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# **The Christian Year**

**John Keble**





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## The Christian Year

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**Author(s):** Keble, John (1792-1866)

**Publisher:** Grand Rapids, MI: Christian Classics Ethereal Library

**Description:** John Keble's prayer book contains over 100 pieces of poetry to be used for prayer, devotions, or meditations on Sunday and holidays throughout the Christian year. It was Keble's desire that his readers would use his verses to unify their own spiritual thoughts and feelings. *The Christian Year* opens with morning and evening prayers, inspired by passages from Luke and Lamentations. The majority of Keble's poems correspond with a particular Sunday in the Christian year, but the book also contains a number of poems for Christian holidays and important events, such as matrimony, communion, and baptism. Keble's surpassing talent as a poet is evident on every page. The beauty of his words and the sincerity of his message are inspiring to Christians and non-Christians alike.

Emmalon Davis  
CCEL Staff Writer

**Subjects:** Practical theology  
Practical religion. The Christian life  
Works of meditation and devotion

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**THE CHRISTIAN YEAR**

Thoughts in Verse  
FOR THE

**SUNDAYS AND HOLIDAYS**

THROUGHOUT THE YEAR  
BY THE  
REV. JOHN KEBLE

In quietness and in confidence shall be your strength.  
[ISAIAH XXX.15](#)



## ADVERTISEMENT.

Next to a sound rule of faith, there is nothing of so much consequence as a sober standard of feeling in matters of practical religion; and it is the peculiar happiness of the Church of England to possess, in her authorized formularies, an ample and secure provision for both. But in times of much leisure and unbounded curiosity, when excitement of every kind is sought after with a morbid eagerness, this part of the merit of our Liturgy, is likely in some measure to be lost, on many even of its sincere admirers: the very tempers which most require such discipline, setting themselves, in general, most decidedly against it.

The object of the present publication will be attained, if any person find assistance from it in bringing his own thoughts and feelings into more entire unison with those recommended and exemplified in the Prayer Book. The work does not furnish a complete series of compositions; being, in many parts, rather adapted with more or less propriety to the successive portions of the Liturgy, than originally suggested by them. Something has been added at the end concerning the several Occasional Services: which constitute, from their personal and domestic nature, the most perfect instance of that *soothing* tendency in the Prayer Book, which it is the chief purpose of these pages to exhibit.

MAY 30th, 1827

## MORNING

His compassions fail not. They are  
new every morning. *Lament. iii. 22,*  
*23.*

Hues of the rich unfolding morn,  
That, ere the glorious sun be born,

By some soft touch invisible  
Around his path are taught to swell; —

Thou rustling breeze so fresh and gay,  
That dancest forth at opening day,  
And brushing by with joyous wing,  
Wakenest each little leaf to sing; —

Ye fragrant clouds of dewy steam,  
By which deep grove and tangled stream  
Pay, for soft rains in season given,  
Their tribute to the genial heaven; —

Why waste your treasures of delight  
Upon our thankless, joyless sight;  
Who day by day to sin awake,  
Seldom of Heaven and you partake?

Oh! timely happy, timely wise,  
Hearts that with rising morn arise!  
Eyes that the beam celestial view,  
Which evermore makes all things new!<sup>1</sup>

New every morning is the love  
Our wakening and uprising prove;  
Through sleep and darkness safely brought,  
Restored to life, and power, and thought.

---

<sup>1</sup> Revelation xxi. 5.

New mercies, each returning day,  
Hover around us while we pray;  
New perils past, new sins forgiven,  
New thoughts of God, new hopes of Heaven.

If on our daily course our mind  
Be set to hallow all we find,  
New treasures still, of countless price,  
God will provide for sacrifice.

Old friends, old scenes will lovelier be,  
As more of Heaven in each we see:  
Some softening gleam of love and prayer  
Shall dawn on every cross and care.

As for some dear familiar strain  
Untir'd we ask, and ask again,  
Ever, in its melodious store,  
Finding a spell unheard before;

Such is the bliss of souls serene,  
When they have sworn, and stedfast mean,  
Counting the cost, in all t' espy  
Their God, in all themselves deny.

Oh, could we learn that sacrifice,  
What lights would all around us rise!  
How would our hearts with wisdom talk  
Along Life's dullest, dreariest walk!

We need not bid, for cloister'd cell,  
Our neighbour and our work farewell,  
Nor strive to wind ourselves too high  
For sinful man beneath the sky:

The trivial round, the common task,  
Would furnish all we ought to ask;

Room to deny ourselves; a road  
To bring us daily nearer God.

Seek we no more; content with these,  
Let present Rapture, Comfort, Ease,  
As Heaven shall bid them, come and go: —  
The secret this of Rest below.

Only, O Lord, in Thy dear love  
Fit us for perfect Rest above;  
And help us, this and every day,  
To live more nearly as we pray.

---

## EVENING

Abide with us: for it is toward evening, and the day is far spent. — *St.*

*Luke xxiv. 29.*

'Tis gone, that bright and orb'd blaze,  
Fast fading from our wistful gaze;  
You mantling cloud has hid from sight  
The last faint pulse of quivering light.

In darkness and in weariness  
The traveller on his way must press,  
No gleam to watch on tree or tower,  
Whiling away the lonesome hour.

Sun of my soul! Thou Saviour dear,  
It is not night if Thou be near:  
Oh, may no earth-born cloud arise  
To hide Thee from Thy servant's eyes!

When round Thy wondrous works below  
My searching rapturous glance I throw,  
Tracing out Wisdom, Power and Love,  
In earth or sky, in stream or grove; —

Or by the light Thy words disclose  
Watch Time's full river as it flows,  
Scanning Thy gracious Providence,  
Where not too deep for mortal sense: —

When with dear friends sweet talk I hold,  
And all the flowers of life unfold;  
Let not my heart within me burn,  
Except in all I Thee discern.

When the soft dews of kindly sleep  
My wearied eyelids gently steep,

Be my last thought, how sweet to rest  
For ever on my Saviour's breast.

Abide with me from morn till eve,  
For without Thee I cannot live:  
Abide with me when night is nigh,  
For without Thee I dare not die.

Thou Frammer of the light and dark,  
Steer through the tempest Thine own ark:  
Amid the howling wintry sea  
We are in port if we have Thee.<sup>2</sup>

The Rulers of this Christian land,  
'Twixt Thee and us ordained to stand, —  
Guide Thou their course, O Lord, aright,  
Let all do all as in Thy sight.

Oh! by Thine own sad burthen, borne  
So meekly up the hill of scorn,  
Teach Thou Thy Priests their daily cross  
To bear as Thine, nor count it loss!

If some poor wandering child of Thine  
Have spurn'd to-day the voice divine,  
Now, Lord, the gracious work begin;  
Let him no more lie down in sin.

Watch by the sick: enrich the poor  
With blessings from Thy boundless store:  
Be every mourner's sleep to-night,  
Like infant's slumbers, pure and light.

Come near and bless us when we wake,

---

<sup>2</sup> Then they willingly received Him into the ship: and immediately the ship was at the land whither they went.  
*St. John vi. 21.*

Ere through the world our way we take;  
Till in the ocean of Thy love  
We lose ourselves, in Heaven above.

---

## ADVENT SUNDAY

Now it is high time to awake out of  
sleep: for now is our salvation nearer  
than when we believed. — *Romans*  
[xiii 11](#).

Awake — again the Gospel-trump is blown —  
From year to year it swells with louder tone,  
    From year to year the signs of wrath  
    Are gathering round the Judge's path,  
Strange words fulfill'd, and mighty works achiev'd,  
And truth in all the world both hated and believ'd.

Awake! why linger in the gorgeous town,  
Sworn liegemen of the Cross and thorny crown?  
    Up from your beds of sloth for shame,  
    Speed to the eastern mount like flame,  
Nor wonder, should ye find your King in tears,  
E'en with the loud Hosanna ringing in His ears.

Alas! no need to rouse them: long ago  
They are gone forth to swell Messiah's show:  
    With glittering robes and garlands sweet  
    They strew the ground beneath His feet:  
All but your hearts are there — O doom'd to prove  
The arrows wing'd in Heaven for Faith that will not  
    love!

Meanwhile He passes through th' adoring crowd,  
Calm as the march of some majestic cloud,  
    That o'er wild scenes of ocean-war  
    Holds its still course in Heaven afar:  
E'en so, heart-searching Lord, as years roll on,  
Thou keepest silent watch from Thy triumphal  
    throne:

E'en so, the world is thronging round to gaze



On the dread vision of the latter days,  
Constrain'd to own Thee, but in heart  
Prepar'd to take Barabbas' part:  
"Hosanna" now, to-morrow "Crucify,"  
The changeful burden still of their rude lawless cry.

Yet in that throng of selfish hearts untrue  
Thy sad eye rests upon Thy faithful few,  
Children and childlike souls are there,  
Blind Bartimeus' humble prayer,  
And Lazarus waken'd from his four days' sleep,  
Enduring life again, that Passover to keep.

And fast beside the olive-border'd way  
Stands the bless'd home where Jesus deign'd to stay,  
The peaceful home, to Zeal sincere  
And heavenly Contemplation dear,  
Where Martha lov'd to wait with reverence meet,  
And wiser Mary linger'd at Thy sacred feet.

Still through decaying ages as they glide,  
Thou lov'st Thy chosen remnant to divide;  
Sprinkled along the waste of years  
Full many a soft green isle appears:  
Pause where we may upon the desert road,  
Some shelter is in sight, some sacred safe abode.

When withering blasts of error swept the sky,<sup>3</sup>  
And Love's last flower seem'd fain to droop and die,  
How sweet, how lone the ray benign  
On shelter'd nooks of Palestine!  
Then to his early home did Love repair,<sup>4</sup>  
And cheer'd his sickening heart with his own native  
air.

---

3 Arianism in the fourth century.

4 See St. Jerome's Works, i. 123, edit. Erasm.

Years roll away: again the tide of crime  
Has swept Thy footsteps from the favour'd clime  
Where shall the holy Cross find rest?  
On a crowned monarch's<sup>5</sup> mailed breast:  
Like some bright angel o'er the darkling scene,  
Through court and camp he holds his heavenward  
course serene.

A fouler vision yet; an age of light,  
Light without love, glares on the aching sight:  
Oh, who can tell how calm and sweet,  
Meek Walton, shows thy green retreat,  
When wearied with the tale thy times disclose,  
The eye first finds thee out in thy secure repose?

Thus bad and good their several warnings give  
Of His approach, whom none may see and live:  
Faith's ear, with awful still delight,  
Counts them like minute-bells at night.  
Keeping the heart awake till dawn of morn,  
While to her funeral pile this aged world is borne.

But what are Heaven's alarms to hearts that cower  
In wilful slumber, deepening every hour,  
That draw their curtains closer round,  
The nearer swells the trumpet's sound?  
Lord, ere our trembling lamps sink down and die,  
Touch us with chastening hand, and make us feel  
Thee nigh.

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5 St. Louis in the thirteenth century.

## SECOND SUNDAY IN ADVENT

And when these things begin to pass,  
then look up, and lift up your heads;  
for your redemption draweth night.

*St. Luke xxi. 28.*

Not till the freezing blast is still,  
Till freely leaps the sparkling rill,  
And gales sweep soft from summer skies,  
As o'er a sleeping infant's eyes  
A mother's kiss; ere calls like these,  
No sunny gleam awakes the trees,  
Nor dare the tender flowerets show  
Their bosoms to th' uncertain glow.

Why then, in sad and wintry time,  
Her heavens all dark with doubt and crime,  
Why lifts the Church her drooping head,  
As though her evil hour were fled?  
Is she less wise than leaves of spring,  
Or birds that cower with folded wing?  
What sees she in this lowering sky  
To tempt her meditative eye?

She has a charm, a word of fire,  
A pledge of love that cannot tire;  
By tempests, earthquakes, and by wars,  
By rushing waves and falling stars,  
By every sign her Lord foretold,  
She sees the world is waxing old,<sup>6</sup>  
And through that last and direst storm  
Descries by faith her Saviour's form.

Not surer does each tender gem,  
Set in the fig-tree's polish'd stem,

---

<sup>6</sup> The world hath lost its youth, and the times begin to wax old. 2 *Esdras* xiv. 10.

Foreshow the summer season bland,  
Than these dread signs Thy mighty hand:  
But, oh, frail hearts, and spirits dark!  
The season's flight unwarn'd we mark,  
But miss the Judge behind the door,<sup>7</sup>  
For all the light of sacred lore:

Yet is He there; beneath our eaves  
Each sound His wakeful ear receives:  
Hush, idle words, and thoughts of ill,  
Your Lord is listening: peace, be still.<sup>8</sup>  
Christ watches by a Christian's hearth,  
Be silent, "vain deluding mirth."  
Till in thine alter'd voice be known  
Somewhat of Resignation's tone.

But chiefly ye should lift your gaze  
Above the world's uncertain haze,  
And look with calm unwavering eye  
On the bright fields beyond the sky,  
Ye, who your Lord's commission bear  
His way of mercy to prepare:  
Angels He calls ye: be your strife  
To lead on earth an Angel's life.

Think not of rest; though dreams be sweet,  
Start up, and ply your heavenward feet.  
Is not God's oath upon your head,  
Ne'er to sink back on slothful bed,  
Never again your loans untie,  
Nor let your torches waste and die,  
Till, when the shadows thickest fall,  
Ye hear your Master's midnight call?

---

<sup>7</sup> See *St. James* v. 9.

<sup>8</sup> *Iba fabulantur, ut qui sciant Dominum audire*, Tertull. *Apolog.* p. 36 edit. Higelz.

## THIRD SUNDAY IN ADVENT

What went ye out into the wilderness  
to see? A reed shaken with the wind?  
. . . But what went ye out for to see?  
A prophet? yea, I say unto you, and  
more than a prophet. *St. Matthew xi.*  
7, 9.

What went ye out to see  
O'er the rude sandy lea,  
Where stately Jordan flows by many a palm,  
Or where Gennesaret's wave  
Delights the flowers to lave,  
That o'er her western slope breathe airs of balm?

All through the summer night,  
Those blossoms red and bright<sup>9</sup>  
Spread their soft breasts, unheeding, to the breeze,  
Like hermits watching still  
Around the sacred hill,  
Where erst our Saviour watched upon His knees.

The Paschal moon above  
Seems like a saint to rove,  
Left shining in the world with Christ alone;  
Below, the lake's still face  
Sleeps sweetly in th' embrace  
Of mountains terrac'd high with mossy stone.

Here may we sit, and dream  
Over the heavenly theme,  
Till to our soul the former days return;  
Till on the grassy bed,  
Where thousands once He fed,  
The world's incarnate Maker we discern.

---

9 Rhododendrons: with which the western bank of the lake is said to be clothed down to the water's edge.

O cross no more the main,  
Wandering so will and vain,  
To count the reeds that tremble in the wind,  
On listless dalliance bound,  
Like children gazing round,  
Who on God's works no seal of Godhead find.

Bask not in courtly bower,  
Or sun-bright hall of power,  
Pass Babel quick, and seek the holy land —  
From robes of Tyrian dye  
Turn with undazzled eye  
To Bethlehem's glade, or Carmel's haunted strand.

Or choose thee out a cell  
In Kedron's storied dell,  
Beside the springs of Love, that never die;  
Among the olives kneel  
The chill night-blast to feel,  
And watch the Moon that saw thy Master's agony.

Then rise at dawn of day,  
And wind thy thoughtful way,  
Where rested once the Temple's stately shade,  
With due feet tracing round  
The city's northern bound,  
To th' other holy garden, where the Lord was laid.

Who thus alternate see  
His death and victory,  
Rising and falling as on angel wings,  
They, while they seem to roam,  
Draw daily nearer home,  
Their heart untravell'd still adores the King of kings.

Or, if at home they stay,  
Yet are they, day by day,

In spirit journeying through the glorious land,  
Not for light Fancy's reed,  
Nor Honour's purple meed,  
Nor gifted Prophet's lore, nor Science' wondrous  
wand.

But more than Prophet, more  
Than Angels can adore  
With face unveil'd, is He they go to seek:  
Blessed be God, Whose grace  
Shows Him in every place  
To homeliest hearts of pilgrims pure and meek.

---

## FOURTH SUNDAY IN ADVENT

The eyes of them that see shall not  
be dim, and the ears of them that  
hear shall hearken. *Isaiah xxxii. 3.*

Of the bright things in earth and air  
How little can the heart embrace!  
Soft shades and gleaming lights are there —  
I know it well, but cannot trace.

Mine eye unworthy seems to read  
One page of Nature's beauteous book;  
It lies before me, fair outspread —  
I only cast a wishful look.

I cannot paint to Memory's eye  
The scene, the glance, I dearest love —  
Unchang'd themselves, in me they die,  
Or faint or false their shadows prove.

In vain, with dull and tuneless ear,  
I linger by soft Music's cell,  
And in my heart of hearts would hear  
What to her own she deigns to tell.

'Tis misty all, both sight and sound —  
I only know 'tis fair and sweet —  
'Tis wandering on enchanted ground  
With dizzy brow and tottering feet.

But patience! there may come a time  
When these dull ears shall scan aright  
Strains that outring Earth's drowsy chime,  
As Heaven outshines the taper's light.

