TEXTS AND THOUGHTS FOR EVERY DAY 2. Depart from me, for I am a sinful man, O THROUGHOUT THE YEAR.

1. Blessed be thou of the Lord, I have perxv. 13.

judgment upon Amalek, and to destroy had performed of that command as much me, to redeem me from all iniquity. as pleased himself and the people, and left the rest undone. We blame his hypocrisy or self-deception; but are we less blameable? Do we carry our religion so far as it is respectable and convenient to do, and all things to thy will.

2. The people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy

God. 1 Sam. xv. 15.

Saul, like Adam and Eve, lays the blame of his own disobedience upon the people; but, valuing the praise of man more than the praise of God, he justified them whilst excusing himself. But he did it upon false grounds. He pretended that their motive for disobeying God was to do the more honour to him; when he might have known that it was, either that they might enjoy Sam. xvii. 26. themselves in feastings on the sacrifices, or that under colour of those sacrifices they might keep some of the cattle themselves. So much blindness of heart and falsehood give me a single eye.

JULY 9.

feeling in the heart towards God. It is the outward sign of sorrow for sin and confession; or of thanksgiving; or of adorathe sacrifice: But true sorrow for sin, 1 Sam. xvii. 37. true thanksgiving, and true adoration imply the desire to obey; and if the reality empty signs.

2. I have sinned; yet honour me now, I pray thee, before the people.

How blind and false the heart of Saul! A heart truly penitent sees the greatness of its sins, and blames itself so severely that it rather courts disgrace than honour, that in suffering it may render due honour to God and his law which it has broken. genial to a heart humbled by a sight of its thou hast defied. 1 Sam. xviii. 45. own baseness and wickedness, because it tends to take off its attention from its true Let me, O Lord, look first to thine honour will be useful for good.

So far as we have the spirit of Christ, ber whose soldiers we are. there is a living sympathy from one towards another, which makes us unite in the one mind of doing good to each other. Hence, to fill up the whole course of the Church year when we see others in faults and sins, we will be published in a cheap form suitable for shall not be disposed to sit in judgment on every year, if a sufficient number should be be them and censure them, but rather, if their spoken of Mr. Rowsell in the course of this year, faults are not great, to compassionate and to show that the publication would be generally accountable. The price will not be more than bear them; and if they are great, to mourn acceptable. The price will not be more than 2s. 6d. them and seek for ways of amending them. Give me, O Lord, this holy spirit of compassion.

2. Be pitiful; be courteous. 1 Pet. iii. 8.

Pity must be shewn for the afflictions of others, whether natural or spiritual; especially for the latter, as being the greatest. Nor should it be denied, because men bring such sufferings on themselves; for this is often the most pitiable feature. The ness in the temper, springing from our new nature, spreading itself into all our words and actions, and making us desirous of shewing regard for the feelings of others, in small things as well as in great. O that this divine spirit of love may pervade my whole soul and life.

1. Not rendering . . . . railing for railing, but contrariwise blessing. 1 Pet. iii. 9.

It is too natural when another rails on us to desire to show him that he should

sto desire to show him that he should look at home first; and thus we may return railing under the notion that we are merely doing justice and promoting the good of others. But the gospel teaches otherwise: for that comes wholly from blessing; and God would teach us by his own example that if we would amend or reconcile others, we must begin by blessing. O that I may have this heavenly wisdom.

2. If ye suffer for righteousness' sake happy are ye. 1 Pet. iii. 14.

For then we have the surest proof that we are in the way of righteousness. Most of our suffering is brought upon ourselves; either by positive sin, which brings upon us righteous retribution, whether from God or from man; or by evil tempers and unrighteous desires, which provoke the passions of others and thus bring trouble; or by imprudence and want of care, which brings evil, or to omit something which we suffer. Lord, grant me so to depart from evil, that all my suffering may be in look of the sufficient of the profession there can be useful and one half of the profession the courts.

