

Original Poetry.

Carmina Liturgica:

Hymns for the Church.

N.B.—These Hymns are fitted to the Tunes used in Churches, being of the same Metres with the received "Version of the Psalms of David."

LXXV.—THE ONE AND TWENTIETH SUNDAY AFTER TRINITY. D. S. M.

The Collect.

Grant, we beseech Thee, merciful Lord, to Thy faithful people peace and quietness, that they may be preserved from all their enemies...

I.

Lord, heal our drooping faith; In heaven-born strength revive; At times it draweth nigh to death—

Increase our faith we pray; By God our Saviour led, In His love we will meet, Salvation's Helm shall keep our head,

II.

We pass a troubled life; For "grace to help" we plead; With honour bear us through the strife!

Lord help in "time of need." By "God our Saviour" led, In His love we will meet, Salvation's Helm shall keep our head,

III.

We'll "stand" in Christ the Lord With all His armour on; "The Word of God" our conquering sword;

And Truth our martial Zone; While His Word shall be our shield; And Faith is made our shield;

IV.

We'll "stand" on Zion's tower And watch the wily foe; O God, our Strength! Thy might and power

Shall lay the proud one low; Thy hand his pride shall bow; And save "the just" from harm;

By FAITH "THE JUST SHALL LIVE;" And dwell Secure from all alarm!

• The Gospel (John vi. 47, 49). • The Collect. • The Epistle (Ephes. vi. 12, 13, 15, 16).

LXXVI.—ALL SAINTS' DAY. P. M. (AS THE LITURGY PRELIMINARY.)

The Collect.

O Almighty God, who hast knit together things else in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord. Amen.

I.

Great God, Thine own elect— Thy Saints, both quick and dead, In one communion join'd,

Are ours in Christ, their Head— "One body" they! A mystic frame! Unseen and seen They bless Thy Name!

II.

Thy Name, O God of Saints, Thy glorious Name we praise For holy men of old— The Lights of other days—

"The pure in heart"—b "The meek"—"the just"—c The Prophet's Band— The Martyr's Host. d

III.

What things in them were fair, What things were pure and bright, These ALL were borrow'd here; Like theirs that "rule the night."

The lovely rays Reflective shine; THE LIGHT DIVINE!

IV.

Lord, "Grant us grace" that we May tread the path they trod May follow Saints—and be Among the seal'd of God;g With them, in bliss May bear the part Reserved for each Enduring heart. h

Thy Promise Lord, we trust; Thy word of truth we praise;— O God, our mortal dust Thou wilt immortal raise!

Thy Saints shall then Together shine; All "in Power and Might" j To God, their King! k

V.

Roll on, O time, roll on; Hate—hate thy lingering light! Till we, with them that sleep, In perfect Joys unite;—

Till they, with us; And we, with them; TOGETHER BLESS THE SAVIOUR'S NAME!

• The Collect, with Rom. xli. 4; 1 Cor. xii. 12, 13. Colos. iii. 1, 2, 3. • The Gospel (Mat. v. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100).

THE TWO TRIUMPHS.

(From "Stories of the Primitive and Early Church" by Sophia Woodroffe.)

It was a winter's day: not cold, bleak, and snowy, like a winter's day in England; but mild and sunny, for it was the winter of an eastern clime, almost as beautiful as the summer of a colder country.

The lowest of these was divided, by a strong fence, from the open space beneath: which could be entered, in the different places, by passages constructed under the feet of seats.

The spectators being assembled, the door of one of the passages was soon opened: and several men were brought in, who for the amusement of the degraded and inhuman crowd, were obliged to fight until several of them were killed.

thousands and thousands of soldiers, with their bright armour flashing in the sunshine, and with wreaths of green ivy round their helmets. In the midst of these, was the Emperor himself.

This was the triumph of the power and glory of the present world: and a stranger, looking only at the outside of the pageant, might well have deemed it a splendid and a joyful sight.

But one, who looked deeper, could have perceived the signs of care upon the face of the Emperor: and he might likewise have noticed tokens of fear and discontent among many of the persons, who seemed loudest in their mirthful vociferations.

Nor was this all. Far away from the noise and the crowd and the glare of imperial splendour, in a more obscure and retired part of the city, were a band of men, who, with deep and thrilling anxiety, had been expecting the Emperor's arrival.