These eyes, that dazzled now and weak,  
At glancing motes in sunshine wink.



Shall see the King's<sup>10</sup> full glory break,  
Nor from the blissful vision shrink:

In fearless love and hope uncloy'd  
For ever on that ocean bright  
Empower'd to gaze; and undestroy'd,  
Deeper and deeper plunge in light.

Though scarcely now their laggard glance  
Reach to an arrow's flight, that day  
They shall behold, and not in trance,  
The region "very far away."

If Memory sometimes at our spell  
Refuse to speak, or speak amiss,  
We shall not need her where we dwell  
Ever in sight of all our bliss.

Meanwhile, if over sea or sky  
Some tender lights unnotic'd fleet,  
Or on lov'd features dawn and die,  
Unread, to us, their lesson sweet;

Yet are there saddening sights around,  
Which Heaven, in mercy, spares us too,  
And we see far in holy ground,  
If duly purg'd our mental view.

The distant landscape draws not nigh  
For all our gazing; but the soul,  
That upward looks, may still descry  
Nearer, each day, the brightening goal.

And thou, too curious ear, that fain  
Wouldst thread the maze of Harmony,

---

<sup>10</sup> Thine eyes shall see the King in His beauty: they shall behold the land that is very far off. *Isaiah* xxxiii. 17.

Content thee with one simple strain,  
The lowlier, sure, the worthier thee;

Till thou art duly train'd, and taught  
The concord sweet of Love divine:  
Then, with that inward Music fraught,  
For ever rise, and sing, and shine.

---

## CHRISTMAS DAY

And suddenly there was with the  
Angel a multitude of the heavenly  
host, praising God. *St. Luke ii. 13.*

What sudden blaze of song  
Spreads o'er th' expanse of Heav'n?  
In waves of light it thrills along,  
Th' angelic signal given —  
“Glory to God!” from yonder central fire  
Flows out the echoing lay beyond the starry choir;

Like circles widening round  
Upon a clear blue river,  
Orb after orb, the wondrous sound  
Is echoed on for ever:  
“Glory to God on high, on earth be peace,  
And love towards men of love<sup>11</sup> — salvation and re-  
lease.”

Yet stay, before thou dare  
To join that festal throng;  
Listen and mark what gentle air  
First stirr'd the tide of song;  
'Tis not, “the Saviour born in David's home,  
To Whom for power and health obedient worlds  
“should come:” —

'Tis not, “the Christ the Lord:”  
With fix'd adoring look  
The choir of Angels caught the word,  
Nor yet their silence broke:  
But when they heard the sign where Christ should  
be,

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<sup>11</sup> I have ventured to adopt the reading of the Vulgate, as being generally known through Pergolesi's beautiful composition, “Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis.”

In sudden light they shone and heavenly harmony.

Wrappéd in His swaddling bands,  
And in His manger laid,  
The Hope and Glory of all lands  
Is come to the world's aid:  
No peaceful home upon his cradle smil'd,  
Guests rudely went and came, where slept the royal  
Child.

But where Thou dwellest, Lord,  
No other thought should be,  
Once duly welcom'd and ador'd,  
How should I part with Thee?  
Bethlehem must lose Thee soon, but Thou wilt  
grace  
The single heart to be Thy sure abiding-place.

Thee, on the bosom laid  
Of a pure virgin mind,  
In quiet ever, and in shade,  
Shepherd and sage may find;  
They, who have bowed untaught to Nature's sway,  
And they, who follow Truth along her star-pav'd way.

The pastoral spirits first  
Approach Thee, Babe divine,  
For they in lowly thoughts are nurs'd,  
Meet for Thy lowly shrine:  
Sooner than they should miss where Thou dost  
dwell,  
Angels from Heaven will stoop to guide them to Thy  
cell.

Still, as the day comes round  
For Thee to be reveal'd,  
By wakeful shepherds Thou art found,

Abiding in the field.  
All through the wintry heaven and chill night air,  
In music and in light Thou dawnest on their prayer.

O faint not ye for fear —  
What though your wandering sheep,  
Reckless of what they see and hear,  
Lie lost in wilful sleep?  
High Heaven in mercy to your sad annoy  
Still greets you with glad tidings of immortal joy.

Think on th' eternal home,  
The Saviour left for you;  
Think on the Lord most holy, come  
To dwell with hearts untrue:  
So shall ye tread untir'd His pastoral ways,  
And in the darkness sing your carol of high praise.

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## ST. STEPHEN'S DAY

He, being full of the Holy Ghost,  
looked up steadfastly into heaven,  
and saw the glory of God, and Jesus  
standing on the right hand of God.

[Acts vii. 55.](#)

As rays around the source of light  
Stream upward ere he glow in sight,  
And watching by his future flight  
Set the clear heavens on fire;  
So on the King of Martyrs wait  
Three chosen bands, in royal state,<sup>12</sup>  
And all earth owns, of good and great,  
Is gather'd in that choir.

One presses on, and welcomes death:  
One calmly yields his willing breath,  
Nor slow, nor hurrying, but in faith  
Content to die or live:  
And some, the darlings of their Lord,  
Play smiling with the flame and sword,  
And, ere they speak, to His sure word  
Unconscious witness give.

Foremost and nearest to His throne,  
By perfect robes of triumph known,  
And likest Him in look and tone,  
The holy Stephen kneels,  
With stedfast gaze, as when the sky  
Flew open to his fainting eye,

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<sup>12</sup> Wheatly on the Common Prayer, c.v. sect. iv. 2. "As there are three kinds of martyrdom, the first both in will and deed, which is the highest; the second in will but not in deed; the third in deed but not in will; so the Church commemorates these martyrs in the same order: St. Stephen first, who suffered death both in will and deed; St. John the Evangelist next, who suffered martyrdom in will but not in deed; the holy Innocents last, who suffered in deed but not in will."

Which, like a fading lamp, flash'd high,  
Seeing what death conceals.

Well might you guess what vision bright  
Was present to his raptur'd sight,  
E'en as reflected streams of light  
Their solar source betray —  
The glory which our God surrounds,  
The Son of Man, th' atoning wounds —  
He sees them all; and earth's dull bounds  
Are melting fast away.

He sees them all — no other view  
Could stamp the Saviour's likeness true,  
Or with His love so deep embrue  
Man's sullen heart and gross —  
"Jesu, do Thou my soul receive:  
Jesu, do Thou my foes forgive;"  
He who would learn that prayer must live  
Under the holy Cross.

He, though he seem on earth to move,  
Must glide in air like gentle dove,  
From yon unclouded depths above  
Must draw his purer breath;  
Till men behold his angel face  
All radiant with celestial grace,<sup>13</sup>  
Martyr all o'er, and meet to trace  
The lines of Jesus' death.

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<sup>13</sup> And all that sat in the council, booking steadfastly on him, saw his face as it had been the face of an angel.  
*Acts vi. 15.*

## ST. JOHN'S DAY

Peter seeing him, saith to Jesus, Lord,  
and what shall this man do? Jesus  
saith unto him, If I will that he tarry  
till I come, what is that to thee? fol-  
low thou Me. *St. John xxi. 21, 22.*

“Lord, and what shall this man do?”  
Ask'st thou, Christian, for thy friend?  
If his love for Christ be true,  
Christ hath told thee of his end:  
This is he whom God approves,  
This is he whom Jesus loves.

Ask not of him more than this,  
Leave it in his Saviour's breast,  
Whether, early call'd to bliss,  
He in youth shall find his rest,  
Or armed in his station wait  
Till his Lord be at the gate:

Whether in his lonely course  
(Lonely, not forlorn) he stay,  
Or with Love's supporting force  
Cheat the toil, and cheer the way:  
Leave it all in His high hand,  
Who doth hearts as streams command.<sup>14</sup>

Gales from Heaven, if so He will,  
Sweeter melodies can wake  
On the lonely mountain rill  
Than the meeting waters make.  
Who hath the Father and the Son,  
May be left, but not alone.

---

<sup>14</sup> The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will.  
*Proverbs xxi. 1.*



Sick or healthful, slave or free,  
Wealthy, or despis'd and poor —  
What is that to him or thee,  
So his love to Christ endure?  
When the shore is won at last,  
Who will count the billows past?

Only, since our souls will shrink  
At the touch of natural grief,  
When our earthly lov'd ones sink,  
Lend us, Lord, Thy sure relief;  
Patient hearts, their pain to see,  
And Thy grace, to follow Thee.

---

## THE HOLY INNOCENTS

These were redeemed from among  
men, being the firstfruits unto God  
and to the Lamb. *Rev. xiv. 4.*

Say, ye celestial guards, who wait  
In Bethlehem, round the Saviour's palace gate,  
Say, who are these on golden wings,  
That hover o'er the new-born King of kings,  
Their palms and garlands telling plain  
That they are of the glorious martyr-train,  
Next to yourselves ordain'd to praise  
His Name, and brighten as on Him they gaze?

But where their spoils and trophies? where  
The glorious dint a martyr's shield should bear?  
How chance no check among them wears  
The deep-worn trace of penitential tears,  
But all is bright and smiling love,  
As if, fresh-borne from Eden's happy grove,  
They had flown here, their King to see,  
Nor ever had been heirs of dark mortality?

Ask, and some angel will reply,  
"These, like yourselves, were born to sin and die,  
But ere the poison root was grown,  
God set His seal, and mark'd them for His own.  
Baptis'd its blood for Jesus' sake,  
Now underneath the Cross their bed they make,  
Not to be scar'd from that sure rest  
By frighten'd mother's shriek, or warrior's waving  
crest."

Mindful of these, the firstfruits sweet  
Borne by this suffering Church her Lord to greet;  
Bless'd Jesus ever lov'd to trace  
The "innocent brightness" of an infant's face.

He rais'd them in His holy arms,  
He bless'd them from the world and all its harms:  
Heirs though they were of sin and shame,  
He bless'd them in his own and in his Father's Name.

Then, as each fond unconscious child  
On th' everlasting Parent sweetly smil'd  
(Like infants sporting on the shore,  
That tremble not at Ocean's boundless roar),  
Were they not present to Thy thought,  
All souls, that in their cradles Thou hast bought?  
But chiefly these, who died for Thee,  
That Thou might'st live for them a sadder death to  
see.

And next to these, Thy gracious word  
Was as a pledge of benediction stor'd  
For Christian mothers, while they moan  
Their treasur'd hopes, just born, baptis'd, and gone.  
Oh, joy for Rachel's broken heart!  
She and her babes shall meet no more to part;  
So dear to Christ her pious haste  
To trust them in His arms for ever safe embrac'd.

She dares not grudge to leave them there,  
Where to behold them was her heart's first prayer;  
She dares not grieve — but she must weep,  
As her pale placid martyr sinks to sleep,  
Teaching so well and silently  
How at the shepherd's call the lamb should die:  
How happier far than life the end  
Of souls that infant-like beneath their burthen bend.

## FIRST SUNDAY AFTER CHRISTMAS

So the sun returned ten degrees, by  
which degrees it was gone down.

*Isaiah xxxviii. 8; compare Josh. x. 13.*

'Tis true, of old th' unchanging sun  
His daily course refus'd to run,  
    The pale moon hurrying to the west  
Paus'd at a mortal's call, to aid  
Th' avenging storm of war, that laid  
Seven guilty realms at once on earth's defiled breast.

But can it be, one suppliant tear  
Should stay the ever-moving sphere?  
    A sick man's lowly-breathed sigh,  
When from the world he turns away,<sup>15</sup>  
And hides his weary eyes to pray,  
Should change your mystic dance, ye wanderers of  
    the sky?

We too, O Lord, would fain command,  
As then, Thy wonder-working hand,  
    And backward force the waves of Time,  
That now so swift and silent bear  
Our restless bark from year to year;  
Help us to pause and mourn to Thee our tale of  
    crime.

Bright hopes, that erst the bosom warm'd,  
And vows, too pure to be perform'd,  
    And prayers blown wide by gales of care; —  
These, and such faint half-waking dreams,  
Like stormy lights on mountain streams,  
Wavering and broken all, athwart the conscience  
    glare.

---

<sup>15</sup> Then Hezekiah turned his face toward the wall, and prayed unto the Lord. *Isaiah xxxviii. 2.*

How shall we 'scape th' o'erwhelming Past?  
Can spirits broken, joys o'er-cast,  
    And eyes that never more may smile: —  
Can these th' avenging bolt delay,  
Or win us back one little day  
The bitterness of death to soften and beguile?

Father and Lover of our souls!  
Though darkly round Thine anger rolls,  
    Thy sunshine smiles beneath the gloom,  
Thou seek'st to warn us, not confound,  
Thy showers would pierce the harden'd ground  
And win it to give out its brightness and perfume.

Thou smil'st on us in wrath, and we,  
E'en in remorse, would smile on Thee,  
    The tears that bathe our offer'd hearts,  
We would not have them stain'd and dim,  
But dropp'd from wings of seraphim,  
All glowing with the light accepted Love imparts.

Time's waters will not ebb, nor stay;  
Power cannot change them, but Love may;  
    What cannot be, Love counts it done.  
Deep in the heart, her searching view  
Can read where Faith is fix'd and true,  
Through shades of setting life can see Heaven's work  
    begun.

O Thou, who keep'st the Key of Love,  
Open Thy fount, eternal Dove,  
    And overflow this heart of mine,  
Enlarging as it fills with Thee,  
Till in one blaze of charity  
Care and remorse are lost, like motes in light divine;

Till as each moment wafts us higher,

By every gush of pure desire,  
And high-breath'd hope of joys above,  
By every secret sigh we heave,  
Whole years of folly we outlive,  
In His unerring sight, who measures Life by Love.

---

## THE CIRCUMCISION OF CHRIST

In whom also ye are circumcised  
with the circumcision made without  
hands. *Coloss. ii. 11.*

The year begins with Thee,  
And Thou beginn'st with woe,  
To let the world of sinners see  
That blood for sin must flow.

Thine infant cries, O Lord,  
Thy tears upon the breast,  
Are not enough — the legal sword  
Must do its stern behest.

Like sacrificial wine  
Pour'd on a victim's head  
Are those few precious drops of Thine,  
Now first to offering led.

They are the pledge and seal  
Of Christ's unswerving faith  
Given to His Sire, our souls to heal,  
Although it cost His death.

They to His Church of old,  
To each true Jewish heart,  
In Gospel graces manifold  
Communion blest impart.

Now of Thy love we deem  
As of an ocean vast,  
Mounting in tides against the stream  
Of ages gone and past.

Both theirs and ours Thou art,  
As we and they are Thine;

Kings, Prophets, Patriarchs — all have part  
Along the sacred line.

By blood and water too  
God's mark is set on Thee,  
That in Thee every faithful view  
Both covenants might see.

O bond of union, dear  
And strong as is Thy grace!  
Saints, parted by a thousand year,  
May thus in heart embrace.

Is there a mourner true,  
Who fallen on faithless days,  
Sighs for the heart-consoling view  
Of those Heaven deign'd to praise?

In spirit may'st thou meet  
With faithful Abraham here,  
Whom soon in Eden thou shalt greet  
A nursing Father dear.

Would'st thou a poet be?  
And would thy dull heart fain  
Borrow of Israel's minstrelsy  
One high enraptured strain?

Come here thy soul to tune,  
Here set thy feeble chant,  
Here, if at all beneath the moon,  
Is holy David's haunt.

Art thou a child of tears,  
Cradled in care and woe?  
And seems it hard, thy vernal years  
Few vernal joys can show?



And fall the sounds of mirth  
Sad on thy lonely heart,  
From all the hopes and charms of earth  
Untimely call'd to part?

Look here, and hold thy peace:  
The Giver of all good  
E'en from the womb takes no release  
From suffering, tears, and blood.

If thou would'st reap in love,  
First sow in holy fear:  
So life a winter's morn may prove  
To a bright endless year.

## SECOND SUNDAY AFTER CHRISTMAS

When the poor and needy seek water,  
and there is none, and their tongue  
faileth for thirst, I the Lord will hear  
them, I the God of Israel will not  
forsake them. *Isaiah xli. 17.*

And wilt thou hear the fever'd heart  
To Thee in silence cry?  
And as th' inconstant wildfires dart  
Out of the restless eye,  
Wilt thou forgive the wayward though  
By kindly woes yet half untaught  
A Saviours right, so dearly bought,  
That Hope should never die?

Thou wilt: for many a languid prayer  
Has reach'd Thee from the wild,  
Since the lorn mother, wandering there,  
Cast down her fainting child,<sup>16</sup>  
Then stole apart to weep and die,  
Nor knew an angel form was nigh,  
To show soft waters gushing by,  
And dewy shadows mild.

Thou wilt — for Thou art Israel's God,  
And Thine unwearied arm  
Is ready yet with Moses' rod,  
The hidden rill to charm  
Out of the dry unfathom'd deep  
Of sands, that lie in lifeless sleep,  
Save when the scorching whirlwinds heap  
Their waves in rude alarm.

These moments of wild wrath are Thine —

---

16 Hagar. See *Genesis* xxi. 15.

Thine, too, the drearier hour  
When o'er th' horizon's silent line  
Fond hopeless fancies cower,  
And on the traveller's listless way  
Rises and sets th' unchanging day,  
No cloud in heaven to slake its ray,  
On earth no sheltering bower.

