we could indeed so take Thee
into ourselves,

that we might be taken wholly into Thee!
Strengthen our faith with the power of
Thy divine love;

feeding thus we shall indeed receive Thee
into the very depths of our being,
and be partakers of Thine everlasting life.

Woe is me, should I receive
the Bread which endureth unto
everlasting life
and yet not live thereby.

Thou livest in the power of Thine own
changeless life:

Thou givest Thyself to us,
that Thou mayest raise us up and
establish us in Thy life.

Thy life we cannot have without Thee,
Who art Thyself the Life.

Grant that we may receive Thee with faith
and hold firmly to Thee in love,
that so we may be taken

into the fellowship of Thy changeless
glory.

In the strength of that meat
Thou callest me to the blessed heights
of Thine own eternity;
for Thy sacred Body is that meat
which endureth
unto everlasting life,
making our sinful bodies clean from
their corruption,
stablishing them, incorruptible,
in the fellowship of the heavenly life.

Grant me, O my Jesu,
so to feed upon Thy holy Body day
by day,
that all the corruption of my nature may
be purged off
and, being unclothed of the natural body,
I may be perfected in the substance of
Thy glorious Body.

May I so feed upon Thee Who art
the Life,
that nothing shall remain to separate
me from Thee.

Though my natural substance pass
away in death,

yet Thy supernatural substance shall
indeed be seen
as the meat which endureth for ever.

III. THE MANNA

*'Verily, verily, I say unto you, Moses gave you
not that bread from heaven; but My Father
giveth you the true bread from heaven.'*

O Jesu, Thou hidden manna of the soul,
Thou drawest near to us, and we
perceive Thee not.

In the dark night of our earthly mind
we discern not Thine approach:
silently Thy Holy Spirit accomplishes
the wonder.

Help us to praise Thee
for that Thy Holy Spirit does thus
spread the banquet
of Thy love
in secret power all round about us.

Grant us by the illumination of faith to
behold the food,
which in the darkness of our natural
sense we cannot discern.
Morning by morning

we would desire to be fed with this
heavenly food:
only in the light of Thy Resurrection
can we behold it.

As the children of the light,
by the grace of Thy Resurrection,
we draw near that we may feed upon
that food
which only by the power of that light we
can behold.

O blessed Jesu,
day by day Thou givest me the
opportunity
to gather this gift,
and all these mornings shall find their
completeness
in the one great noonday of Thine
appearance in judgement.

Daily I need to feed on Thee:
for every day I must give an account.

When the judgement is come,
then will Thy gift of grace be withdrawn:
while it is time let me feed upon that which
Thou givest.

Would that I could value Thy gift
aright:

the soul must starve that does not gather
for itself thereof.

Most loving Jesu,
Thou art an all-sufficing supply for our
daily need.

Thou fillest the measure of our empty
humanity
by the power of Thy grace;
not by reason of any eagerness of our own
to lay hold upon Thee,
but by the truth of Thine own promise.

Thou fillest the empty vessel of our
nature
with the sufficiency of Thy grace:
Thou withholdest nothing of Thyself
from us.

We must measure that which we receive;
not by the varying standard of our
own feelings,
but by the truth of Thine own
unchangeable glory.

O my Jesu,
open Thou the eyes of my understanding,
that I may see that which Thou givest.
In giving me Thyself

Thou canst not give me less than Thou art:
teach me to know Thee as Thou art,
that I may see Thy gift in a manner worthy
of Thyself
Who art at once both the Giver and the gift.

O my Jesu,
great is the wonder of Thy gift to me:
no less great is the wonder of my
sluggishness,
whereby I make so little profit of Thy
gifts.

Give me the true spiritual hunger
for Thyself,
that I may feed upon Thy gifts.
By the gift of Thyself
Thou wouldest transform me into
Thine own likeness:
every gift of Thy grace
is a call to the manifestation of Thy
perfection:
the sweetness of Thy grace should fill me
with heavenly beauty.

The Israelites of old loathed the manna
as being light and unsubstantial.
O Jesu, Jesu, keep me from this sin;

let me not hesitate to acknowledge
the true presence of Thy heavenly
substance,

that I may realize with grateful love
the mystery of this gift.