As soon as he appeared, the Emperor thus addressed him. "What an impious spirit art thou! both to transgress our commands, and to entice others, to their ruin, into the same folly!"

"Theophrastus" replied Ignatius, "ought not to be so described: forasmuch as all wicked spirits are far departed from the servants of God. But, if thou callest me impious because I am at war with evil spirits, in that respect I own the justice of the charge.

"Pray, who is Theophrastus?" asked Trajan. "He," replied Ignatius, "who has Christ in his breast."

"And thou dost not?" asked the Emperor, "that the Gods, who fight for us against our enemies, reside in us also?" "Thou mistakest," said Ignatius, in calling the demons of the Gentiles by the name of Gods.

"His kingdom do you say?" exclaimed Trajan: "His kingdom who was crucified under Pilate?" "His," replied Ignatius, "who crucified his sin with its author, and who has put all the fraud and malice of Satan under the feet of those who carry him in their heart."

"Dost thou, then," asked the Emperor, "carry within thee him who was crucified?" "I do," answered Ignatius; "for it is written; I dwell in them, and walk in them."

Thus ended the dialogue: and Trajan, finding that he could not force Ignatius to renounce his faith, condemned him to be sent to Rome and there to die a cruel death: namely, that he should be thrown to the wild beasts for the entertainment of the people.

Winter passed away: and spring came, calling out the young flowers, and clothing the trees with fresh leaves. Then followed the hot summer with its harvest: and then succeeded the pleasant autumn with its grape-gathering and vintage.

A day was soon fixed for him to suffer. Very early in the morning, the rolling of chariots was heard in all parts of the city: and the footsteps and voices of numberless people crowding along the streets sounded like the deep murmur of the sea.

A little later, there was a silence, as of death, in all the alleys and suburbs: but the principal streets were filled with multitudes, all pressing the same way.

Men, women, and children, were there, dressed in their holiday apparel, and with pleased and eager faces, as if they were anticipating some joyous and merry sight. But here and there, might be seen persons, looking grave and sorrowful, who appeared to mingle in the crowd almost against their will.

But there was no silence, where the crowd were now gathered together. This was in the amphitheatre: a building that inclosed a large space of ground, all around which were circular rows of seats, rising one above the other to a great height.

The lowest of these was divided, by a strong fence, from the open space beneath: which could be entered, in the different places, by passages constructed under the feet of seats.

The spectators being assembled, the door of one of the passages was soon opened: and several men were brought in, who for the amusement of the degraded and inhuman crowd, were obliged to fight until several of them were killed.

After this another door was opened: and several wild beasts were led out, to tear one another to pieces with their fangs and their claws.

he stood, not like a criminal sentenced to a cruel and shameful death, but like a conqueror about to receive his crown. A few of his friends had come with him from Antioch; and were now among the people.

For a short space, Ignatius remained standing in silent prayer awaiting calmly what manner of death he should suffer. In a few moments, a fierce lion was let loose into the amphitheatre.

Ignatius had tarried awhile at many places, on his way from Antioch to Rome: and we may well believe, that his friends, on their return, stopped in the same places, and related to the Christians with whom he had conversed there, how God had been glorified in his martyrdom.

THE RAINBOW. The Rainbow reminds us, that God, in his dealings with our human nature, has seen fit to adopt visible signs as suitable to the necessities of that nature, as beneficial in conveying, and confirming religious impressions, as appropriate and useful.

He has thus taught us to draw the inference that such signs may be suitably and usefully applied by us, and has in a manner recommended their adoption.

Old, eloquent and impressive signs, endeared by the practice of the very purest age of Christianity, have been coarsted, idle, unmeaning and superstitious, and so laid aside. Our own Church, the mother of all who speak the English tongue, has retained some, of these and not unfrequently neglected by her own children; and for those few we often bear the alarming remark, and the unfounded and uncharitable charge of sympathy with a form of christianity against which she has protested as erring and corrupt.

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so many dead, empty, unprofitable formalities: that Holy Spirit being gone, who alone can give the life and power of religion to the soul; which will remain as insensible and unaffected with all this without it, as a dead body, when the breath of life is departed, or any piece of mechanism, notwithstanding the various movements that are given it by art.

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