Thou wilt be there, and not forsake,  
To turn the bitter pool  
Into a bright and breezy lake,  
This throbbing brow to cool:  
Till loth awhile with Thee alone  
The wilful heart be fain to own  
That He, by whom our bright hours shone,  
Our darkness best may rule.

The scent of water far away  
Upon the breeze is flung;  
The desert pelican to-day  
Securely leaves her young,  
Reproving thankless man, who fears  
To journey on a few lone years,  
Where on the sand Thy step appears,  
Thy crown in sight is hung.

Thou, who did sit on Jacob's well  
The weary hour of noon,<sup>17</sup>  
The languid pulses Thou canst tell,  
The nerveless spirit tune.  
Thou from Whose cross in anguish burst  
The cry that owned Thy dying thirst,<sup>18</sup>  
To Thee we turn, our Last and First,  
Our Sun and soothing Moon.

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17 *St. John* iv. 6.

18 *St. John* xix. 28.

From darkness, here, and dreariness  
We ask not full repose,  
Only be Thou at hand, to bless  
Our trial hour of woes.  
Is not the pilgrim's toil o'erpaid  
By the clear rill and palmy shade?  
And see we not, up Earth's dark glade,  
The gate of Heaven unclosed?

---

## THE EPIPHANY

And lo, the star, which they saw in  
the east, went before them, till it  
came and stood over where the  
young Child was. When they saw the  
star, they rejoiced with exceeding  
great joy. *St. Matthew ii. 9, 10.*

Star of the East, how sweet art Thou,  
Seen in life's early morning sky,  
Ere yet a cloud has dimm'd the brow,  
While yet we gaze with childish eye;

When father, mother, nursing friend,  
Most dearly lov'd, and loving best,  
First bid us from their arms ascend,  
Pointing to Thee, in Thy sure rest.

Too soon the glare of earthly day  
Buries, to us, Thy brightness keen,  
And we are left to find our way  
By faith and hope in Thee unseen.

What matter? if the waymarks sure  
On every side are round us set,  
Soon overleap'd, but not obscure?  
'Tis ours to mark them or forget.

What matter? if in calm old age  
Our childhood's star again arise,  
Crowning our lonely pilgrimage  
With all that cheers a wanderer's eyes?

Ne'er may we lose it from our sight,  
Till all our hopes and thoughts are led  
To where it stays its lucid flight  
Over our Saviour's lowly bed.

There, swath'd in humblest poverty,  
On Chastity's meek lap enshrin'd,  
With breathless Reverence waiting by,  
When we our Sovereign Master find,

Will not the long-forgotten glow  
Of mingled joy and awe return,  
When stars above or flowers below  
First made our infant spirits burn?

Look on us, Lord, and take our parts  
E'en on Thy throne of purity!  
From these our proud yet grovelling hearts  
Hide not Thy mild forgiving eye.

Did not the Gentile Church find grace,  
Our mother dear, this favoured day?  
With gold and myrrh she sought Thy face;  
Nor didst Thou turn Thy face away.

She too,<sup>19</sup> in earlier, purer days,  
Had watched thee gleaming faint and far —  
But wandering in self-chosen ways  
She lost Thee quite, Thou lovely star.

Yet had her Father's finger turn'd  
To Thee her first inquiring glance:  
The deeper shame within her burn'd,  
When waken'd from her wilful trance.

Behold, her wisest throng Thy gate,  
Their richest, sweetest, purest store,  
(Yet own'd too worthless and too late,  
They lavish on Thy cottage-floor.

---

19 The Patriarchal Church.

They give their best — O tenfold shame  
On us their fallen progeny,  
Who sacrifice the blind and lame<sup>20</sup> —  
Who will not wake or fast with Thee!

---

## FIRST SUNDAY AFTER EPIPHANY

They shall spring up as among the  
grass, as willows by the water courses.

*Isaiah xliv. 4.*

Lessons sweet of spring returning,  
Welcome to the thoughtful heart!  
May I call ye sense or learning,  
Instinct pure, or Heaven-taught art?  
Be your title what it may,  
Sweet this lengthening April day,  
While with you the soul is free,  
Ranging wild o'er hill and lea.

Soft as Memnon's harp at morning,  
To the inward ear devout,  
Touch'd by light, with heavenly warning  
Your transporting chords ring out.  
Every leaf in every nook,  
Every wave in every brook,  
Chanting with a solemn voice,  
Minds us of our better choice.

Needs no show of mountain hoary,  
Winding shore or deepening glen,  
Where the landscape in its glory  
Teaches truth to wandering men:  
Give true hearts but earth and sky,  
And some flowers to bloom and die,  
Homely scenes and simple views  
Lowly thoughts may best infuse.

See the soft green willow springing  
Where the waters gently pass,  
Every way her free arms flinging  
O'er the moist and reedy grass.  
Long ere winter blasts are fled,



See her tipp'd with vernal red,  
And her kindly flower displayed  
Ere her leaf can cast a shade.

Though the rudest hand assail her,  
    Patiently she droops awhile,  
But when showers and breezes hail her,  
    Wears again her willing smile.  
Thus I learn Contentment's power  
From the slighted willow bower,  
Ready to give thanks and live  
On the least that Heaven may give.

If, the quiet brooklet leaving,  
    Up the stony vale I wind,  
Haply half in fancy grieving  
    For the shades I leave behind,  
By the dusty wayside drear,  
Nightingales with joyous cheer  
Sing, my sadness to reprove,  
Gladlier than in cultured grove.

Where the thickest boughs are twining  
    Of the greenest darkest tree,  
There they plunge, the light declining —  
    All may hear, but none may see.  
Fearless of the passing hoof,  
Hardly will they fleet aloof;  
So they live in modest ways,  
Trust entire, and ceaseless praise.

## SECOND SUNDAY AFTER EPIPHANY

Every man at the beginning doth set  
forth good wine: and when men have  
well drunk, then that which is worse;  
but thou hast kept the good wine  
until now. *St. John ii. 10.*

The heart of childhood is all mirth:  
We frolic to and fro  
As free and blithe, as if on earth  
Were no such thing as woe.

But if indeed with reckless faith  
We trust the flattering voice,  
Which whispers, "Take thy fill ere death,  
Indulge thee and rejoice;"

Too surely, every setting day,  
Some lost delight we mourn;  
The flowers all die along our way  
Till we, too, die forlorn.

Such is the world's gay garish feast,  
In her first charming bowl  
Infusing all that fires the breast,  
And cheats the unstable soul.

And still, as loud the revel swells,  
The fever'd pulse beats higher,  
Till the sear'd taste from foulest wells  
Is fain to slake its fire.

Unlike the feast of heavenly love  
Spread at the Saviour's word  
For souls that hear His call, and prove  
Meet for His bridal board.

Why should we fear, youth's draught of joy  
If pure would sparkle less?  
Why should the cup the sooner cloy,  
Which God hath deign'd to bless?

For, is it Hope, that thrills so keen  
Along each bounding vein,  
Still whispering glorious things unseen? —  
Faith makes the vision plain.

The world would kill her soon: but Faith  
Her daring dreams will cherish,  
Speeding her gaze o'er time and death  
To realms where nought can perish.

Or is it Love, the dear delight  
Of hearts that know no guile,  
That all around see all things bright  
With their own magic smile?

The silent joy that sinks so deep,  
Of confidence and rest,  
Lull'd in a father's arms to sleep,  
Clasp'd to a mother's breast?

Who, but a Christian, through all life  
That blessing may prolong?  
Who, through the world's sad day of strife,  
Still chant his morning song?

Fathers may hate us or forsake,  
God's foundlings then are we:  
Mother on child no pity take,<sup>21</sup>  
But we shall still have Thee.

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21 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. *Isaiah* xlix. 15.

We may look home, and seek in vain  
A fond fraternal heart,  
But Christ hath given His promise plain  
To do a Brother's part.

Nor shall dull age, as worldlings say,  
The heavenward flame annoy:  
The Saviour cannot pass away,  
And with Him lives our joy.

Ever the richest, tenderest glow  
Sets round the autumnal sun —  
But there sight fails: no heart may know  
The bliss when life is done.

Such is Thy banquet, dearest Lord;  
O give us grace, to cast  
Our lot with Thine, to trust Thy word,  
And keep our best till last.

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## THIRD SUNDAY AFTER EPIPHANY

When Jesus heard it, He marvelled,  
and said to them that followed, Ver-  
ily I say unto you, I have not found  
so great faith, no, not in Israel. *St.*  
*Matthew viii. 10.*

I mark'd a rainbow in the north,  
What time the wild autumnal sun  
From his dark veil at noon look'd forth,  
As glorying in his course half done,  
Flinging soft radiance far and wide  
Over the dusky heaven and bleak hill-side.

It was a gleam to Memory dear,  
And as I walk and muse apart,  
When all seems faithless round and drear,  
I would revive it in my heart,  
And watch how light can find its way  
To regions farthest from the fount of day.

Light flashes in the gloomiest sky,  
And Music in the dullest plain,  
For there the lark is soaring high  
Over her flat and leafless reign,  
And chanting in so blithe a tone,  
It shames the weary heart to feel itself alone.

Brighter than rainbow in the north,  
More cheery than the matin lark,  
Is the soft gleam of Christian worth,  
Which on some holy house we mark;  
Dear to the pastor's aching heart  
To think, where'er he looks, such gleam may have a  
part;

May dwell, unseen by all but Heaven,

Like diamond blazing in the mine;  
For ever, where such grace is given,  
It fears in open day to shine,<sup>22</sup>  
Lest the deep stain it owns within  
Break out, and Faith be sham'd by the believer's sin.

In silence and afar they wait,  
To find a prayer their Lord may hear:  
Voice of the poor and desolate,  
You best may bring it to His ear;  
Your grateful intercessions rise  
With more than royal pomp, and pierce the skies.

Happy the soul whose precious cause  
You in the Sovereign Presence plead —  
“This is the lover of Thy laws,<sup>23</sup>  
The friend of Thine in fear and need,” —  
For to the poor Thy mercy lends  
That solemn style, “Thy nation and Thy friends.”

He too is blest whose outward eye  
The graceful lines of art may trace,  
While his free spirit, soaring high,  
Discerns the glorious from the base;  
Till out of dust his magic raise<sup>24</sup>  
A home for prayer and love, and full harmonious  
praise,

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22 Lord, I am not worthy that Thou shouldest enter under my roof. *St. Luke vii. 6.* “From the first time that the impressions of religion settled deeply in his mind, he used great caution to conceal it; not only in obedience to the rule given by our Saviour, of fasting, prayer, and giving alm in secret, but from a particular distrust he had of himself; for he said, he was afraid that he should at some time or other do some enormous thing, which, if he were looked on as a very religious man, might cast a reproach on the profession of it, and give great disadvantage to impious men to blaspheme the name of God.” *Burnet's Life of Hale*, in *Wordsworth's Eccl. Biog.* vi. 73.

23 He loveth our nation. *St. Luke vii. 5.*

24 He hath built us a synagogue. *St. Luke vii. 5.*

Where far away and high above,  
In maze on maze the tranced sight  
Strays, mindful of that heavenly love  
Which knows no end in depth or height,  
While the strong breath of Music seems  
To waft us ever on, soaring in blissful dreams.

What though in poor and humble guise  
Thou here didst sojourn, cottage-born?  
Yet from Thy glory in the skies  
Our earthly gold Thou dost not scorn.  
For Love delights to bring her best,  
And where Love is, that offering evermore is blest.

Love on the Saviour's dying head  
Her spikenard drops unblam'd may pour,  
May mount His cross, and wrap Him dead  
In spices from the golden shore;<sup>25</sup>  
Risen, may embalm His sacred name  
With all a Painter's art, and all a Minstrel's flame.

Worthless and lost our offerings seem,  
Drops in the ocean of His praise;  
But Mercy with her genial beam  
Is ripening them to pearly blaze,  
To sparkle in His crown above,  
Who welcomes here a child's as there an angel's love.

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25 *St. John* xii. 7; xix. 30,

## FOURTH SUNDAY AFTER EPIPHANY

When they saw Him, they besought  
Him that He would depart out of  
their coasts. *St. Matthew viii. 34.*

They know the Almighty's power,  
Who, waken'd by the rushing midnight shower,  
Watch for the fitful breeze  
To howl and chafe amid the bending trees,  
Watch for the still white gleam  
To bathe the landscape in a fiery stream,  
Touching the tremulous eye with sense of light  
Too rapid and too pure for all but angel sight.

They know the Almighty's love,  
Who, when the whirlwinds rock the topmost  
grove,  
Stand in the shade, and hear  
The tumult with a deep exulting fear,  
How, in their fiercest sway,  
Curb'd by some power unseen, they die away,  
Like a bold steed that owns his rider's arm,  
Proud to be check'd and sooth'd by that o'er-master-  
ing chains.

But there are storms within  
That heave the struggling heart with wilder din,  
And there is power and love  
The maniac's rushing frenzy to reprove,  
And when he takes his seat,  
Cloth'd and in calmness, at his Saviour's feet,<sup>26</sup>  
Is not the power as strange, the love as blest,  
As when He said, "Be still," and ocean sank to rest?

Woe to the wayward heart,

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26 *St. Mark v. 15; iv. 39.*



That gladlier turns to eye the shuddering start  
Of Passion in her might,  
Than marks the silent growth of grace and light;

—

Pleas'd in the cheerless tomb  
To linger, while the morning rays illumine  
Green lake, and cedar tuft, and spicy glade,  
Shaking their dewy tresses now the storm is laid.

The storm is laid — and now  
In His meek power He climbs the mountain's  
brow,  
Who bade the waves go sleep,  
And lash'd the vex'd fiends to their yawning deep.  
How on a rock they stand,  
Who watch His eye, and hold His guiding hand!  
Not half so fix'd, amid her vassal hills,  
Rises the holy pile that Kedron's valley fills.

And wilt thou seek again  
Thy howling waste, thy charnel-house and chain,  
And with the demons be,  
Rather than clasp thine own Deliverer's knee?  
Sure 'tis no Heaven-bred awe  
That bids thee from His healing touch withdraw;  
The world and He are struggling in thine heart,  
And in thy reckless mood thou bidd'st thy Lord de-  
part.

He, merciful and mild,  
As erst, beholding, loves His wayward child;  
When souls of highest birth  
Waste their impassion'd might on dreams of earth,  
He opens Nature's book,  
And on His glorious Gospel bids them look,  
Till, by such chords as rule the choirs above,  
Their lawless cries are tun'd to hymns of perfect love.

## FIFTH SUNDAY AFTER EPIPHANY

Behold, the Lord's hand is not  
shortened, that it cannot save; neither  
His ear heavy, that it cannot hear; but  
your iniquities have separated  
between you and your God. *Isaiah*  
[lix. 1, 2.](#)

“Wake, arm Divine! awake,  
Eye of the only Wise!  
Now for Thy glory's sake,  
Saviour and God, arise,  
And may Thine ear, that sealed seems,  
In pity mark our mournful themes!”

Thus in her lonely hour  
Thy Church is fain to cry,  
As if Thy love and power  
Were vanish'd from her sky;  
Yet God is there, and at His side  
He triumphs, who for sinners died.

Ah! 'tis the world enthalls  
The Heaven-betrothed breast:  
The traitor Sense recalls  
The soaring soul from rest.  
That bitter sigh was all for earth,  
For glories gone and vanish'd mirth.

Age would to youth return,  
Farther from Heaven would be,  
To feel the wildfire burn,  
On idolising knee  
Again to fall, and rob Thy shrine  
Of hearts, the right of Love Divine.

Lord of this erring flock!

Thou whose soft showers distil  
On ocean waste or rock,  
Free as on Hermon hill,  
Do Thou our craven spirits cheer,  
And shame away the selfish tear.

'Twas silent all and dead<sup>27</sup>  
Beside the barren sea,  
Where Philip's steps were led,  
Led by a voice from Thee —  
He rose and went, nor ask'd Thee why,  
Nor stay'd to heave one faithless sigh:

Upon his lonely way  
The high-born traveller came,  
Reading a mournful lay  
Of "One who bore our shame,"<sup>28</sup>  
Silent Himself, His name untold,  
And yet His glories were of old."

To muse what Heaven might mean  
His wondering brow he rais'd,  
And met an eye serene  
That on him watchful gaz'd.  
No Hermit e'er so welcome cross'd  
A child's lone path in woodland lost.

Now wonder turns to love;  
The scrolls of sacred lore  
No darksome mazes prove;  
The desert tires no more  
They bathe where holy waters flow,  
Then on their way rejoicing go.

They part to meet in Heaven;

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27 See *Acts* viii. 26-40.

28 *Isaiah* liii. 6-8.

But of the joy they share,  
Absolving and forgiven,  
The sweet remembrance bear.  
Yes — mark him well, ye cold and proud.  
Bewilder'd in a heartless crowd,

Starting and turning pale  
At Rumour's angry din —  
No storm can now assail  
The charm he wears within,  
Rejoicing still, and doing good,  
And with the thought of God imbu'd.

No glare of high estate,  
No gloom of woe or want,  
The radiance can abate  
Where Heaven delights to haunt:  
Sin only bides the genial ray,  
And, round the Cross, makes night of day.