The world despises Thy gift,
for it longs rather to be fed with the good
things of Egypt;
but I would praise Thee for Thy
goodness to us wanderers
in the wilderness of this world.

The table which Thou hast prepared
is a richer banquet than the world can
ever know.

It needs the true palate to discern,
the true eye to see;
but those who use this morning time
of grace

shall praise Thee more and more.

The world despises,
but they learn to love.

O taste and see how gracious the Lord is.
Evermore, blessed Jesus, give us this bread.

IV. COMING WITH FAITH

'I am the bread of life : he that cometh to Me

*shall never hunger; and he that believeth on Me
shall never thirst.'*

O blessed Jesu,
grant me to come to Thee,
that I may indeed find Thy fullness:
so let me hunger that I may indeed
be filled.

Thou givest me Thy bread and Thy cup,
that I may eat and drink thereof:
Thy gift needs not to be renewed,
but my faith needs to be perfected.

As often as I come to Thee,
let me come with a more perfect faith,
that I may receive Thy gift with a more
perfect satisfaction.

It is Thou, eternal Wisdom, Who
hast said,

*'They that eat Me shall yet be hungry,
and they that drink Me shall yet be
thirsty.'*

Yea, dear Lord, teach me so to eat
and drink,

that I may hunger and thirst yet more:
I would not have my hunger abated until
I receive Thee
in all the fullness of Thy truth.

Thou givest me this food,
 that I may rise to desire some further
 revelation.
 of Thy bounty.
 So let me cherish that which Thou hast
 given,
 that I may desire that which Thou
 hast yet to give:
 feeding upon Thee, I shall indeed grow
 into Thy likeness.

O my God,
 I know not what gifts to ask for:
 I commend myself to Thee.
 Give me that gift which is most
 necessary for me:
 reveal Thyself within me
 in such manner as shall best enable
 me to glorify Thee:
 I long to be more like Thee.
 No gift of nature can deliver me from
 the tyranny
 which oppresseth:
 Thy gift shall heal my infirmity and
 strengthen me for ever.
 Give me, then, faith
 that I may be healed,

and perseverance
 that I may no more fall back
 into those corruptions from which Thou
 dost deliver me.

I desire to praise Thee
 for each fresh gift of Thy love:
 only by Thy gift can I show forth Thy
 praise.

Continually Thou givest
 far beyond all that I can desire or
 deserve:
 each revelation of Thyself calls me
 to desire more of Thee.
 Be Thou revealed within me;
 not according to my unworthiness,
 but according to Thy glory.
 Let me not come with the outward
 sight alone:
 grant me so to contemplate Thee as I
 come in faith,
 that I may attain to the manifestation of
 Thy perfect glory.
 Earthly vision shall become darkened:
 the true vision of Thee shall be ever
 reaching onward,
 that I may at length be like Thee

when I shall see Thee as Thou art.

O blessed Jesu,
that which Thou hast given
is the sure pledge of that which Thou wilt
yet give.

However long may be my journey,
however great my need,
I can trust myself to Thee,
that Thou mayest supply all even to
the end.

Never wilt Thou suffer those to hunger
whom Thou once hast fed:
let me, then, abide with Thee
in such steadfastness of faith,
that I may always be able to rejoice
in Thy bounty.

V. THE EVERLASTING LIFE OF THE FAITHFUL

*'Not that any man hath seen the Father, save
he which is of God, he hath seen the Father.
Verily, verily, I say unto you, He that believeth
on Me hath everlasting life. I am that bread of
life.'*

O my Jesus,
how little do I value that knowledge of
God
wherein my eternal life consists.
In this world I cannot have it except
with much obscurity,
by reason of the outer flesh.
Oh, that I could become dead to
other things,
that I might live in Thee unto the
Father.

O incarnate Wisdom,
in Whom is life, and that life is the light of
men,
let me feed upon Thee now by faith
in that hidden virtue of Thy
sacramental gifts,
that I may be found in Thee
in the day of Thy manifestation,
and may see Thee as Thou art
in the glory of the Father.
Grant me, O Lord, in this world
knowledge of Thy truth,
and in the world to come life everlasting.