The character of the Law and Equity Reports are cited Sid times. The law Journal and Jurist are cited Sid times. In Stomes. In Hill on Trustees, the Law Journal Jurist, and Law and Equity Reports are cited Sid times. In Sunders's Pleading and Sidence the Law Journal Jurist, and Law and Equity Reports are cited Sid times. In Sunders's Pleading and Sidence the Law Journal Jurist, and Law and Equity Reports are cited Sid times. In Sunders's Pleading and Sidence the Law Journal Jurist, and Law and Equity Reports are cited Sid times. In Sunders's Pleading and Sidence the Law Journal Jurist, and Law and Equity Reports are cited Sid times. In Sunders's Pleading and Sidence the Law Journal Jurist, and Law and Equity Reports are cited Sid times. In Sunders's Pleading and Sidence the Law Journal Jurist, and Law and Equity Reports, before the Philadelphia reprints. Even in the volume studies of the Philadelphia reprints. Even in the volume studies in the recited Sid times, the h we suffer. Lord, grant me so to depart from evil, that all my suffering may be in thy cause.

JULY 12. 1. Master, we have toiled all night and taken nothing; nevertheless at thy word I will let

We are often suffered to labour without success, even in doing good, that we may learn that our success is not of ourselves, and that the work is not our own but God's,-to be done in his way, and to derive success from his blessing. In such cases we should not despair, but be still willing to try on, in obedience to our Hea- delivered before the Law Class of the University venly Father's will; and then it may please of Pennsylvania. By George Sherwood, Prohim to direct us to cast our nets in the fessor of the Institutes of Law. Price 2s. 6d. right place,—to bestow our exertions where For sale by they will be successful. O that I may have this spirit of perseverance and obedience. | March 28, 1855.

Lord. Luke v. 8.

O ignorant cry of Peter! We are sinful, JULY 8-FIFTH SUNDAY AFTER TRINITY. and He is almighty and of purer eyes than to behold iniquity. But he desires not to formed the commandment of the Lord. 1 Sam. destroy the sinner, but the sin: and if we are sinful, whose presence should we more So said Saul, when he had been sent by desire than his to rid us of our sin; seeing the Lord to execute his long threatened that he hates sin and loves mankind, and is almighty to save? O Lord Jesus, be that people and all their possessions, and thou more and more present to me and in

JULY 13.

1. Fear not: from henceforth thou shalt atch men. Luke v. 10.

Jesus saw that the awe and dread of no further? Grant me, O Lord, to know Peter was not the consequence of a desire my real condition, and to be conformed in and end-less sins, but merely of ignorance all things to the will and sudden alarm. He therefore does not blame but encourages; nay more, he sees in him that spirit of child-like obedience in his present calling which will make him lit to be his own instrument for good to others; and therefore he not only encourages but honours him with a higher calling. Lord, enable me to serve thee simply in my present calling; thus only shall I be fit either to continue in it or to be employed elsewhere.

> 2. Who is this uncircumcised Philistine, that he should defy the armies of the living God. 1

Before we can be fitting instruments for God's service, we must have a fitting spirit. This David had; for he was not ambitious does disobedience bring on the soul. Lord, our of God: he was not merely indignant against an enemy of his country, but his countrymen themselves were to him sim-1. To obey is better than sacrifice. 1 Sam. ply the armies of the living God. Thus let it be with me. Let me learn that pa-Saul's excuse was untrue; but even if triotism is evil, if it forgets God; that it had been true it was unavailing. Sacri- neither my country nor myself are fulfilling fice is good, only as the expression of right our vocation, except in labouring for God. JULY 14.

1. The Lord that delivered me out of the paw fession; or of thanksgiving; or of adora-tion; or of obedience to him who requires will deliver me out of the hand of this Philistine.

David in the humble employment of a shepherd had cherished the spirit which be wanting, the sign is of no value. May was to fit him for greater things. The I have first the obedient heart, that my spirit of God had been given him to vansacrifices may be realities, and not mere quish the lion and bear; and he had not taken the glory to himself, but in his heart had acknowledged the Giver and with his mouth had confessed him: and therefore he is not only worthy of greater things. but fitted to undertake them. O may I always acknowledge, O Lord, thy past blessings, that I may be fit both to receive more and to serve thee with them.

2. Thou comest to me with a sword and with Worldly honour is unwelcome and uncon- the name of the Lord of hosts . . . . whom spear and with a shield, but I come to thee in

This is our position likewise, if we are really doing the Lord's work in the world. condition and to retard its purification. Our enemies are opposed to him who is Almighty. Their weapons are the invenand my own deliverance from sin, and tion of the creatures; but ours, though desire no honour but that which thou seest simpler, are supported and directed by Him whose instruments we make ourselves: and therefore, if we are only faithful to our 1. Be ye all of one mind, having compassion | cause, we must prevail. Let us then never despair or yield; but let us ever remem-

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