Then weep it from thy heart;  
So mayst thou duly learn  
The intercessor's part;  
Thy prayers and tears may earn  
For fallen souls some healing breath,  
Ere they have died th' Apostate's death.

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## SIXTH SUNDAY AFTER EPIPHANY

Beloved, now are we the sons of God,  
and it doth not yet appear what we  
shall be: but we know that, when He  
shall appear, we shall be like Him; for  
we shall see Him as he is. [1 St. John](#)  
[iii. 2.](#)

There are, who darkling and alone,  
Would wish the weary night were gone,  
Though dawning morn should only show  
The secret of their unknown woe:  
Who pray for sharpest throbs of pain  
To ease them of doubt's galling chain:  
"Only disperse the cloud," they cry,  
"And if our fate be death, give light and let us die."<sup>29</sup>

Unwise I deem them, Lord, unmeet  
To profit by Thy chastenings sweet,  
For Thou wouldst have us linger still  
Upon the verge of good or ill.  
That on Thy guiding hand unseen  
Our undivided hearts may lean,  
And this our frail and foundering bark  
Glide in the narrow wake of Thy beloved ark.

'Tis so in war — the champion true  
Loves victory more when dim in view  
He sees her glories gild afar  
The dusky edge of stubborn war,  
Than if th' untrodden bloodless field  
The harvest of her laurels yield;  
Let not my bark in calm abide,  
But win her fearless way against the chafing tide.

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29 En de faci xai olesson.

'Tis so in love — the faithful heart  
From her dim vision would not part,  
When first to her fond gaze is given  
That purest spot in Fancy's heaven,  
For all the gorgeous sky beside,  
Though pledg'd her own and sure t' abide:  
Dearer than every past noon-day  
That twilight gleam to her, though faint and far away.

So have I seen some tender flower  
Priz'd above all the vernal bower,  
Shelter'd beneath the coolest shade,  
Embosom'd in the greenest glade,  
So frail a gem, it scarce may bear  
The playful touch of evening air;  
When hardier grown we love it less,  
And trust it from our sight, not needing our caress.

And wherefore is the sweet spring-tide  
Worth all the changeful year beside?  
The last-born babe, why lies its part  
Deep in the mother's inmost heart?  
But that the Lord and Source of love  
Would have His weakest ever prove  
Our tenderest care — and most of all  
Our frail immortal souls, His work and Satan's thrall.

So be it, Lord; I know it best,  
Though not as yet this wayward breast  
Beat quite in answer to Thy voice,  
Yet surely I have made my choice;  
I know not yet the promis'd bliss,  
Know not if I shall win or miss;  
So doubting, rather let me die,  
Than close with aught beside, to last eternally.

What is the Heaven we idly dream?  
The self-deceiver's dreary theme,

A cloudless sun that softly shines,  
Bright maidens and unfailing vines,  
The warrior's pride, the hunter's mirth,  
Poor fragments all of this low earth:  
Such as in sleep would hardly soothe  
A soul that once had tasted of immortal Truth.

What is the Heaven our God bestows?  
No Prophet yet, no Angel knows;  
Was never yet created eye  
Could see across Eternity;  
Not seraph's wing for ever soaring  
Can pass the flight of souls adoring,  
That nearer still and nearer grow  
To th' unapproached Lord, once made for them so  
low.

Unseen, unfelt their earthly growth,  
And self-accus'd of sin and sloth,  
They live and die; their names decay,  
Their fragrance passes quite away;  
Like violets in the freezing blast  
No vernal steam around they cast. —  
But they shall flourish from the tomb,  
The breath of God shall wake them into odorous  
bloom.

Then on th' incarnate Saviour's breast,  
The fount of sweetness, they shall rest,  
Their spirits every hour imbu'd  
More deeply with His precious blood.  
But peace — still voice and closed eye  
Suit best with hearts beyond the sky,  
Hearts training in their low abode,  
Daily to lose themselves in hope to find their God.

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## SEPTUAGESIMA SUNDAY

The invisible things of Him from the  
creation of the world are clearly seen,  
being understood by the things that  
are made. *Romans i. 20.*

There is a book, who runs may read,  
Which heavenly truth imparts,  
And all the lore its scholars need,  
Pure eyes and Christian hearts.

The works of God above, below,  
Within us and around,  
Are pages in that book, to show  
How God Himself is found.

The glorious sky embracing all  
Is like the Maker's love,  
Wherewith encompass'd, great and small  
In peace and order move.

The Moon above, the Church below,  
A wondrous race they run,  
But all their radiance, all their glow,  
Each borrows of its Sun.

The Saviour lends the light and heat  
That crowns His holy hill;  
The saints, like stars, around His seat  
Perform their courses still.<sup>30</sup>

The saints above are stars in heaven —  
What are the saints on earth?  
Like tress they stand whom God has given,<sup>31</sup>

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30 *Daniel xii. 3.*

31 *Isaiah lx. 21.*



Our Eden's happy birth.

Faith is their fix'd unswerving root,  
Hope their unfading flower,  
Fair deeds of charity their fruit,  
The glory of their bower.

The dew of heaven is like Thy grace,<sup>32</sup>  
It steals in silence down;  
But where it lights, this favour'd place  
By richest fruits is known.

One Name above all glorious names  
With its ten thousand tongues  
The everlasting sea proclaims.  
Echoing angelic songs.

The raging Fire,<sup>33</sup> the roaring Wind,  
Thy boundless power display;  
But in the gentler breeze we find  
Thy Spirit's viewless way.<sup>34</sup>

Two worlds are ours: 'tis only Sin  
Forbids us to descry  
The mystic heaven and earth within,  
Plain as the sea and sky.

Thou, who hast given me eyes to see  
And love this sight so fair,  
Give me a heart to find out Thee,  
And read Thee everywhere.

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32 *Psalm* lxxviii. 9.

33 *Hebrews* xii. 29.

34 *St. John* iii. 8.

## SEXAGESIMA SUNDAY

So He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

*Genesis iii. 24; compare chap. vi.*

Foe of mankind! too bold thy race:  
Thou runn'st at such a reckless pace,  
Thine own dire work thou surely wilt confound:  
'Twas but one little drop of sin  
We saw this morning enter in,  
And lo! at eventide the world is drown'd.

See here the fruit of wandering eyes,  
Of worldly longings to be wise,  
Of Passion dwelling on forbidden sweets:  
Ye lawless glances, freely rove;  
Ruin below and wrath above  
Are all that now the wildering fancy meets.

Lord, when in some deep garden glade,  
Of Thee and of myself afraid.  
From thoughts like these among the bowers I hide,  
Nearest and loudest then of all  
I seem to hear the Judge's call: —  
"Where art thou, fallen man? come forth, and be thou  
tried."

Trembling before Thee as I stand,  
Where'er I gaze on either hand  
The sentence is gone forth, the ground is curs'd:  
Yet mingled with the penal shower  
Some drops of balm in every bower  
Steal down like April dews, that softest fall and first.

If filial and maternal love<sup>35</sup>  
Memorial of our guilt must prove,  
If sinful babes in sorrow must be born,  
Yet, to assuage her sharpest throes,  
The faithful mother surely knows,  
This was the way Thou cam'st to save the world for-  
lorn.

If blessed wedlock may not bless<sup>36</sup>  
Without some tinge of bitterness  
To dash her cup of joy, since Eden lost,  
Chaining to earth with strong desire  
Hearts that would highest else aspire,  
And o'er the tenderer sex usurping ever most;

Yet by the light of Christian lore  
'Tis blind Idolatry no more,  
But a sweet help and pattern of true love,  
Showing how best the soul may cling  
To her immortal Spouse and King,  
How He should rule, and she with full desire approve.

If niggard Earth her treasures hide,<sup>37</sup>  
To all but labouring hands denied,  
Lavish of thorns and worthless weeds alone,  
The doom is half in mercy given,  
To train us in our way to Heaven,  
And show our lagging souls how glory must be won.

If on the sinner's outward frame<sup>38</sup>  
God hath impressed His mark of blame,  
And e'en our bodies shrink at touch of light,  
Yet mercy hath not left us bare:

---

35 In sorrow thou shalt bring forth children.

36 Thy desie shall be to thy husband, and he shall rule over thee.

37 Cursed is the ground for thy sake.

38 I was afraid, because I was naked.

The very weeds we daily wear<sup>39</sup>  
Are to Faith's eye a pledge of God's forgiving might.

And oh! if yet one arrow more,<sup>40</sup>  
The sharpest of th' Almighty's store,  
Tremble upon the string — a sinner's death —  
Art Thou not by to soothe and save,  
To lay us gently in the grave,  
To close the weary eye and hush the parting breath?

Therefore in sight of man bereft  
The happy garden still was left;  
The fiery sword that guarded, show'd it too;  
Turning all ways, the world to teach,  
That though as yet beyond our reach,  
Still in its place the tree of life and glory grew.

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39 The Lord God made coats of skins, and clothed them.

40 Thou shalt surely die.

## QUINQUAGESIMA SUNDAY

I do set My bow in the cloud, and it  
shall be for a token of a covenant  
between Me and the earth. *Genesis*  
[ix. 13.](#)

Sweet Dove! the softest, steadiest plume,  
In all the sunbright sky,  
Brightening in ever-changeful bloom  
As breezes change on high; —

Sweet Leaf! the pledge of peace and mirth,  
“Long sought, and lately won,”  
Bless'd increase of reviving Earth,  
When first it felt the Sun; —

Sweet Rainbow! pride of summer days,  
High set at Heaven's command,  
Though into drear and dusky haze  
Thou melt on either hand; —

Dear tokens of a pardoning God,  
We hail ye, one and all,  
As when our fathers walk'd abroad,  
Freed from their twelvemonth's thrall.

How joyful from th' imprisoning ark  
On the green earth they spring!  
Not blither, after showers, the lark  
Mounts up with glistening wing.

So home-bound sailors spring to shore,  
Two oceans safely past;  
So happy souls, when life is o'er,  
Plunge in th' empyreal vast.

What wins their first and fondest gaze

In all the blissful field,  
And keeps it through a thousand days?  
Love face to face reveal'd:

Love imag'd in that cordial look  
Our Lord in Eden bends  
On souls that sin and earth forsook  
In time to die His friends.

And what most welcome and serene  
Dawns on the Patriarch's eye,  
In all the emerging hills so green,  
In all the brightening sky?

What but the gentle rainbow's gleam,  
Soothing the wearied sight,  
That cannot bear the solar beam,  
With soft undazzling light?

Lord, if our fathers turn'd to Thee  
With such adoring gaze,  
Wondering frail man Thy light should see  
Without Thy scorching blaze;

Where is our love, and where our hearts,  
We who have seen Thy Son,  
Have tried Thy Spirit's winning arts,  
And yet we are not won?

The Son of God in radiance beam'd  
Too bright for us to scan,  
But we may face the rays that stream'd  
From the mild Son of Man.

There, parted into rainbow hues,  
In sweet harmonious strife  
We see celestial love diffuse

Its light o'er Jesus' life.

God, by His bow, vouchsafes to write

    This truth in Heaven above:

As every lovely hue is Light,

    So every grace is Love.

## ASH WEDNESDAY

When thou fastest, anoint thine head,  
and wash thy face; that thou appear  
not unto men to fast, but unto thy  
Father which is in secret. *St. Matthew*  
[vi. 17, 18.](#)

“Yes — deep within and deeper yet  
The rankling shaft of conscience hide,  
Quick let the swelling eye forget  
The tears that in the heart abide.  
Calm be the voice, the aspect bold,  
No shuddering pass o’er lip or brow,  
For why should Innocence be told  
The pangs that guilty spirits bow?”

“The loving eye that watches thine  
Close as the air that wraps thee round —  
Why in thy sorrow should it pine,  
Since never of thy sin it found?  
And wherefore should the heathen see<sup>41</sup>  
What chains of darkness thee enslave,  
And mocking say, ‘Lo, this is he  
Who own’d a God that could not save?’”

Thus oft the mourner’s wayward heart  
Tempts him to hide his grief and die,  
Too feeble for Confession’s smart,  
Too proud to bear a pitying eye;  
How sweet, in that dark hour, to fall  
On bosoms waiting to receive  
Our sighs, and gently whisper all!  
They love us — will not God forgive?

Else let us keep our fast within,

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41 Wherefore should they say among the people, Where is their God? *Joel* ii. 17.



Till Heaven and we are quite alone,  
Then let the grief, the shame, the sin,  
Before the mercy-seat be thrown.  
Between the porch and altar weep,  
Unworthy of the holiest place,  
Yet hoping near the shrine to keep  
One lowly cell in sight of grace.

Nor fear lest sympathy should fail —  
Hast thou not seen, in night hours drear,  
When racking thoughts the heart assail,  
The glimmering stars by turns appear,  
And from the eternal house above  
With silent news of mercy steal?  
So Angels pause on tasks of love,  
To look where sorrowing sinners kneel.

Or if no Angel pass that way,  
He who in secret sees, perchance  
May bid His own heart-warming ray  
Toward thee stream with kindlier glance,  
As when upon His drooping head  
His Father's light was pour'd from Heaven,  
What time, unshelter'd and unfed,<sup>42</sup>  
Far in the wild His steps were driven.

High thoughts were with Him in that hour,  
Untold, unspeakable on earth —  
And who can stay the soaring power  
Of spirits wean'd from worldly mirth,  
While far beyond the sound of praise  
With upward eye they float serene,  
And learn to bear their Saviour's blaze  
When Judgment shall undraw the screen?

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42 *St. Matthew* iv. 1.

## FIRST SUNDAY IN LENT

Haste thee, escape thither: for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. *Genesis xix. 22.*

“Angel of wrath! why linger in mid-air,  
While the devoted city’s cry  
Louder and louder swells? and canst thou spare,  
Thy full charg’d vial standing by?”  
Thus, with stern voice, unsparing Justice pleads:  
He hears her not — with soften’d gaze  
His eye is following where sweet Mercy leads,  
And till she give the sign, his fury stays.

Guided by her, along the mountain road,  
Far through the twilight of the morn,  
With hurrying footsteps from the accurs’d abode  
He sees the holy household borne;  
Angels, or more, on either hand are nigh,  
To speed them o’er the tempting plain,  
Lingering in heart, and with frail sidelong eye  
Seeking how near they may unharm’d remain.

“Ah! wherefore gleam those upland slopes so fair?  
And why, through every woodland arch,  
Swells yon bright vale, as Eden rich and rare,  
Where Jordan winds his stately march;  
If all must be forsaken, ruin’d all,  
If God have planted but to burn? —  
Surely not yet th’ avenging shower will fall,  
Though to my home for one last look I turn.”

Thus while they waver, surely long ago  
They had provok’d the withering blast,  
But that the merciful Avengers know  
Their frailty well, and hold them fast.

“Haste, for thy life escape, nor look behind” —  
Ever in thrilling sounds like these  
They check the wandering eye, severely kind,  
Nor let the sinner lose his soul at ease.

And when, o’erwearied with the steep ascent,  
We for a nearer refuge crave,  
One little spot of ground in mercy lent,  
One hour of home before the grave,  
Oft in His pity o’er His children weak,  
His hand withdraws the penal fire,  
And where we fondly cling, forbears to wreak  
Full vengeance, till our hearts are wean’d entire.

Thus, by the merits of one righteous man,  
The Church, our Zoar, shall abide,  
Till she abuse, so sore, her lengthen’d span,  
E’en Mercy’s self her face must hide.  
Then, onward yet a step, thou hard-won soul;  
Though in the Church thou know thy place,  
The mountain farther lies — there seek thy goal,  
There breathe at large, o’erpast thy dangerous race.

Sweet is the smile of home; the mutual look  
When hearts are of each other sure;  
Sweet all the joys that crowd the household nook,  
The haunt of all affections pure;  
Yet in the world e’en these abide, and we  
Above the world our calling boast;  
Once gain the mountain-top, and thou art free:  
Till then, who rest, presume; who turn to look, are  
lost.

## SECOND SUNDAY IN LENT

And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. *Genesis xxvii. 34.*

(Compare *Hebrews xii. 17.* He found no place of repentance, though he sought it carefully with tears.<sup>43</sup>)

“And is there in God’s world so drear a place  
Where the loud bitter cry is rais’d in vain?  
Where tears of penance come too late for grace,  
As on th’ uprooted flower the genial rain?”

’Tis even so: the sovereign Lord of souls  
Stores in the dungeon of His boundless realm  
Each bolt that o’er the sinner vainly rolls,  
With gather’d wrath the reprobate to whelm.

Will the storm hear the sailor’s piteous cry,<sup>44</sup>  
Taught so mistrust, too late, the tempting wave,  
When all around he sees but sea and sky,  
A God in anger, a self-chosen grave?

Or will the thorns, that strew intemperance’ bed,  
Turn with a wish to down? will late remorse  
Recall the shaft the murderer’s hand has sped,  
Or from the guiltless bosom turn its course?

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43 The author earnestly hopes, that nothing in these stanzas will be understood to express any opinion as to the general efficacy of what is called “a death-bed repentance.” Such questions are best left in the merciful obscurity with which Scripture has enveloped them. Esau’s probation, as far as his birthright was concerned, was quite over when he uttered the cry in the text. His despondency, therefore, is not parallel to anything on this side of the grave.