DIVERS PRAYERS TO OUR LORD JESUS CHRIST

(I) A PRAYER TO THE BLESSED JESUS

O BLESSED Jesu, in Thy holy Body all the glory of the love of God is enshrined. O Jesu, Thy sacred Body is the temple of the Eternal Trinity wherein the love of God shines forth in undivided energy for evermore. Grant that as we are gathered into this Thy holy Body we may evermore live in the fellowship of Thy divine life, and, having Thy holy blood poured into our hearts, we may be purified from all the unworthy affections of earth, and may rejoice to yield ourselves up to Thee to be the instruments of Thy love unto the Father. Oh, whatsoever Thou callest us to do upon the earth, let us do it for Thy sake as Thine own true offering to the eternal Father! Let us learn to act from the impulse of Thy love, and with that motive which moves Thy holy love, doing all things to the glory of the Father in the power of Thy Holy Spirit. Yea, blessed Jesu, grant that we may present all our works in Thee

and from Thee unto the Father, beginning them at Thy impulse, carrying them on by Thy sustaining power, and perfecting them not as ours but as Thine own unto the Father, that He may accept us as being no longer our own but truly and indeed given unto Thee.

(II) TO CHRIST INDWELLING

O JESU, the Body of Thy glory is the home wherein I delight to dwell. What though I seek Thee and find Thee not! Yet Thou art near. I am blind, and my natural powers fail to apprehend the glory of Thy truth. By searching I cannot know Thee, but Thou revealest Thyself by Thy Holy Spirit to childlike hearts that wait upon Thee. Show me Thy glory, yea that interior glory which is within myself, the blessedness of eternal love which is the inheritance of all Thy saints. Separate me from every earthly thought which can obscure this knowledge. So let me be dead unto the world that I may know what truly is Thy risen life, that I may live in Thee and Thou in me according to the blessed purpose of Thy gracious call.

(III) FOR THE CONTEMPLATION OF FAITH
 O BLESSED Jesus, Word and Wisdom of the Father, speak Thou more and more in our hearts, giving us ears to listen. Shine forth more and more in our hearts, giving us eyes to see. Purify our lives more and more with Thy presence. Stablish us in Thy glory. Enable us to contemplate Thee now by faith, so that in the end we may have the fruition of Thy glorious Godhead.

(IV) FOR THE COMMUNION OF SAINTS
 O JESU, by Whom the house of the Lord is being built, dwell Thou in me and build me up with all Thy saints in the unity of that glorious fabric wherein Thou shalt rejoice to show Thyself dwelling everlastingly.

(V) FOR SANCTIFICATION OF SUFFERING
 O BLESSED Jesus, Who gavest Thyself for us a perfect sacrifice upon the Cross, and didst call us to be conformed to Thine example of suffering while sharing in the benefits of Thy redemption: grant that we may never shrink from the Cross, but

rather may esteem it as our richest treasure among all the things of earth, and may be accepted by the Father to suffer along with Thee, by the power of the Holy Ghost, even as Thou by the same Spirit didst offer Thyself for us, and hast purchased on the Cross a kingdom wherein Thy faithful followers shall reign with Thee for ever: for Thy mercies sake.

(VI) FOR SANCTIFICATION OF
 INTERCOURSE

O BLESSED Jesu, Who art the Word of the Father, grant that in all our speaking one with another, and with those who are external to our Society, we may always speak in Thy power, and as by Thy gift of grace; so that Thy blessing may be upon our words, and the words we have spoken to man may not be a hindrance to those words of prayer which by Thy grace we speak unto the Father.

(VII) FOR THE SPIRIT OF SEPARATION
 FROM THE WORLD

O LORD, give me grace to perform that

which I have promised to Thee. Thy faithfulness is sure, but my heart is full of weakness. Thou hast called me out of the world to abide in the glory of Thine eternal kingdom. Suffer me not to be drawn away from Thee by any false pretences of the world. Keep me as Thine own for ever.

