TEXTS AND THOUGHTS FOR EVERY

DAY. FEBRUARY 18 .- QUINQUAGES. SUNDAY. have established between me and all feeb that is upon the earth. Gen. iz. 12.

When God renewed the earth after the flood, it pleased him to promise that he would not again destroy it by water; and he gave a pledge (the rambow) which would frequently present itself to the eyes of the inhabitants of the earth, and give them confidence in the fulfilment of the promise. This covenant is made, not only with man, but with all living creatures; thus teaching us that the meanest thing that lives is not beneath His notice. Let me shew the same care for the inferior creatures. Let me never exercise cruelty towards them, but take care that in and through me they may glorify God.

2 In the shall all the families of the earth

renewed to Abraham, limiting at the same way he shall testify before the world that time the line in which the seed of the he approves thee. But remember that woman should appear to the posterity of thine object must not be the open reward, Abraham. This distinction was granted but to do what He who seeth in secret to him for his faith in quiting his home approves. Lord, give me to approve invat God's command, and becoming a pile well to thine all-seeing eye, and then grim and stranger upon earth. God did reward me when and in what manner it not reveal to him at this time the manner | pleaseth thee. of the blessing; but it was a great reward | 2. Lay not up for yourselves treasures upon to know that the world should be blessed earth. Matt. vi. 19. in him. And in our degree we may help | This does not forbid us to lay up treain carrying on the blessing, if we be chil- sures on earth for the church or the poor, dren of Abraham by a faith like his, or those dear to us; but only for ourselves. Grant me, O Lord, an unleigned faith, that | We must not make it an object to proits light may appear and be a blessing to vale for ourselves either security against others.

FEBRUARY 19.

Charity implies a desire for the good of others, both in this world and in the next, FEBRUARY 21 .- ST. MATTHIAS. and a kindly affection towards them. The latter must not be wanting; for no exertion or sacrifice for their benefit, no selfdenial or endurance of suffering in the cause of God, can make amends for its others, grant me to love thee above all.

2. Charity beareth all things, believeth all things, hopeth all things, endureth all things. 1 Cor. xiii. 7.

There is no injury or provocation too mny do them good. It willingly excuses others, attributes to them the best motives, accepts their defences and excuses, if not manifestly inconsistent with truth. When present appearances are unfavourable, it hopes for future amendment. It counts no time too long to bear, believe and hope. Is this my temper? Lord, graft this spirit in me more and more.

FEBRUARY 20 .- SHROVE TUESDAY. 1. Now abideth fulth, hope, charity, these three; but the greatest of these is charity. I Cor. xiii. 80.

Those three are the abiding things, hecause they are employed about things eternal; faith resting on God, hope looking forward to the eternal inheritance, charity drawing from the fountain of God's eternal love, and going Jorth in acts which will: know no end. Yet faith will be lost in sight and hope in complete possession and enjoyment; but the offices of charity will never cease. Lord, give me more to have them all abiding in me, that charity may abide with me for ever.

In the midst of his successes and triumph, our Lard foresaw his sufferings and looked forward to them. And he desired the blacker confusion must our face one his followers to think of them likewise, day gather, if our obstinacy in sin hasabased not of this world, and must be reached through suffering; that thus he might draw off their minds from earthly hopes and fix them on heavenly. May I in the midst of enjoyment always keep a chastened mind. prepared to change to authoring. May I ever remember that, if I hope to be with Josus in his glory, I must be ready to drink of his cup of suffering.

FEBRUARY 21 .- ASH WEDNESDAY. 1. Turn ye even to me, saith the Lord, with | Heber. all your heart, and with fasting and with weeping and with mourning. Joel ii, 12.

When man has departed from God, it requires that he should humble himself, if he desires to be reconciled; not that God is proud, but that no returning of man can to offer unto Thee this sucrifice for our own be effectual without humiliation. This sins, and for the sins of the people.must be done, so far as possible, with our Wilson. whole heart; and that it may be done effectually, the body must be made to accompany and help the mind. Therefore there must be weeping for the eyes, fasting sacrifice, that He may make this bread the for the appetite and other bodily desires, body of Thy Christ, and this cup the blood and mourning for the tongue. Give me. of Thy Christ, &c .- Idem. O Lord, the grace of a thorough repentance; and let me not grudge the outward signs of it.

2. Rend your heart. Joel ii. 13. It is right that what has sinned should suffer. With the heart we have wickedly of the body. The heart therefore should and without this rending of the heart all help me thus to rend my heart.

FEBRUARY 22. 1. When ye fast, be not as the hypocrites.

Matt. vi. 16. The fast of the hypocrite is a mere out-Lord, give me grace to pass this holy James I., "by the sanction of his Majesty's season in this spirit.

2. That thou appear not unto men to fast, but thy Father which seeth in secret. Matt

This does not require that we should 1. This is the token of the covenant which I conceal our obedience to public appointed fasts, but only that we should not make a show of it. To conceal such, would be to appear to disobey the church or other authority which requires them. It would be as though we should abstain from public worship, in order to conceal dur prayers. The thing to be avoided is the desire that others should observe our fasting, and that they may honour us for our self-denial. O heavenly Father, grant me, when I fast, to look for thy approbation alone. FEBRUARY 23.