44 Compare Bp. Butler’s Analogy, p. 54-64, ed. 1736.

Then may the unbodied soul in safety fleet  
Through the dark curtains of the world above,  
Fresh from the stain of crime; nor fear to meet  
The God whom here she would not learn to love;

Then is there hope for such as die unblest,  
That angel wings may waft them to the shore,  
Nor need th' unready virgin strike her breast,  
Nor wait desponding round the bridegroom's  
door.

But where is then the stay of contrite hearts?  
Of old they lean'd on Thy eternal word,  
But with the sinner's fear their hope departs,  
Fast link'd as Thy great Name to Thee, O Lord:

That Name, by which Thy faithful oath is past,  
That we should endless be, for joy or woe: —  
And if the treasures of Thy wrath could waste,  
Thy lovers must their promis'd Heaven forego.

But ask of elder days, earth's vernal hour,  
When in familiar talk God's voice was heard,  
When at the Patriarch's call the fiery shower  
Propitious o'er the turf-built shrine appear'd.

Watch by our father Isaac's pastoral door —  
The birthright sold, the blessing lost and won;  
Tell, Heaven has wrath that can relent no more;  
The Grave, dark deeds that cannot be undone.

We barter life for pottage; sell true bliss  
For wealth or power, for pleasure or renown;  
Thus, Esau-like, our Father's blessing miss,  
Then wash with fruitless tears our faded crown.

Our faded crown, despis'd and flung aside,

Shall on some brother's brow immortal bloom;  
No partial hand the blessing may misguide,  
No flattering fancy change our Monarch's doom:

His righteous doom, that meek true-hearted Love  
The everlasting birthright should receive,  
The softest dews drop on her from above,<sup>45</sup>  
The richest green her mountain garland weave:

Her brethren, mightiest, wisest, eldest-born,  
Bow to her sway, and move at her behest;  
Isaac's fond blessing may not fall on scorn,  
Nor Balaam's curse on Love, which God hath blest.

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45 *Genesis* xxvii. 27, 28.

### THIRD SUNDAY IN LENT

When a strong man armed keepeth  
his place, his goods are in peace; but  
when a stronger than he shall come  
upon him, and overcome him, he  
taketh from him all his armour  
wherein he trusted, and divideth his  
spoils. *St. Luke xi. 21, 22.*

See Lucifer like lightning fall,  
Dash'd from his throne of pride;  
While, answering Thy victorious call,  
The Saints his spoils divide;  
This world of Thine, by him usurp'd too long,  
Now opening all her stores to heal Thy servants'  
wrong.

So when the first-born of Thy foes  
Dead in the darkness lay,  
When Thy redeem'd at midnight rose  
And cast their bonds away,  
The orphan'd realm threw wide her gates, and told  
Into freed Israel's lap her jewels and her gold.

And when their wondrous march was o'er,  
And they had won their homes,  
Where Abraham fed his flock of yore,  
Among their fathers' tombs; —  
A land that drinks the rain of Heaven at will,  
Whose waters kiss the feet of many a vine-clad hill;

—

Oft as they watch'd, at thoughtful eve,  
A gale from bowers of balm  
Sweep o'er the billowy corn, and heave  
The tresses of the palm,  
Just as the lingering Sun had touch'd with gold,

Far o'er the cedar shade, some tower of giants old;

It was a fearful joy, I ween,  
To trace the Heathen's toil,  
The limpid wells, the orchards green,  
Left ready for the spoil,  
The household stores untouch'd, the roses bright  
Wreath'd o'er the cottage walls in garlands of delight.

And now another Canaan yields  
To Thine all-conquering ark: —  
Fly from the "old poetic" fields,<sup>46</sup>  
Ye Paynim shadows dark!  
Immortal Greece, dear land of glorious lays,  
Lo! here the "unknown God" of thy unconscious  
praise.

The olive-wreath, the ivied wand,  
"The sword in myrtles drest,"  
Each legend of the shadowy strand  
Now wakes a vision blest;  
As little children lisp, and tell of Heaven,  
So thoughts beyond their thought to those high Bards  
were given.

And these are ours: Thy partial grace  
The tempting treasure lends:  
These relies of a guilty race  
Are forfeit to Thy friends;  
What seem'd an idol hymn, now breathes of Thee,  
Tun'd by Faith's ear to some celestial melody.

There's not a strain to Memory dear,  
Nor flower in classic grove,  
There's not a sweet note warbled here,  
But minds us of Thy Love.

---

46 Where each old poetic mountain Inspiration breathed around. Gray.



O Lord, our Lord, and spoiler of our foes,  
There is no light but Thine: with Thee all beauty  
glows.

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## FOURTH SUNDAY IN LENT

Joseph made haste; for his bowels did  
yearn upon his brother; and he  
sought where to weep, and he entered  
into his chamber and wept there.

*Genesis xliii. 30.*

There stood no man with him, while  
Joseph made himself known unto his  
brethren. *Genesis xlv. 1.*

When Nature tries her finest touch,  
Weaving her vernal wreath,  
Mark ye, how close she veils her round,  
Not to be trac'd by sight or sound,  
Nor soil'd by ruder breath?

Who ever saw the earliest rose  
First open her sweet breast?  
Or, when the summer sun goes down,  
The first soft star in evening's crown  
Light up her gleaming crest?

Fondly we seek the dawning bloom  
On features wan and fair,  
The gazing eye no change can trace,  
But look away a little space,  
Then turn, and lo! 'tis there.

But there's a sweeter flower than e'er  
Blush'd on the rosy spray —  
A brighter star, a richer bloom  
Than e'er did western heaven illumine  
At close of summer day.

'Tis Love, the last best gift of Heaven;  
Love gentle, holy, pure;

But tenderer than a dove's soft eye,  
The searching sun, the open sky,  
She never could endure.

E'en human Love will shrink from sight  
Here in the coarse rude earth:  
How then should rash intruding glance  
Break in upon *her* sacred trance  
Who boasts a heavenly birth?

So still and secret is her growth,  
Ever the truest heart,  
Where deepest strikes her kindly root  
For hope or joy, for flower or fruit,  
Least knows its happy part.

God only, and good angels, look  
Behind the blissful screen —  
As when, triumphant o'er His woes,  
The Son of God by moonlight rose,  
By all but Heaven unseen:

As when the holy Maid beheld  
Her risen Son and Lord:  
Thought has not colours half so fair  
That she to paint that hour may dare,  
In silence best ador'd.

The gracious Dove, that brought from Heaven  
The earnest of our bliss,  
Of many a chosen witness telling,  
On many a happy vision dwelling,  
Sings not a note of this.

So, truest image of the Christ,  
Old Israel's long-lost son,  
What time, with sweet forgiving cheer,

He call'd his conscious brethren near,  
Would weep with them alone.

He could not trust his melting soul  
But in his Maker's sight —  
Then why should gentle hearts and true  
Bare to the rude world's withering view  
Their treasure of delight!

No — let the dainty rose awhile  
Her bashful fragrance hide —  
Rend not her silken veil too soon,  
But leave her, in her own soft noon,  
To flourish and abide.

## FIFTH SUNDAY IN LENT

And Moses said, I will now turn  
aside, and see this great sight, why  
the bush is not burnt. *Exodus iii. 3.*

Th' historic Muse, from age to age,  
Through many a waste heart-sickening page  
Hath trac'd the works of Man:  
But a celestial call to-day  
Stays her, like Moses, on her way,  
The works of God to scan.

Far seen across the sandy wild,  
Where, like a solitary child,  
He thoughtless roam'd and free,  
One towering<sup>47</sup> thorn was wrapt in flame —  
Bright without blaze it went and came:  
Who would not turn and see?

Along the mountain ledges green  
The scatter'd sheep at will may glean  
The Desert's spicy stores:  
The while, with undivided heart,  
The shepherd talks with God apart,  
And, as he talks, adores.

Ye too, who tend Christ's wildering flock,  
Well may ye gather round the rock  
That once was Sion's hill:  
To watch the fire upon the mount  
Still blazing, like the solar fount,  
Yet unconsuming still.

Caught from that blaze by wrath Divine,  
Lost branches of the once-loved vine,

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47 "Seneth:" said to be a sort of Acacia.

Now wither'd, spent, and sere,  
See Israel's sons, like glowing brands,  
Tost wildly o'er a thousand lands  
For twice a thousand year.

God will not quench nor slay them quite,  
But lifts them like a beacon-light  
The apostate Church to scare;  
Or like pale ghosts that darkling roam,  
Hovering around their ancient home,  
But find no refuge there.

Ye blessed Angels! if of you  
There be, who love the ways to view  
Of Kings and Kingdoms here;  
(And sure, 'tis worth an Angel's gaze,  
To see, throughout that dreary maze,  
God teaching love and fear:)

Oh say, in all the bleak expanse  
Is there a spot to win your glance,  
So bright, so dark as this?  
A hopeless faith, a homeless race,  
Yet seeking the most holy place,  
And owning the true bliss!

Salted with fire they seem,<sup>48</sup> to show  
How spirits lost in endless woe  
May undecaying live.  
Oh, sickening thought! yet hold it fast  
Long as this glittering world shall last,  
Or sin at heart survive.

And hark! amid the flashing fire,  
Mingling with tones of fear and ire,  
Soft Mercy's undersong —

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48 *St. Mark ix. 49.*

'Tis Abraham's God who speaks so loud,  
His people's cries have pierc'd the cloud,  
He sees, He sees their wrong;<sup>49</sup>

He is come down to break their chain;  
Though nevermore on Sion's fane  
His visible ensign wave;  
'Tis Sion, wheresoe'er they dwell,  
Who, with His own true Israel,  
Shall own Him strong to save.

He shall redeem them one by one,  
Where'er the world-encircling sun  
Shall see them meekly kneel:  
All that He asks on Israel's part,  
Is only that the captive heart  
Its woe and burthen feel.

Gentiles! with fix'd yet awful eye  
Turn ye this page of mystery,  
Nor slight the warning sound:  
"Put off thy shoes from off thy feet —  
The place where man his God shall meet,  
Be sure, is holy ground."

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<sup>49</sup> *Exodus* iii. 7, 8.

## **PALM SUNDAY**

And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. *St. Luke xix. 40.*

Ye whose hearts are beating high  
With the pulse of Poesy,  
Heirs of more than royal race,  
Fram'd by Heaven's peculiar grace,  
God's own work to do on earth,  
(If the word be not too bold,)  
Giving virtue a new birth,  
And a life that ne'er grows old —

Sovereign masters of all hearts!  
Know ye, who hath set your parts?  
He who gave you breath to sing,  
By whose strength ye sweep the string,  
He hath chosen you, to lead  
His Hosannas here below; —  
Mount, and claim your glorious meed;  
Linger not with sin and woe.

But if ye should hold your peace,  
Deem not that the song would cease —  
Angels round His glory-throne,  
Stars, His guiding hand that own,  
Flowers, that grow beneath our feet,  
Stones in earth's dark womb that rest,  
High and low in choir shall meet,  
Ere His Name shall be unblest.

Lord, by every minstrel tongue  
Be Thy praise so duly sung,  
That Thine angels' harps may ne'er  
Fail to find fit echoing here:



We the while, of meaner birth,  
Who in that divinest spell  
Dare not hope to join on earth,  
Give us grace to listen well.

But should thankless silence seal  
Lips that might half Heaven reveal,  
Should bards in idol-hymns profane  
The sacred soul-enthraling strain,  
(As in this bad world below  
Noblest things find vilest using,  
Then, Thy power and mercy show,  
In vile things noble breath infusing;

Then waken into sound divine  
The very pavement of Thy shrine,  
Till we, like Heaven's star-sprinkled floor,  
Faintly give back what we adore:  
Childlike though the voices be,  
And untunable the parts,  
Thou wilt own the minstrelsy  
If it flow from childlike hearts.

## MONDAY BEFORE EASTER

Doubtless Thou art our Father,  
though Abraham be ignorant of us,  
and Israel acknowledge us not. *Isaiah*  
[lxiii. 16.](#)

“Father to me thou art and mother dear,  
And brother too, kind husband of my heart —  
So speaks Andromache<sup>50</sup> in boding fear,  
Ere from her last embrace her hero part —  
So evermore, by Faith’s undying glow,  
We own the Crucified in weal or woe.

Strange to our ears the church-bells of our home,  
This fragrance of our old paternal fields  
May be forgotten; and the time may come  
When the babe’s kiss no sense of pleasure yields  
E’en to the doting mother: but Thine own  
Thou never canst forget, nor leave alone.

There are who sigh that no fond heart is theirs,  
None loves them best — O vain and selfish sigh!  
Out of the bosom of His love He spares —  
The Father spares the Son, for thee to die:  
For thee He died — for thee He lives again:  
O’er thee He watches in His boundless reign.

Thou art as much His care, as if beside  
Nor man nor angel liv’d in Heaven or earth:  
Thus sunbeams pour alike their glorious tide  
To light up worlds, or wake an insect’s mirth:  
They shine and shine with unexhausted store —  
Thou art thy Saviour’s darling — seek no more.

On thee and thine, thy warfare and thine end,

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50 *Illiad*, vi. 429.

E'en in His hour of agony He thought,  
When, ere the final pang His soul should rend,  
The ransom'd spirits one by one were brought  
To His mind's eye — two silent nights and days<sup>51</sup>  
In calmness for His far-seen hour He stays.

Ye vaulted cells, where martyr'd seers of old  
Far in the rocky walls of Sion sleep,  
Green terraces and arched fountains cold,  
Where lies the cypress shade so still and deep,  
Dear sacred haunts of glory and of woe,  
Help us, one hour, to trace His musings high and  
low:

One heart-ennobling hour! It may not be:  
Th' unearthly thoughts have pass'd from earth  
away,  
And fast as evening sunbeams from the sea  
Thy footsteps all in Sion's deep decay  
Were blotted from the holy ground: yet dear  
Is every stone of hers; for Thou want surely here.

There is a spot within this sacred dale  
That felt Thee kneeling — touch'd Thy prostrate  
brow:

One Angel knows it. O might prayer avail  
To win that knowledge! sure each holy vow  
Less quickly from the unstable soul would fade,  
Offer'd where Christ in agony was laid.

Might tear of ours once mingle with the blood  
That from His aching brow by moonlight fell,  
Over the mournful joy our thoughts would brood,  
Till they had fram'd within a guardian spell  
To chase repining fancies, as they rise,

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51 In Passion week, from Tuesday evening to Thursday evening; during which time Scripture seems to be nearly silent concerning our Saviour's proceedings.

Like birds of evil wing, to mar our sacrifice.

So dreams the heart self-flattering, fondly dreams;

—

Else wherefore, when the bitter waves o'erflow,  
Miss we the light, Gethsemane, that streams

From thy dear name, where in His page of woe  
It shines, a pale kind star in winter's sky?

Who vainly reads it there, in vain had seen Him die.

---

## TUESDAY BEFORE EASTER

They gave Him to drink wine  
mingled with myrrh: but He received  
in not. *St. Mark xv. 23.*

“Fill high the bowl, and spice it well, and pour  
The dews oblivious: for the Cross is sharp,  
The Cross is sharp, and He  
Is tenderer than a lamb.

“He wept by Lazarus’ grave — how will He bear  
This bed of anguish? and His pale weak form  
Is worn with many a watch  
Of sorrow and unrest.

“His sweat last night was as great drops of blood,  
And the sad burthen press’d Him so to earth,  
The very torturers paus’d  
To help Him on His way.

“Fill high the bowl, benumb His aching sense  
With medicin’d sleep.” — O awful in Thy woe!  
The parching thirst of death  
Is on Thee, and Thou triest

The slumb’rous potion bland, and wilt not drink:  
Not sullen, nor in scorn, like haughty man  
With suicidal hand  
Putting his solace by:

But as at first Thine all-pervading look  
Saw from Thy Father’s bosom to the abyss  
Measuring in calm presage  
The infinite descent;

So to the end, though now of mortal pangs  
Made heir, and emptied of Thy glory, awhile,

With unaverted eye  
Thou meetest all the storm.

Thou wilt feel all, that Thou mayst pity all;  
And rather wouldst Thou wreathe with strong pain,  
Than overcloud Thy soul,  
So clear in agony,

Or lose one glimpse of Heaven before the time  
O most entire and perfect sacrifice,  
Renew'd in every pulse  
That on the tedious Cross

Told the long hours of death, as, one by one,  
The life-strings of that tender heart gave way;  
E'en sinners, taught by Thee,  
Look Sorrow in the face,

And bid her freely welcome, unbeguil'd  
By false kind solaces, and spells of earth: —  
And yet not all unsooth'd;  
For when was Joy so dear,

As the deep calm that breath'd, "*Father, forgive,*"  
Or, "*Be with Me in Paradise to-day?*"  
And, though the strife be sore,  
Yet in His parting breath

Love masters Agony; the soul that seem'd  
Forsaken, feels her present God again,  
And in her Father's arms  
Contented dies away.

## WEDNESDAY BEFORE EASTER

Saying, Father, if Thou be willing,  
remove this cup from Me; nevertheless  
not My will, but Thine, be done.

*St. Luke xxii. 42.*

O Lord my God, do thou Thy holy will —  
I will lie still —  
I will not stir, lest I forsake Thine arm,  
And break the charm  
Which lulls me, clinging to my Father's breast,  
In perfect rest.