(VIII) FOR CHARITY AMONGST
CHRISTIANS

O LORD Jesus Christ, Who hast commanded us to love one another; put an end to the unhappy divisions of those who are called by Thy Name. Come quickly and bind us together in the full revelation of Thy love, and let the love of Thine appearing be a principle of unity, to bind us even now while we wait for Thee. Teach us to realize that the ordinances of Thy grace bind us to each other as well as unto Thee; and let us not so misuse the means of our salvation as to foster a spirit of division by what should be the channels of Thy love. Enable us to love one another in Thee and for Thee, until all our imperfections are done away, and we all shine forth in Thy

light, and rejoice in the manifestation of Thy love. In Thy love let us triumph over all the differences of class, all the estrangements of race, all the prejudices of education, all the pride of heresy. In Thy love let us be humble; in Thy love let us be one; that in Thy love we may be exalted, and in Thy love we may be Thine for ever.

(IX) IN TIMES OF TEMPTATION

O LORD Jesus, Who wast steadfast unto the end, grant us grace that we may not listen to the fraudulent snares around us. Thy kingdom come, and let Thy holy city shine forth. Thou Who hast betrothed to Thyself a Church to be disciplined in the temptations of the lower world, may we the children of light hear Thy voice and rest patient to the end, confident of the deliverance which Thou hast wrought and which Thou wilt give to us when Thou shalt come with all Thy holy angels to be glorified in Thy saints, and the powers of darkness shall fall before Thee, and the accuser shall be cast down. Lord, how long? Hasten the time! Even so come, Lord Jesus.

(X) IN TEMPTATION

O BLESSED Jesus, Who didst repel the powers of darkness by the authority of Thy word, grant that we abiding in Thee may ever call up Thy power to dispel the illusions of the evil one. O may we ever live in the simplicity of holy love. Teach us to realize the falsity of all that is in the world, each stay, each prop, all as untrustworthy, that we may rely on Thy sustaining care alone. Be Thou ever with us: Thy one word is enough. Speak Thou within our heart, and every foul power shall retire. Gather us into Thy heart. Close our eyes to every earthly expectation, that we perish not in any desire drawing us from Thee.

(XI) TO THE ASCENDED CHRIST

O LORD Jesu, Who dost ascend to the Right Hand of the Father, in order to glorify our manhood with the fullness of the Divine Majesty, grant that I may so look up to Thee and long for Thee, that I may be detached from every earthly thought, and transformed into the glory whereon I de-

light to gaze, by the power of the Holy Ghost.

(XII) TO CHRIST THE KING

O JESU, King of kings and Lord of lords, reveal within me the power of Thy grace, that I may ever act as Thy true subject, and in the accomplishment of Thy Sovereign will may attain to that holy purpose which Thou hast prepared for me in Thyself, even that I may reign along with Thee in Thy glory, where, with the Father and the Holy Ghost, Thou livest and reignest One God and One Lord, world without end.

(XIII) TO CHRIST THE GREAT
HIGH PRIEST

O BLESSED Jesus, Who art in heaven mediating, and by Thy act hast quickened what we offer in Thy Name below; may our hearts ever rest where Thou art, and draw near to the Father in the gifts which Thou communicatest. Let us not lose sight of Thy glory, but, ever living in it, may we be perfected in the Divine grace, and obtain for our brethren those gifts which Thy

mediation accomplished. May we obtain for mankind increasing gifts of Love from the Father, may we abide in Love, act in the fellowship of Thy ministry, keep from the evil of the world around, and live in the constant hope of Glory.

THE OBLATE RULE

THE MINIMUM RULE FOR PRIESTS

1. *The Counsels.*

FOR CHASTITY

The acceptance of celibacy.

The careful cultivation of the spirit of Chastity in the guard of the senses and in all relations with others.

FOR POVERTY

The frank declaration to the Superior of financial conditions.

The acceptance of an agreed regulation of personal expenditure.

A yearly report to the Superior as to observance.

