

the Spirit of God has taught us what is to be done, our courage often fails in the execution. We are sensible that we are not what we ought to be; yet we behold our miseries daily increasing, and think we do much in barely wishing that we were better. All kinds of wishing, or willing, that are not strong enough to make us sacrifice whatever is an obstacle to us in our way to God, pass for nothing. Let us, therefore, no longer hold the truth captive in an unrighteous lukewarmness. Let us hear what God suggests to us. Let us prove the spirit that moves us to discern whether it be of God; and if it be, let nothing hinder our obedience. The psalmist prayed to God, not only to teach him his will, but also to teach him to do it. "Teach me to do thy will, for thou art my God: thy Spirit is good; lead me into the land of uprightness." Psalm cxlii. 10.

TENTH DAY.

Of the right use of afflictions.—1. "They who are Christ's have crucified the flesh, with the affections and lusts." Gal. v. 24. The more we fear crosses, the more reason have we to think that we stand in need of them: let us not be discouraged when the hand of God layeth heavy ones upon us. We ought to judge of the violence of our disease, by the violence of our remedies which our spiritual Physician prescribes us. It is a great argument of our own wretchedness, and of God's mercy, that, notwithstanding the difficulty of our recovery, he vouchsafes to undertake our cure. Let us, then, draw from our very afflictions a source of love, of comfort, and trust in God, saying with his apostle, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," 2 Cor. iv. 17. Blessed are they who mourn, and cry in tears, because they shall reap with profitable joy the harvest of eternal felicity.

2. "I am crucified with Christ," said St. Paul: we are fastened to the cross with him, and by him; for his sake we suffer, and for his sake we choose to endure there, but, by forsaking it, we should part with him. O suffering and adorable Jesus! to whose sacrifice I unite myself, do thou communicate to me, together with thy cross, also thy spirit of love and resignation. Make me think less of my sufferings than of the happiness of suffering with thee. Make me love the cross, and I shall not fear the cross; and although my sufferings should be very great, yet will they not be greater than I was willing to endure.

ELEVENTH DAY.

Of meekness and humility.—1. "Learn of me, for I am meek and lowly of heart." Matt. xi. 29. If any other than Jesus had taught this lesson, the imperfection of the teacher would have furnished us with objections to the doctrine. He therefore taught it himself, and that, too, by his own example, which is such as should silence all objections: such as should make us adore, be confounded, and imitate. The Son of God descends from heaven to earth, takes a corruptible body, and dies upon the cross, to shame us out of our pride! He who is all, as it were, annihilates himself: and I, who am nothing, would be, at least

would have others think me, otherwise than what I am!—What an impudent vanity and diabolical presumption is this! Our Lord saith not, Be ye meek and lowly; but he saith, "I am meek and lowly of heart." It is enough to know that he is humble, to conclude that we ought to be so. His example is such an authority as none may find a dispensation for, much less the sinner, who may well choose humility, when he has deserved condemnation.

2. Our Lord joins meekness with humility, because humility is the source of true meekness. Pride is ever haughty, impatient, and captious; but he who despises himself is content to be despised. He who thinks nothing due to him will not think himself neglected. The true virtue of meekness is never the effect of constitution; all appearances of it, that are the product of mere nature, arise from weakness, indolence, or artifice. To be meek towards others we must renounce ourselves. To meekness our Lord adds lowliness of heart. It is not speculative conviction he requires, but the real bent and inclination of the heart: it is a lowliness to which the will consents, and which it loves for the glory of God; it is an entire distrust of ourselves, our own abilities, and natural strength, that we may owe our cure to God alone. To despair at the sight of our own wretchedness is not humility, but a most abominable kind of pride.

TWELFTH DAY.

Of the faults of others.—1. "Bear ye one another's burdens," Gal. vi. 2. Charity does not require of us that we should not see the faults of others, but that we should avoid all needless and voluntary observations; and that we should not be blind to their good qualities when we are so clear-sighted to their bad ones. We should always remember what a change God may every moment work in the most unworthy of men; we should bear in mind the many reasons we have to despise ourselves, and consider that true charity, as it sees all things in the same light that God does, consequently extends itself to the meanest of his creatures. Grace does not take away our knowledge of what is contemptible, but teaches us to bear with it in a devout submission to the secret designs of Providence. It does not permit us to humour ourselves in an impatient or disdainful temper; and as it makes us principally regard and only rely upon God, so it prevents our being disappointed or provoked at the folly and corruption in the world.

2. What if others are weak, is that a reason for your disregard of them? You, that complain of their troubling you, do you give nobody any trouble? You, who are so much shocked at the faults of others, are you yourself without faults? If all to whom you have been troublesome should return the trouble they have had with you, you would be oppressed with the weight. And besides, even supposing that men had nothing to reproach you with, yet consider farther what obligations you lie under from God to show that forbearance towards others for which you know you have such abundant occasion at his hands.

THIRTEENTH DAY.

Of the one thing needful.—1. "Thou art troubled

and careful about things to do, and formed, all other, whatever shall all come to our heart and shalt henceforth rays of divine form, according in my way. I nothing else is

2. "I have ther, gavest me be able to say ought to consist the daily order appoints me; manner worth with tranquill or be passion is dangerous t the one hand ourselves by case, our ac we are eager under the pre self-love disg and grieves, designs. O be faithful in only business not forgetting thy pleasure to frustrate i

Of prepar thy soul shall those things xii. 20. De not think of from an ever render happy as death strange that caused us to future, so a one and for it were nev next, as if i

2. "The hour as ye xxiv. 44. Individual; y of piety are and form p son of such we love it affect to re It is becau the grande pid mortal