Wild fancy, peace! thou must not me beguile  
With thy false smile:  
I know thy flatteries and thy cheating ways;  
Be silent, Praise,  
Blind guide with siren voice, and blinding all  
That hear thy call.

Come, Self-devotion, high and pure,  
Thoughts that in thankfulness endure,  
Though dearest hopes are faithless found,  
And dearest hearts are bursting round.  
Come, Resignation, spirit meek,  
And let me kiss thy placid cheek,  
And read in thy pale eye serene  
Their blessing, who by faith can wean  
Their hearts from sense, and learn to love  
God only, and the joys above.

They say, who know the life divine,  
And upward gaze with eagle eyne,  
That by each golden crown on high,<sup>52</sup>

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52 . . . .“that little coronet or special reward which God hath prepared (extraordinary and besides the great Crown of all faithful souls) for thos ‘who have not defiled themselves with women, but follow the (virgin) Lamb for ever.” Bp. Taylor, Holy Living, c. xi. sect. 3

Rich with celestial jewelry,  
Which for our Lord's redeemed is set,  
There hangs a radiant coronet,  
All gemmed with pure and living light,  
Too dazzling for a sinner's sight,  
Prepared for virgin souls, and them  
Who seek the martyr's diadem.

Nor deem, who to that bliss aspire,  
Must win their way through blood and fire.  
The writhings of a wounded heart  
Are fiercer than a foeman's dart.  
Oft in Life's stillest shade reclining,  
In Desolation unrepining,  
Without a hope on earth to find  
A mirror in an answering mind,  
Meek souls there are, who little dream  
Their daily strife an Angel's theme,  
Or that the rod they take so calm  
Shall prove in Heaven a martyr's palm.

And there are souls that seem to dwell  
Above this earth — so rich a spell  
Floats round their steps, where'er they move,  
From hopes fulfilled and mutual love.  
Such, if on high their thoughts are set,  
Nor in the stream the source forget,  
If prompt to quit the bliss they know,  
Following the Lamb where'er He go,  
By purest pleasures unbeguiled  
To idolise or wife or child;  
Such wedded souls our God shall own  
For faultless virgins round His throne.

Thus everywhere we find our suffering God,  
And where He trod  
May set our steps: the Cross on Calvary  
Uplifted high



Beams on the martyr host, a beacon light  
In open fight.

To the still wrestlings of the lonely heart  
He doth impart  
The virtue of his midnight agony,  
When none was nigh,  
Save God and one good angel, to assuage  
The tempest's rage.

Mortal! if life smile on thee, and thou find  
All to thy mind,  
Think, who did once from Heaven to Hell descend,  
Thee to befriend:  
So shalt thou dare forego, at His dear call,  
Thy best, thine all.

“O Father! not My will, but Thine be done” —  
So spake the Son.  
Be this our charm, mellowing Earth's ruder noise  
Of griefs and joys:  
That we may cling for ever to Thy breast  
In perfect rest!

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## THURSDAY BEFORE EASTER

As the beginning of thy supplications  
the commandment came forth, and  
I am come to shew thee; for thou art  
greatly beloved: therefore understand  
the matter, and consider the vision.

[Daniel ix. 23.](#)

“O Holy mountain of my God,  
How do thy towers in ruin lie,  
How art thou riven and strewn abroad,  
Under the rude and wasteful sky!”  
'Twas thus upon his fasting-day  
The “Man of Loves” was fain to pray,  
His lattice<sup>53</sup> open toward his darling west,  
Mourning the ruin'd home he still must love the best.

Oh! for a love like Daniel's now,  
To wing to Heaven but one strong prayer  
For God'S new Israel, sunk as low,  
Yet flourishing to sight as fair,  
As Sion in her height of pride,  
With queens for handmaids at her side,  
With kings her nursing-fathers, throned high,  
And compass'd with the world's too tempting blaz-  
onry.

'Tis true, nor winter stays thy growth,  
Nor torrid summer's sickly smile;  
The flashing billows of the south  
Break not upon so lone an isle,  
But thou, rich vine, art grafted there,  
The fruit of death or life to bear,  
Yielding a surer witness every day,  
To thine Almighty Author and His steadfast sway.

Oh! grief to think, that grapes of gall  
Should cluster round thine healthiest shoot!  
God's herald prove a heartless thrall,  
Who, if he dar'd, would fain be mute!  
E'en such is this bad world we see,  
Which self-condemned in owning Thee,  
Yet dares not open farewell of Thee take,  
For very pride, and her high-boasted Reason's sake.

What do we then? if far and wide  
Men kneel to Christ, the pure and meek,  
Yet rage with passion, swell with pride,  
Have we not still our faith to seek?  
Nay — but in steadfast humbleness  
Kneel on to Him, who loves to bless  
The prayer that waits for him; and trembling strive  
To keep the lingering flame in thine own breast alive.

Dark frown'd the future e'en on him,  
The loving and beloved Seer,  
What time he saw, through shadows dim,  
The boundary of th' eternal year;  
He only of the sons of men  
Nam'd to be heir of glory then.<sup>54</sup>  
Else had it bruise'd too sore his tender heart  
To see God'S ransom'd world in wrath and flame  
depart

Then look no more: or closer watch  
Thy course in Earth's bewildering ways,  
For every glimpse thine eye can catch  
Of what shall be in those dread days:  
So when th' Archangel's word is spoken,  
And Death's deep trance for ever broken,  
In mercy thou mayst feel the heavenly hand,  
And in thy lot unharm'd before thy Saviour stand.<sup>55</sup>

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54 *Daniel* xii. 13. See Bp. Kenn's Sermon on the character of Daniel.

55 Thou shalt rest, and stand in thy lot at the end of days. *Daniel* xii. 13.



## GOOD FRIDAY

He is despised and rejected of men.

[Isaiah liii. 3.](#)

Is it not strange, the darkest hour  
That ever dawn'd on sinful earth  
Should touch the heart with softer power  
For comfort than an angel's mirth?  
That to the Cross the mourner's eye should turn  
Sooner than where the stars of Christmas burn?

Sooner than where the Easter sun  
Shines glorious on yon open grave,  
And to and fro the tidings run,  
"Who died to heal, is risen to save?"  
Sooner than where upon the Saviour's friends  
The very Comforter in light and love descends?

Yet so it is: for duly there  
The bitter herbs of earth are set,  
Till temper'd by the Saviour's prayer,  
And with the Saviour's life-blood wet,  
They turn to sweetness, and drop holy balm,  
Soft as imprison'd martyr's deathbed calm.

All turn to sweet — but most of all  
That bitterest to the lip of pride,  
When hopes presumptuous fade and fall,  
Or Friendship scorns us, duly tried,  
Or Love, the flower that closes up for fear  
When rude and selfish spirits breathe too near.

Then like a long-forgotten strain  
Comes sweeping o'er the heart forlorn  
What sunshine hours had taught in vain  
Of Jesus suffering shame and scorn,  
As in all lowly hearts he suffers still,

While we triumphant ride and have the world at will.

His pierced hands in vain would hide  
His face from rude reproachful gaze,  
His ears are open to abide  
The wildest storm the tongue can raise,  
He who with one rough word,<sup>56</sup> some early day,  
Their idol world and them shall sweep for aye away.

But we by Fancy may assuage  
The festering sore by Fancy made,  
Down in some lonely hermitage  
Like wounded pilgrims safely laid,  
Where gentlest breezes whisper souls distress'd,  
That Love yet lives, and Patience shall find rest.

O! shame beyond the bitterest thought  
That evil spirit ever fram'd,  
That sinners know what Jesus wrought,  
Yet feel their haughty hearts untam'd —  
That souls in refuge, holding by the Cross,  
Should wince and fret at this world's little loss.

Lord of my heart, by Thy last cry,  
Let not Thy blood on earth be spent —  
Lo, at Thy feet I fainting lie,  
Mine eyes upon Thy wounds are bent,  
Upon Thy streaming wounds my weary eyes  
Wait like the parched earth on April skies.

Wash me, and dry these bitter tears,  
O let my heart no further roam,  
'Tis Thine by vows, and hopes, and fears.  
Long since — O call Thy wanderer home;  
To that dear home, safe in Thy wounded side,

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56 *Wisdom of Solomon*, xii. 9.

Where only broken hearts their sin and shame may  
hide.

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## EASTER EVE

As for thee also, by the blood of thy  
covenant I have sent forth thy prison-  
ers out of the pit wherein is no water.

*Zechariah ix. 11.*

At length the worst is o'er, and Thou art laid  
Deep in Thy darksome bed;  
All still and cold beneath yon dreary stone  
Thy sacred form is gone;  
Around those lips where power and mercy hung,  
The dews of deaths have clung;  
The dull earth o'er Thee, and Thy foes around,  
Thou sleep'st a silent corse, in funeral fetters wound.

Sleep'st Thou indeed? or is Thy spirit fled,  
At large among the dead?  
Whether in Eden bowers Thy welcome voice  
Wake Abraham to rejoice,  
Or in some drearier scene Thine eye controls  
The thronging band of souls;  
That, as Thy blood won earth, Thine agony  
Might set the shadowy realm from sin and sorrow  
free.

Where'er Thou roam'st, one happy soul, we know,  
Seen at Thy side in woe,<sup>57</sup>  
Waits on Thy triumphs — even as all the blest  
With him and Thee shall rest.  
Each on his cross; by Thee we hang a while,  
Watching Thy patient smile,  
Till we have learn'd to say, "Tis justly done,  
Only in glory, Lord, Thy sinful servant own."

Soon wilt Thou take us to Thy tranquil bower



To rest one little hour,  
Till Thine elect are number'd, and the grave  
Call Thee to come and save:  
Then on Thy bosom borne shall we descend  
Again with earth to blend,  
Earth all refin'd with bright supernal fires,  
Tinctur'd with holy blood, and wing'd with pure de-  
sires.

Meanwhile with every son and saint of Thine  
Along the glorious line,  
Sitting by turns beneath Thy sacred feet  
We'll hold communion sweet,  
Know them by look and voice, and thank them all  
For helping us in thrall,  
For words of hope, and bright examples given  
To show through moonless skies that there is light  
in Heaven.

O come that day, when in this restless heart  
Earth shall resign her part,  
When in the grave with Thee my limbs shall rest,  
My soul with Thee be blest!  
But stay, presumptuous — Christ with Thee abides  
In the rock's dreary sides:  
He from this stone will wring Celestial dew  
If but this prisoner's heart he faithful found and true.

When tears are spent, and then art left alone  
With ghosts of blessings gone,  
Think thou art taken from the cross, and laid  
In Jesus' burial shade;  
Take Moses' rod, the rod of prayer, and call  
Out of the rocky wall  
The fount of holy blood; and lift on high  
Thy grovelling soul that feels so desolate and dry.

Prisoner of hope thou art<sup>58</sup> — look up and sing  
In hope of promis'd spring.  
As in the pit his father's darling lay<sup>59</sup>  
Beside the desert way,  
And knew not how, but knew his GOD would save  
E'en from that living grave,  
So, buried with our Lord, we'll chose our eyes  
To the decaying world, till Angels bid us rise.

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58 Turn ye to the stronghold, ye prisoners of hope. *Zechariah* ix. 12.

59 They took him, and cast him into a pit: and the pit was empty, there was no water in it. *Genesis* xxxvii. 24.

## EASTER DAY

And as they were afraid, and bowed  
down their faces to the earth, they  
said unto them, Why seek ye the liv-  
ing among the dead? He is not here,  
but is risen. *St. Luke xxiv. 5, 6.*

Oh! day of days! shall hearts set free  
No “minstrel rapture” find for thee?  
Thou art this Sun of other days,  
They shine by giving back thy rays:

Enthroned in thy sovereign sphere,  
Thou shedd’st thy light on all the year;  
Sundays by thee more glorious break,  
An Easter Day in every week:

And week days, following in their train,  
The fulness of thy blessing gain,  
Till all, both resting soil employ,  
Be one Lord’s day of holy joy.

Then wake, my soul, to high desires,  
And earlier light thine altar fires:  
The World some hours is on her way,  
Nor thinks on thee, thou blessed day:

Or, if she think, it is in scorn:  
The vernal light of Easter morn  
To her dark gaze no brighter seems  
Than Reason’s or the Law’s pale beams.

“Where is your Lord?” she scornful asks:  
“Where is His hire? we know his tasks;  
Sons of a King ye boast to be:  
Let us your crowns and treasures see.”

We in the words of Truth reply,  
(An angel brought them from this sky,)  
“Our crown, our treasure is not here,  
'Tis stor'd above the highest sphere:

“Methinks your wisdom guides amiss,  
To seek on earth a Christian's bliss;  
We watch not now the lifeless stone;  
Our only Lord is risen and gone.”

Yet e'en the lifeless stone is dear  
For thoughts of Him who late lay here;  
And the base world, now Christ hath died,  
Ennobled is and glorified.

No more a charnel-house, to fence  
The relics of lost innocence,  
A vault of ruin and decay;  
Th' imprisoning stone is roll'd away:

'Tis now a cell, where angels use  
To come and go with heavenly news,  
And in the ears of mourners say,  
“Come, see the place where Jesus lay:”

'Tis now a fane, where Love can find  
Christ everywhere embalm'd and shin'd:  
Aye gathering up memorials sweet,  
Where'er she sets her duteous feet.

Oh! joy to Mary first allow'd,  
When rous'd from weeping o'er His shroud,  
By His own calm, soul-soothing tone,  
Breathing her name, as still His own!

Joy to the faithful Three renew'd,  
As their glad errand they pursued!

Happy, who so Christ's word convey,  
That he may meet them on their way!

So is it still: to holy tears,  
In lonely hours, Christ risen appears:  
In social hours, who Christ would see  
Must turn all tasks to Charity.

## MONDAY IN EASTER WEEK

Of a truth I perceive that God is no  
respector of persons: but in every  
nation he that feareth Him, and  
worketh righteousness, is accepted  
with Him. *Acts x. 34, 35.*

Go up and watch the new-born rill  
Just trickling from its mossy bed,  
Streaking the heath-clad hill  
With a bright emerald thread.

Canst thou her bold career foretell,  
What rocks she shall o'erleap or rend,  
How far in Ocean's swell  
Her freshening billows send?

Perchance that little brook shall flow  
The bulwark of some mighty realm,  
Bear navies to and fro  
With monarchs at their helm.

Or canst thou guess, how far away  
Some sister nymph, beside her urn  
Reclining night and day,  
'Mid reeds and mountain fern,

Nurses her store, with thine to blend  
When many a moor and glen are past,  
Then in the wide sea end  
Their spotless lives at last?

E'en so, the course of prayer who knows?  
It springs in silence where it will,  
Springs out of sight, and flows  
At first a lonely rill:

But streams shall meet it by and by  
From thousand sympathetic hearts,  
Together swelling high  
Their chant of many parts.

Unheard by all but angel ears  
The good Cornelius knelt alone,  
Nor dream'd his prayers and tears  
Would help a world undone.

The while upon his terrac'd roof  
The lov'd Apostle to his Lord  
In silent thought aloof  
For heavenly vision soar'd.

Far o'er the glowing western main  
His wistful brow was upward rais'd,  
Where, like an angel's train,  
The burnish'd water blaz'd.

The saint beside the ocean pray'd,  
This soldier in his chosen bower,  
Where all his eye survey'd  
Seem'd sacred in that hour.

To each unknown his brother's prayer,  
Yet brethren true in dearest love  
Were they — and now they share  
Fraternal joys above.

There daily through Christ's open gate  
They see the Gentile spirits press,  
Brightening their high estate  
With dearer happiness.

What civic wreath for comrades sav'd  
Shone ever with such deathless gleam,

Or when did perils brav'd  
So sweet to veterans seem?



## TUESDAY IN EASTER WEEK

And they departed quickly from the  
sepulchre with fear and great joy, and  
did run to bring His disciples word.

*St. Matthew xxviii. 8.*

### TO THE SNOWDROP.

Thou first-born of the year's delight,  
Pride of the dewy glade,  
In vernal green and virgin white,  
Thy vestal robes, array'd:

'Tis not because thy drooping form  
Sinks graceful on its nest,  
When chilly shades from gathering storm  
Affright thy tender breast;

Nor for yon river islet wild  
Beneath the willow spray,  
Where, like the ringlets of a child,  
Thou weav'st thy circle gay;

'Tis not for these I love thee dear —  
Thy shy averted smiles  
To Fancy bode a joyous year,  
One of Life's fairy isles.

They twinkle to the wintry moon,  
And cheer th' ungenial day,  
And tell us, all will glisten soon  
As green and bright as they.

Is there a heart that loves the spring,  
Their witness can refuse?  
Yet mortals doubt, when angels bring  
From Heaven their Easter news:

When holy maids and matrons speak  
Of Christ's forsaken bed,  
And voices, that forbid to seek  
The living 'mid the dead,

And when they say, "Turn, wandering heart,  
Thy Lord is ris'n indeed,  
Let Pleasure go, put Care apart,  
And to His presence speed;"

We smile in scorn: and yet we know  
They early sought the tomb,  
Their hearts, that now so freshly glow,  
Lost in desponding gloom.

They who have sought, nor hope to find,  
Wear not so bright a glance:  
They, who have won their earthly mind,  
Lees reverently advance.