NOTE.—A more strictly Religious observance of Poverty under a vow might be permitted in certain cases, as e.g., when the Society of St. John the Evangelist was

prepared to provide maintenance. Such a provision would require the consent of the Provincial Chapter, and that of the Superior General in writing.

FOR OBEDIENCE

A Rule of life approved by the Superior and not to be altered without his permission.

The obligation to consult the Superior or his representative, when possible, before making serious change of work or mode of life.

NOTE.—A vow of obedience, under conditions to be sanctioned by the Superior General, might be permitted to those who were actually living in a house of the Society, or working in very close connection with it. The nature of the obligation so created, in comparison or contrast with that of the Religious, is set forth in the *Manual for Oblates*.

2. In addition to the obligations of the Divine Office, half an hour at least shall be given daily to mental prayer, except

such days as Sundays and other occasions on which the solemn Mass or other liturgical service provides the devotion usually exercised in mental prayer.

3. A yearly retreat of at least four days in a house of the Society shall be of strict obligation, unless a dispensation is given by the Superior.

4. The days or seasons of fasting and abstinence shall be faithfully observed, and the manner of their observance shall be as far as possible in accordance with the practice of the Society.

5. Such time shall be given to regular study and spiritual reading as may be appointed in the private rule.

THE MINIMUM RULE FOR LAYMEN

1. *The Counsels.*

FOR CHASTITY

Lay Oblates are not under obligation to live a celibate life, but they shall regard themselves as being especially bound to bear faithful witness to holy purity in life

and conversation, with constant remembrance of our Lord's beatitude concerning the pure in heart.

FOR POVERTY

(a) For the married. They shall be careful to exercise restraint in purely personal expenditure, as distinct from that of the family.

They shall render to the Superior an annual account of such expenditure.

(b). For the unmarried. The frank declaration to the Superior of their financial conditions.

The acceptance of an agreed regulation of personal expenditure.

A yearly report to the Superior as to observance.

NOTE.—A more strictly Religious observance of Poverty under a vow might be permitted in certain cases, as e.g., when the Society of St. John the Evangelist was prepared to provide maintenance. Such a provision would require the consent of the Provincial Chapter, and that of the Superior General in writing.

FOR OBEDIENCE

A Rule of life approved by the Superior and not to be altered without his permission.

NOTE.—For the unmarried a vow of obedience under conditions to be sanctioned by the Superior General might be permitted to those who were actually living in a house of the Society, or working in very close connection with it—the nature of the obligation so created, in comparison or contrast with that of the Religious, being set forth in the *Manual for Oblates*.

2. Twenty minutes at least shall be given daily to mental prayer, except such days as Sundays and other occasions on which the solemn Mass or other liturgical service provides the devotion usually exercised in mental prayer.

3. A yearly retreat of at least three days in a house of the Society shall be of strict obligation, unless a dispensation is given by the Superior.

4. The Church's rule of assisting at

Mass on days of obligation shall be faithfully observed.

5. The days or seasons of fasting and abstinence shall be faithfully observed, and the manner of their observance shall be as far as possible in accordance with the practice of the Society.

FOR ALL OBLATES

ALL Oblates, priest or lay, who wish to dedicate themselves under these conditions shall observe a period of probation of at least two years. Priests during this period shall live under a temporary vow of Chastity. This vow shall be renewed on the Feast of St. John the Evangelist, December 27th, or as near it as possible. At the same date all, whether priest or lay, shall send in a report to the Superior.

After two years, if deemed fit by the Superior, and if the Superior General gives consent, they may be formally admitted to the state of life-oblature. This ceremony shall be performed by the Superior General or by the Provincial Superior in the presence of the Society, after a period spent in a house of the Society.

The act of self-oblation shall be renewed annually on the Feast of St. John the Evangelist, December 27th, or as near it as possible. Any priest may be authorized to receive this renewal, if it is not possible to get to a house of the Society.

A cord shall be worn next to the body, as in the case of Associates. A medal also shall be supplied to be worn out of sight except when in a house of the Society.

The act of life-oblation, and any vows which are permitted, shall be made on the express condition that they are dispensable for grave reasons by the Superior General, acting in consultation with his Council.