1. Thy Father, who seeth in secret, shall

reward thee openly. Matt. vi. 18. Either he shall cause the effect of thy fasting to be an habitual spirit of selfdenial, disinterestedness and love, which shall obtain thee honour amongst men Thus was the promise made to Adam without thy seeking it; or in some other

earthly evil, or the enjoyment of earthly good; but learn to depend for these wholly 1. Though I bestow all my goods to feed the on the Lord; although we may provide poor, and give my body to be burned, and have that we may not be burdensome to others, not charity, it profiteth me nothing. I Cor May I have grace to forget self, to weam myself from earthly enjoyment, and to provide treasures only with a view to others.

I. And they prayed and said, Thou Lord, who knowest the bearts of all men, shew whether of these two thou hast chosen. Acts i. 21.

They knew that Jesus had left them with the same power of filling up the office absence, where that is wanting. This is of Judas, which he himself had; but they that affection which animates our heavenly had not this power for themselves, but to Father towards us; and he would have us carry out the designs of his God and theirs. to be animated by the same feeling. Lord, Therefore, when they had selected those grant me this charity; and that I may love whom they judged hest qualified for the work, they appeal to God still to direct them to the fittest person. Let me ever unite heartily in the proyers which thy church offers for thy guidance in the appointment of its ministers. Let me, when great for it to submit to from others, so it I have planned for the best in my own concerns, desire still thy direction.

2. All things are delivered unto me of my neither knoweth any man the Father, save the Son, and he to whom cover the Son will reveal him. Mutt. xi. 27.

And Christ's ordinary way of revealing the Father is through his church, in the ministration of his word and sacraments, by those whom he has appointed thereto; wither can any one expect with reason that Jesus will reveal his Father to him except in the way which he has chosen. Give me grace, O'Lord, ever to search and hear diligently thy holy word, and to use thy holy sacraments, in the fellowship of the Apostles and those whom they have sent; and in them to seek the Futher through thee; and do thou reveal him t me, and thus give rest to my soul.

Misrellancons.

DEATH IS GREAT GAIN. - To die is gain " but it is gain to them only to whom 2. They shall scourge him and put him to their only to whom the bean "Christ to live;" and by how leath. Luke xviii, 83, much the greater salvation has been tender ed, and by how much easier the terms have the long-suffering of the Lord, and we have presumed on the merits of his blood to disgrace the name of his religion! Those are ill taught in the language of Scripture who suppose that salvation is not offered to us, but forced on us; who forget that they are the children of God who only are heirs with Christ of a happy immortality and that the promise is not that we shall be made the sens of God, but that spower shall be given us" to become so .-- Bishop

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" As the ministers of the Sacrament do in a Sacramental manner present to God the sacrifice of the cross by being imitators of Christ's intercession; so the people are sacrificers too in their manner; for beside that by saying Amen, they join in the act departed from God; and from the heart of him that ministers, and make it also to proceed evil thoughts and all wickedness, be their own to, when they cat and drank which defiles the man and makes him the consecrated and blessed elements worthdispleasing in the sight of God; for the lilv, they receive Christ within them, and heart is the seat of corruption and the therefore may also offer Him to God, while source of all action, whether of the soul or in their sacrifice of obedience and thanksgiving they present themselves to God with suffer. It should be cent with bitter sorrow | Christ, whom they have spiritually refor all the evil that has proceeded out of it; ceived, that is, themselves with that which will make them gracious and acceptable. outward signs of sorrow are vain. Lord, The offering their bodies and souls and services to God in Him, and by Hirs, and with Him, who is His Father's weil beloved. and in whom He is well pleased, cannot but be accepted to all the purposes of

blessing, grace, and glory .- Taylor. ward fast. His only desire is to obtain | Sacrifice-oblations or presentationsthe honour of man, or to quiet his con-pollerings, how can these be made without science. Therefore he practices no self- an altar! Then, as to the improper use denial which is not necessary for these [(according to his Grace's decision, or rather] purposes; and he makes up by indulgence | obter dictum) of the word altar in the title for every self-denial he may practice, of a book concerning the Communion, The Our fasting must be a real abstinence, New Week's Preparation," which, with whether we practice it much or little. It "The Whole Duty of Man," stands in must not be alone, but be accompanied by England as a book of devotions next to the inward self-denial; and it must be sanc- Prayer Book, and a power-ally used, being tified by prayer and contrition of heart. published now as ever since the time of

for the Altar," being the office for the Commumon, with suitable devotions. No Royal order in religious affairs is made without the knowledge and approbation of the Archbishop of Canterbury.

Again: in the catalogue of the public ations of the venerable Society for Promoting Christian Knowledge, of which his Grace is president, will be found the follow

" No. 468, Companion to the Altar, &c. 10. 31.

" 104, Companion to the Altar showing the nature and necessity of a Sacramental Preparation, in order to our worthy receiving the Holy Communion See.; stitched 9s. 9d. per 100. This tract is printed in various

sizes, to hind up with the Proyers"[i, e., with Prayer-books].

And, lastly, the following authority.

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