But where in gentle spirits, fear  
And joy so duly meet,  
These sure have seen the angels near,  
And kiss'd the Saviour's feet.

Nor let the Pastor's thankful eye  
Their faltering tale disdain,  
As on their lowly couch they lie,  
Prisoners of want and pain.

O guide us, when our faithless hearts  
From Thee would start aloof,  
Where Patience her sweet skill imparts  
Beneath some cottage roof:

Revive our dying fires, to burn  
High as her anthems soar,

And of our scholars let us learn  
Our own forgotten lore.

## FIRST SUNDAY AFTER EASTER

Seemeth it but a small thing unto  
you, that the God of Israel hath separated  
you from the congregation of  
Israel, to bring you near to Himself?

*Numbers xvi. 9.*

First Father of the holy seed,  
If yet, invoc'd in hour of need,  
Thou count me for Thine own  
Not quite an outcast if I prove,  
(Thou joy'st in miracles of love),  
Hear, from Thy mercy-throne!

Upon Thine altar's horn of gold  
Help me to lay my trembling hold,  
Though stain'd with Christian gore; —  
The blood of souls by Thee redeem'd,  
But, while I rovd or idly dream'd,  
Lost to be found no more.

For oft, when summer leaves were bright,  
And every flower was bath'd in light,  
In sunshine moments past,  
My wilful heart would burst away  
From where the holy shadow lay,  
Where heaven my lot had cast.

I thought it scorn with Thee to dwell,  
A Hermit in a silent cell,  
While, gaily sweeping by,  
Wild Fancy blew his bugle strain,  
And marshall'd all his gallant train  
In the world's wondering eye.

I would have join'd him — but as oft  
Thy whisper'd warnings, kind and soft,

My better soul confess'd.  
“My servant, let the world alone —  
Safe on the steps of Jesus' throne  
Be tranquil and be blest.”

“Seems it to thee a niggard hand  
That nearest Heaven has bade thee stand,  
The ark to touch and bear,  
With incense of pure heart's desire  
To heap the censer's sacred fire,  
The snow-white Ephod wear?”

Why should we crave the worldling's wreath,  
On whom the Saviour deign'd to breathe,  
To whom His keys were given,  
Who lead the choir where angels meet,  
With angels' food our brethren greet,  
And pour the drink of Heaven?

When sorrow all our heart would ask,  
We need not shun our daily task,  
And hide ourselves for calm;  
The herbs we seek to heal our woe  
Familiar by our pathway grow,  
Our common air is balm.

Around each pure domestic shrine  
Bright flowers of Eden bloom and twine,  
Our hearths are altars all;  
The prayers of hungry souls and poor,  
Like armed angels at the door,  
Our unseen foes appal.

Alms all around and hymns within —  
What evil eye can entrance win  
Where guards like these abound?  
If chance some heedless heart should roam,

Sure, thought of these will lure it home  
Ere lost in Folly's round.

O joys, that sweetest in decay,  
Fall not, like wither'd leaves, away,  
But with the silent breath  
Of violets drooping one by one,  
Soon as their fragrant task is done,  
Are wafted high in death!

## SECOND SUNDAY AFTER EASTER

He hath said, which heard the words  
of God, and knew the knowledge of  
the Most High, which saw the vision  
of the Almighty, falling into a trance,  
but having his eyes open: I shall see  
Him, but not now; I shall behold  
Him, but not nigh; there shall come  
a Star out at Jacob, and a Sceptre shall  
rise out of Israel, and shall smite the  
corners of Moab, and destroy all the  
children at Sheth. *Numbers xxiv. 16,*  
*17.*

O for a sculptor's hand,  
That thou might'st take thy stand,  
Thy wild hair floating on the eastern breeze,  
Thy tranc'd yet open gaze  
Fix'd on the desert haze,  
As one who deep in heaven some airy pageant sees.

In outline dim and vast  
Their fearful shadows cast  
This giant forms of empires on their way  
To ruin: one by one  
They tower and they are gone,  
Yet in the Prophet's soul the dreams of avarice stay.

No sun or star so bright  
In all the world of light  
That they should draw to Heaven his downward eye:  
He hears th' Almighty's word,  
He sees the angel's sword,  
Yet low upon the earth his heart and treasure lie.

Lo! from you argent field,  
To him and us reveal'd,

One gentle Star glides down, on earth to dwell.  
Chain'd as they are below  
Our eyes may see it glow,  
And as it mounts again, may track its brightness well.

To him it glar'd afar,  
A token of wild war,  
The banner of his Lord's victorious wrath:  
But close to us it gleams,  
Its soothing lustre streams  
Around our home's green walls, and on our church-  
way path.

We in the tents abide  
Which he at distance eyed  
Like goodly cedars by the waters spread,  
While seven red altar-fires  
Rose up in wavy spires,  
Where on the mount he watch'd his sorceries dark  
and dread.

He watch'd till morning's ray  
On lake and meadow lay,  
And willow-shaded streams that silent sweep  
Around the banner'd lines,  
Where by their several signs  
The desert-wearied tribes in sight of Canaan sleep.

He watch'd till knowledge came  
Upon his soul like flame,  
Not of those magic fires at random caught:  
But true Prophetic light  
Flash'd o'er him, high and bright,  
Flash'd once, and died away, and left his darken'd  
thought.

And can he choose but fear,



Who feels his God so near,  
That when he fain would curse, his powerless tongue  
In blessing only moves? —  
Alas! the world he loves  
Too close around his heart her tangling veil hath  
flung.

Sceptre and Star divine,  
Who in Thine inmost shrine  
Hash made us worshippers, O claim Thine own;  
More than Thy seers we know —  
O teach our love to grow  
Up to Thy heavenly light, and reap what Thou hast  
sown.

### THIRD SUNDAY AFTER EASTER

A woman when she is in travail hath  
sorrow, because her hour is come;  
but as soon as she is delivered of the  
child, she remembereth no more the  
anguish, for joy that a man is born  
into the world. *St. John xvi. 21.*

Well may I guess and feel  
Why Autumn should be sad;  
But vernal airs should sorrow heal,  
Spring should be gay and glad:  
Yet as along this violet bank I rove,  
The languid sweetness seems to choke my  
breath,  
I sit me down beside the hazel grove,  
And sigh, and half could wish my weariness were  
death.

Like a bright veering cloud  
Grey blossoms twinkle there,  
Warbles around a busy crowd  
Of larks in purest air.  
Shame on the heart that dreams of blessings gone,  
Or wakes the spectral forms of woe and crime,  
When nature sings of joy and hope alone,  
Reading her cheerful lesson in her own sweet time.

Nor let the proud heart say,  
In her self-torturing hour,  
The travail pangs must have their way,  
The aching brow must lower.  
To us long since the glorious Child is born  
Our throes should be forgot, or only seem  
Like a sad vision told for joy at morn,  
For joy that we have wak'd and found it but a dream.

Mysterious to all thought  
A mother's prime of bliss,  
When to her eager lips is brought  
Her infant's thrilling kiss.  
O never shall it set, the sacred light  
Which dawns that moment on her tender gaze,  
In the eternal distance blending bright  
Her darling's hope and hers, for love and joy and  
praise.

No need for her to weep  
Like Thracian wives of yore,  
Save when in rapture still and deep  
Her thankful heart runs o'er.  
They mourn'd to trust their treasure on the main,  
Sure of the storm, unknowing of their guide:  
Welcome to her the peril and the pain,  
For well she knows the bonus where they may safely  
hide.

She joys that one is born  
Into a world forgiven,  
Her Father's household to adorn,  
And dwell with her in Heaven.  
So have I seen, in Spring's bewitching hour,  
When the glad Earth is offering all her best,  
Some gentle maid bend o'er a cherish'd flower,  
And wish it worthier on a Parent's heart to rest.

## FOURTH SUNDAY AFTER EASTER

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. *St. John xvi.*  
7.

My Saviour, can it ever be  
That I should gain by losing Thee?  
The watchful mother tarries nigh,  
Though sleep have closed her infant's eye;  
For should he wake, and find her gone.  
She knows she could not bear his moan.  
But I am weaker than a child,  
And Thou art more than mother dear;  
Without Thee Heaven were but a wild;  
How can I live without Thee here!

"'Tis good for you, that I should go,  
You lingering yet awhile below;" —  
'Tis Thine own gracious promise, Lord!  
Thy saints have prov'd the faithful word,  
When heaven's bright boundless avenue  
Far open'd on their eager view,  
And homeward to Thy Father's throne,  
Still lessening, brightening on their sight,  
Thy shadowy car went soaring on;  
They track'd Thee up th' abyss of light.

Thou bidd'st rejoice; they dare not mourn,  
But to their home in gladness turn,  
Their home and God's, that favour'd place,  
Where still He shines on Abraham's race,  
In prayers and blessings there to wait  
Like suppliants at their Monarch's gate,  
Who bent with bounty rare to aid

The splendours of His crowning day,  
Keeps back awhile His largess, made  
More welcome for that brief delay:

In doubt they wait, but not unblest;  
They doubt not of their Master's rest,  
Nor of the gracious will of Heaven —  
Who gave His Son, sure all has given —  
But in ecstatic awe they muse  
What course the genial stream may choose,  
And far and wide their fancies rove,  
And to their height of wonder strain,  
What secret miracle of love  
Should make their Saviour's going gain.

The days of hope and prayer are past,  
The day of comfort dawns at last,  
The everlasting gates again  
Roll back, and, lo! a royal train —  
From the far depth of light once more  
The floods of glory earthward pour:  
They part like shower-drops in mid air,  
But ne'er so soft fell noon-tide shower,  
Nor ev'ning rainbow gleam'd so fair  
To weary swains in parched bower.

Swiftly and straight each tongue of flame  
Through cloud and breeze unwavering came,  
And darted to its place of rest  
On some meek brow of Jesus blest.  
Nor fades it yet, that living gleam,  
And still those lambent lightnings stream;  
Where'er the Lord is, there are they;  
In every heart that gives them room,  
They light His altar every day,  
Zeal to inflame, and vice consume.

Soft as the plumes of Jesus' Dove

They nurse the soul to heavenly love;  
The struggling spark of good within,  
Just smother'd in the strife of sin,  
They quicken to a timely glow,  
The pure flame spreading high and low.  
Said I, that prayer and hope were o'er?  
Nay, blessed Spirit! but by Thee  
The Church's prayer finds wings to soar,  
The Church's hope finds eyes to see.

Then, fainting soul, arise and sing;  
Mount, but be sober on the wing;  
Mount up, for Heaven is won by prayer,  
Be sober, for thou art not there;  
Till Death the weary spirit free,  
Thy God hath said, 'Tis good for thee  
To walk by faith and not by sight:  
Take it on trust a little while;  
Soon shalt thou read the mystery right  
In the full sunshine of His smile.

Or if thou yet more knowledge crave,  
Ask thine own heart, that willing slave  
To all that works thee woe or harm  
Shouldst thou not need some mighty charm  
To win thee to thy Saviour's side,  
Though He had deign'd with thee to bide?  
The Spirit must stir the darkling deep,  
The Dove must settle on the Cross,  
Else we should all sin on or sleep  
With Christ in sight, turning our gain to loss.

## FIFTH SUNDAY AFTER EASTER

### ROGATION SUNDAY

And the Lord was very angry with  
Aaron to have destroyed him: and I  
prayed for Aaron also the same time.

*Deuteronomy ix. 20.*

Now is there solemn pause in earth and heaven;  
The Conqueror now  
His bonds hath riven,  
And Angels wonder why He stays below:  
Yet hath not man his lesson learn'd,  
How endless love should be return'd.

Deep is the silence as of summer noon,  
When a soft shower  
Will trickle soon,  
A gracious rain, freshening the weary bower —  
O sweetly then far off is heard  
The clear note of some lonely bird.

So let Thy turtle-dove's sad call arise  
In doubt and fear  
Through darkening skies,  
And pierce, O Lord, Thy justly-sealed ear,  
Where on the house-top,<sup>60</sup> all night long  
She trills her widow'd, faltering song.

Teach her to know and love her hour of prayer,  
And evermore,  
As faith grows rare,  
Unlock her heart, and offer all its store  
In holier love and humbler vows,  
As suits a lost returning spouse.

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60 *Psalm cii. 7.*

Not as at first,<sup>61</sup> but with intenser cry,  
    Upon the mount  
    She now must lie,  
Till Thy dear love to blot the sad account  
    Of her rebellious race be won,  
    Pitying the mother in the son.

But chiefly (for she knows Thee anger'd worst  
    By holiest things  
    Profan'd and curst),  
Chiefly for Aaron's seed she spreads her wings,  
    If but one leaf she may from Thee  
    Win of the reconciling tree.

For what shall heal, when holy water banes!  
    Or who may guide  
    O'er desert plains  
Thy lov'd yet sinful people wandering wide,  
    If Aaron's hand unshrinking mould<sup>62</sup>  
    An idol form of earthly gold?

Therefore her tears are bitter, and as deep  
    Her boding sigh,  
    As, while men sleep,  
Sad-hearted mothers heave, that wakeful lie,  
    To muse upon some darling child  
    Roaming in youth's uncertain wild.

Therefore on fearful dreams her inward sight  
    Is fain to dwell —  
    What lurid light  
Shall the last darkness of the world dispel,  
    The Mediator in His wrath  
    Descending down the lightning's path.

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61 I fell down before the Lord forty days and forty nights, as I fell down at the first. *Deuteronomy* ix. 25.

62 *Exodus* xxxii. 4.



Yet, yet awhile, offended Saviour, pause,  
    In act to break<sup>63</sup>  
    Thine outrag'd laws,  
O spare Thy rebels for Thine own dear sake;  
    Withdraw Thine hand, nor dash to earth  
    The covenant of our second birth.

'Tis forfeit like the first — we own it all —  
    Yet for love's sake  
    Let it not fall;  
But at Thy touch let veiled hearts awake,  
    That nearest to Thine altar lie,  
    Yet least of holy things descry.

Teacher of teachers! Priest of priests! from Thee  
    The sweet strong prayer  
    Must rise, to free  
First Levi, then all Israel, from the snare.  
    Thou art our Moses out of sight —  
    Speak for us, or we perish quite.

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63 *Exodus xxxii. 19.*

## ASCENSION DAY

Why stand ye gazing up into Heaven? this same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven. [Acts i. 11.](#)

Soft cloud, that while the breeze of May  
Chants her glad matins in the leafy arch,  
Draw'st thy bright veil across the heavenly way  
Meet pavement for an angel's glorious march:

My soul is envious of mine eye,  
That it should soar and glide with thee so fast,  
The while my grovelling thoughts half buried lie,  
Or lawless roam around this earthly waste.

Chains of my heart, avaunt I say —  
I will arise, and in the strength of love  
Pursue the bright track ere it fade away,  
My Saviour's pathway to His home above.

Sure, when I reach the point where earth  
Melts into nothing from th' uncumber'd sight,  
Heaven will o'ercome th' attraction of my birth.  
And I shall sink in yonder sea of light:

Till resting by th' incarnate Lord,  
Once bleeding, now triumphant for my sake,  
I mark Him, how by seraph hosts ador'd,  
He to earth's lowest cares is still awake.

The sun and every vassal star,  
All space, beyond the soar of angel wings,  
Wait on His word: and yet He stays His car  
For every sigh a contrite suppliant brings.

He listens to the silent tear  
For all the anthems of the boundless sky —  
And shall our dreams of music bar our ear  
To His soul-piercing voice for ever nigh?

Nay, gracious Saviour — but as now  
Our thoughts have trac'd Thee to Thy glory-throne  
So help us evermore with thee to bow  
Where human sorrow breathes her lowly moan.

We must not stand to gaze too long,  
Though on unfolding Heaven our gaze we bend  
Where lost behind the bright angelic throng  
We see CHRIST'S entering triumph slow ascend.

No fear but we shall soon behold,  
Faster than now it fades, that gleam revive,  
When issuing from his cloud of fiery gold  
Our wasted frames feel the true sun, and live.

Then shall we see Thee as Thou art,  
For ever fix'd in no unfruitful gaze,  
But such as lifts the new-created heart,  
Age after age, in worthier love and praise.

## SUNDAY AFTER ASCENSION

As every man hath received the gift,  
even so minister the same one to an-  
other, as good stewards of the mani-  
fold grace of God. *1 St. Peter iv. 10.*

The Earth that in her genial breast  
Makes for the down a kindly nest,  
Where wafted by the warm south-west  
It floats at pleasure,  
Yields, thankful, of her very best,  
To nurse her treasure:

True to her trust, tree, herb, or reed,  
She renders for each scatter'd seed,  
And to her Lord with duteous heed  
Gives large increase:  
Thus year by year she works unfeed,  
And will not cease.

Woe worth these barren hearts of ours,  
Where Thou hast set celestial flowers,  
And water'd with more balmy showers  
Than e'er distill'd  
In Eden, on th' ambrosial bowers —  
Yet nought we yield.

Largely Thou givest, gracious Lord,  
Largely Thy gifts should be restor'd;  
Freely Thou givest, and Thy word  
Is, "Freely give."<sup>64</sup>  
He only, who forgets to hoard,  
Has learn'd to live.

Wisely Thou givest — all around

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64 *St. Matthew x. 8.*

Thine equal rays are resting found,  
Yet varying so on various ground  
    They pierce and strike,  
That not two roseate cups are crown'd  
    With dew alike:

E'en so, in silence, likest Thee,  
Steals on soft-handed Charity,  
Tempering her gifts, that seem so free,  
    By time and place,  
Till not a woe the bleak world see,  
    But finds her grace:

Eyes to the blind, and to the lame  
Feet, and to sinners wholesome blame,  
To starving bodies food and flame,  
    By turns she brings;  
To humbled souls, that sink for shame,  
    Lends heaven-ward wings:

Leads them the way our Saviour went,  
And shows Love's treasure yet unspent;  
As when th' unclouded heavens were rent.  
    Opening His road,  
Nor yet His Holy Spirit sent  
    To our abode.

Ten days th' eternal doors display'd  
Were wondering (so th' Almighty bade)  
Whom Love enthron'd would send, in aid  
    Of souls that mourn,  
Left orphans in Earth's dreary shade  
    As noon as born.

Open they stand, that prayers in throngs  
May rise on high, and holy songs,  
Such incense as of right belongs

To the true shrine,  
Where stands the Healer of all wrongs  
In light divine;

The golden censer in His hand,  
He offers hearts from every land,  
Tied to His own by gentlest band  
Of silent Love:  
About Him winged blessings stand  
In act to move.

A little while, and they shall fleet  
From Heaven to Earth, attendants meet  
On the life-giving Paraclete  
Speeding His flight,  
With all that sacred is and sweet,  
On saints to light.

Apostles, Prophets, Pastors, all  
Shall feel the shower of Mercy fall,  
And startling at th' Almighty's call,  
Give what He gave,  
Till their high deeds the world appal,  
And sinners save.

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## WHITSUNDAY

And suddenly there came a sound  
from Heaven as of a rushing mighty  
wind, and it filled all the house where  
they were sitting. And there appeared  
unto them cloven tongues like as of  
fire, and it sat upon each of them.  
And they were all filled with the Holy  
Ghost. [Acts ii. 2-4.](#)

When God of old came down from Heaven,  
In power and wrath He came;  
Before His feet the clouds were riven,  
Half darkness and half flame:

Around the trembling mountain's base  
The prostrate people lay;  
A day of wrath and not of grace;  
A dim and dreadful day.

But when he came the second time,  
He came in power and love,  
Softer than gale at morning prime  
Hover'd His holy Dove.

The fires that rush'd on Sinai down  
In sudden torrents dread,  
Now gently light, a glorious crown,  
On every sainted head.

Like arrows went those lightnings forth  
Wing'd with the sinner's doom,  
But these, like tongues, o'er all the earth  
Proclaiming life to come:

And as on Israel's awe-struck ear  
The voice exceeding loud,

The trump, that angels quake to hear,  
Thrill'd from the deep, dark cloud;

So, when the Spirit of our God  
Came down His flock to find,  
A voice from Heaven was heard abroad,  
A rushing, mighty wind.

Nor doth the outward ear alone  
At that high warning start;  
Conscience gives back th' appalling tone;  
'Tis echoed in the heart.

It fills the Church of God; it fills  
The sinful world around;  
Only in stubborn hearts and wills  
No place for it is found.

To other strains our souls are set:  
A giddy whirl of sin  
Fills ear and brain, and will not let  
Heaven's harmonies come in.

Come Lord, Come Wisdom, Love, and Power,  
Open our ears to hear;  
Let us not miss th' accepted hour;  
Save, Lord, by Love or Fear.



## MONDAY IN WHITSUN-WEEK

So the Lord scattered them abroad  
from thence upon the face of all the  
earth; and they left off to build the  
city. *Genesis xi. 8.*

Since all that is not Heaven must fade,  
Light be the hand of Ruin laid  
    Upon the home I love:  
With lulling spell let soft Decay  
Steal on, and spare the giant sway,  
    The crash of tower and grove.

Far opening down some woodland deep  
In their own quiet glade should sleep  
    The relics dear to thought,  
And wild-flower wreaths from side to side  
Their waving tracery hang, to hide  
    What ruthless Time has wrought.

Such are the visions green and sweet  
That o'er the wistful fancy fleet  
    In Asia's sea-like plain,  
Where slowly, round his isles of sand,  
Euphrates through the lonely land  
    Winds toward the pearly main.

Slumber is there, but not of rest;  
There her forlorn and weary nest  
    The famish'd hawk has found,  
The wild dog howls at fall of night,  
The serpent's rustling coils affright  
    The traveller on his round.

What shapeless form, half lost on high,<sup>65</sup>

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<sup>65</sup> See Sir R. K. Porter's *Travels*, ii. 387. "In my second visit to Birs Nimrod, my party suddenly halted, having descried several dark objects moving along the summit of its hill, which they construed into dismounted Arabs

Half seen against the evening sky,  
Seems like a ghost to glide,  
And watch, from Babel's crumbling heap,  
Where in her shadow, fast asleep,  
Lies fallen imperial Pride?

With half-clos'd eye a lion there  
Is basking in his noontide lair,  
Or prowls in twilight gloom.  
The golden city's king he seems,  
Such as in old prophetic dreams<sup>66</sup>  
Sprang from rough ocean's womb.

But where are now his eagle wings,  
That shelter'd erst a thousand kings,  
Hiding the glorious sky  
From half the nations, till they own  
No holier name, no mightier throne?  
That vision is gone by.

Quench'd is the golden statue's ray,<sup>67</sup>  
The breath of heaven has blown away  
What toiling earth had pil'd,  
Scattering wise heart and crafty hand,  
As breezes strew on ocean's sand  
The fabrics of a child.

Divided thence through every age  
Thy rebels, Lord, their warfare wage,  
And hoarse and jarring all  
Mount up their heaven-assailing cries  
To Thy bright watchmen in the skies  
From Babel's shatter'd wall.

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on the lookout: I took out my glass to examine, and soon distinguished that the causes of our alarm were two or three majestic lions, taking the air upon the heights of the pyramid.”

<sup>66</sup> *Daniel* vii. 4.

<sup>67</sup> *Daniel* ii. and iii.

Thrice only since, with blended might  
The nations on that haughty height  
Have met to scale the Heaven:  
Thrice only might a Seraph's look  
A moment's shade of sadness brook —  
Such power to guilt was given.

Now the fierce bear and leopard keen<sup>68</sup>  
Are perish'd as they ne'er had been,  
Oblivion is their home:  
Ambition's boldest dream and last  
Must melt before the clarion blast  
That sounds the dirge of Rome.

Heroes and kings, obey the charm,  
Withdraw the proud high-reaching arm,  
There is an oath on high:  
That ne'er on brow of mortal birth  
Shall blend again the crowns of earth,  
Nor in according cry

Her many voices mingling own  
One tyrant Lord, one idol throne:  
But to His triumphs soon  
HE shall descend, who rules above,  
And the pure language of His love,<sup>69</sup>  
All tongues of men shall tune.

Nor let Ambition heartless mourn;  
When Babel's very ruins burn,  
Her high desires may breathe; —  
O'ercome thyself, and thou mayst share  
With Christ His Father's throne,<sup>70</sup> and wear

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68 *Daniel* vii. 5, 6.

69 Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent. *Zephaniah* iii. 9.

70 To him that overcometh will I grant to sit with Me in My throne. *Revelations* iii. 21.

The world's imperial wreath.

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## TUESDAY IN WHITSUN-WEEK

When He putteth forth His own  
sheep, He goeth before them. *St. John*  
*x. 4.*

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(Addressed to Candidates for Ordina-  
tion.)

“Lord, in Thy field I work all day,  
I read, I teach, I warn, I pray,  
And yet these wilful wandering sheep  
Within Thy fold I cannot keep.

“I journey, yet no step is won —  
Alas! the weary course I run!  
Like sailors shipwreck’d in their dreams,  
All powerless and benighted seems.”

What? wearied out with half a life?  
Scar’d with this smooth unbloody strife?  
Think where thy coward hopes had flown  
Had Heaven held out the martyr’s crown.

How couldst thou hang upon the cross,  
To whom a weary hour is loss?  
Or how the thorns and scourging brook  
Who shrinkest from a scornful look?

Yet ere thy craven spirit faints,  
Hear thine own King, the King of Saints;  
Though thou wert toiling in the grave,  
’Tis He can cheer thee, He can save.

He is th’ eternal mirror bright,  
Where Angels view the FATHER’S light,  
And yet in Him the simplest swain

May read his homely lesson plain.

Early to quit His home on earth,  
And claim His high celestial birth,  
Alone with His true Father found  
Within the temple's solemn round: —

Yet in meek duty to abide  
For many a year at Mary's side,  
Nor heed, though restless spirits ask,  
“What, hath the Christ forgot His task?”

Conscious of Deity within,  
To bow before an heir of sin,  
With folded arms on humble breast,  
By His own servant wash'd and blest: —

Then full of Heaven, the mystic Dove  
Hovering His gracious brow above,  
To shun the voice and eye of praise,  
And in the wild His trophies raise: —

With hymns of angels in His ears,  
Back to His task of woe and tears,  
Unmurmuring through the world to roam  
With not a wish or thought at home: —

All but Himself to heal and save,  
Till ripen'd for the cross and grave,  
He to His Father gently yield  
The breath that our redemption seal'd: —

Then to unearthly life arise,  
Yet not at once to seek the skies,  
But glide awhile from saint to saint,  
Lest on our lonely way we faint;

And through the cloud by glimpses show  
How bright, in Heaven, the marks will glow  
Of the true cross, imprinted deep  
Both on the Shepherd and the sheep: —

When out of sight, in heart and prayer,  
Thy chosen people still to bear,  
And from behind Thy glorious veil,  
Shed light that cannot change or fail: —

This is Thy pastoral course, O Lord,  
Till we be sav'd, and Thou ador'd; —  
Thy course and ours — but who are they  
Who follow on the narrow way?

And yet of Thee from year to year  
The Church's solemn chant we hear,  
As from Thy cradle to Thy throne  
She swells her high heart-cheering tone.

Listen, ye pure white-robed souls,  
Whom in her list she now enrolls,  
And gird ye for your high emprise  
By these her thrilling minstrelsies.

And wheresoe'er in earth's wide field,  
Ye lift, for Him, the red-cross shield,  
Be this your song, your joy and pride —  
"Our Champion went before and died."

## TRINITY SUNDAY

If I have told you earthly things, and  
ye believe not, how shall ye believe if  
I tell you of heavenly things? *St. John*  
[iii. 12.](#)

Creator, Saviour, strengthening Guide,  
Now on Thy mercy's ocean wide  
Far out of sight we seem to glide.

Help us, each hour, with steadier eye  
To search the deepening mystery,  
The wonders of Thy sea and sky.

The blessed Angels look and long  
To praise Thee with a worthier song,  
And yet our silence does Thee wrong. —

Along the Church's central space  
The sacred weeks, with unfelt pace,  
Hath borne us on from grace to grace.

As travellers on some woodland height,  
When wintry suns are gleaming bright,  
Lose in arch'd glades their tangled sight; —

By glimpses such as dreamers love  
Through her grey veil the leafless grove  
Shows where the distant shadows rove; —

Such trembling joy the soul o'er-awes  
As nearer to Thy shrine she draws: —  
And now before the choir we pause.

The door is clos'd — but soft and deep  
Around the awful arches sweep,  
Such airs as soothe a hermit's sleep.



From each carv'd nook and fretted bend  
Cornice and gallery seem to send  
Tones that with seraphs hymns might blend.

Three solemn parts together twine  
In harmony's mysterious line;  
Three solemn aisles approach the shrine:

Yet all are One — together all,  
In thoughts that awe but not appal,  
Teach the adoring heart to fall.

Within these walls each fluttering guest  
Is gently lur'd to one safe nest —  
Without, 'tis moaning and unrest.

The busy world a thousand ways  
Is hurrying by, nor ever stays  
To catch a note of Thy dear praise.

Why tarries not her chariot wheel,  
That o'er her with no vain appeal  
One gust of heavenly song might steal?

Alas! for her Thy opening flowers  
Unheeded breathe to summer showers,  
Unheard the music of Thy bowers.

What echoes from the sacred dome  
The selfish spirit may o'ercome  
That will not hear of love or home!

The heart that scorn'd a father's care,  
How can it rise in filial prayer?  
How an all-seeing Guardian bear?

Or how shall envious brethren own

A Brother on the eternal throne,  
Their Father's joy, their hops alone?

How shall Thy Spirit's gracious wile  
The sullen brow of gloom beguile,  
That frowns on sweet Affection's smile?

Eternal One, Almighty Trine!  
(Since Thou art ours, and we are Thine,)  
By all Thy love did once resign,

By all the grace Thy heavens still hide,  
We pray Thee, keep us at Thy side,  
Creator, Saviour, strengthening Guide!

## FIRST SUNDAY AFTER TRINITY

So Joshua smote all the country, . . .  
and all their kings; he left none re-  
maining. *Joshua x. 40.*

Where is the land with milk and honey flowing,  
The promise of our God, our fancy's theme?  
Here over shatter'd walls dank weeds are growing,  
And blood and fire have run in mingled stream;  
Like oaks and cedars all around  
The giant corses strew the ground,  
And haughty Jericho's cloud-piercing wall  
Lies where it sank at Joshua's trumpet call.

These are not scenes for pastoral dance at even,  
For moonlight roving in the fragrant glades,  
Soft slumbers in the open eye of Heaven,  
And all the listless joy of summer shades.  
We in the midst of ruins live,  
Which every hour dread warning give,  
Nor may our household vine or fig-tree hide  
The broken arches of old Canaan's pride.

Where is the sweet repose of hearts repenting,  
The deep calm sky, the sunshine of the soul,  
Now Heaven and earth are to our bliss consenting,  
And all the Godhead joins to make us whole.  
The triple crown of mercy now  
Is ready for the suppliant's brow,  
By the Almighty Three for ever plann'd,  
And from behind the cloud held out by Jesus' hand.

“Now, Christians, hold your own — the land before  
ye  
Is open — win your way, and take your rest.”  
So sounds our war-note; but our path of glory  
By many a cloud is darken'd and unblest:

And daily as we downward glide,  
Life's ebbing stream on either side  
Shows at each turn some mouldering hope or joy,  
The Man seems following still the funeral of the Boy.

Open our eyes, Thou Sun of life and gladness,  
That we may see that glorious world of Thine!  
It shines for us in vain, while drooping sadness  
Enfolds us here like mist: come Power benign,  
Touch our chill'd hearts with vernal smile,  
Our wintry course do Thou beguile,  
Nor by the wayside ruins let us mourn,  
Who have th' eternal towers for our appointed  
bourne.

## SECOND SUNDAY AFTER TRINITY

Marvel not, my brethren, if the world  
hate you. We know that we have  
passed from death unto life, because  
we love the brethren. 1 *St. John* iii.  
13, 14.

The clouds that wrap the setting sun  
When Autumn's softest gleams are ending,  
Where all bright hues together run  
In sweet confusion blending: —  
Why, as we watch their floating wreath  
Seem they the breath of life to breathe?  
To Fancy's eye their motions prove  
They mantle round the Sun for love.

When up some woodland dale we catch  
The many-twinkling smile<sup>71</sup> of ocean,  
Or with pleas'd ear bewilder'd watch  
His chime of restless motion;  
Still as the surging waves retire  
They seem to gasp with strong desire,  
Such signs of love old Ocean gives,  
We cannot choose but think he lives.

Wouldst thou the life of souls discern?  
Nor human wisdom nor divine  
Helps thee by aught beside to learn;  
Love is life's only sign.  
The spring of the regenerate heart,  
The pulse, the glow of every part,  
Is the true love of Christ our Lord,  
As man embrac'd, as God ador'd.

But he, whose heart will bound to mark

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71 . . . πόντιων τε κυματων ανηριθμον γελασμα . . . Aeschyl. Prom. 89

The full bright burst of summer morn,  
Loves too each little dewy spark,  
By leaf or flow'ret worn:  
Cheap forms, and common hues, 'tis true,  
Through the bright shower-drop' meet his view;  
The colouring may be of this earth;  
The lustre comes of heavenly birth.

E'en so, who loves the Lord aright,  
No soul of man can worthless find;  
All will be precious in his sight,  
Since Christ on all hath shin'd:  
But chiefly Christian souls; for they,  
Though worn and soil'd with sinful clay,  
Are yet, to eyes that see them true,  
All glistening with baptismal dew.

Then marvel not, if such as bask  
In purest light of innocence,  
Hope against mope, in love's dear task,  
Spite of all dark offence.  
If they who hate the trespass most,  
Yet, when all other love is lost,  
Love the poor sinner, marvel not;  
Christ's mark outwears the rankest blot.

No distance breaks this tie of blood;  
Brothers are brothers evermore;  
Nor wrong, nor wrath of deadliest mood,  
That magic may o'erpower;  
Oft, ere the common source be known,  
The kindred drops will claim their own,  
And throbbing pulses silently  
Move heart towards heart by sympathy.

So it is with true Christian hearts;  
Their mutual share in Jesus' blood  
An everlasting bond imparts

Of holiest brotherhood:  
Oh! might we all our lineage prove,  
Give and forgive, do good and love,  
By soft endearments in kind strife  
Lightening the load of daily life.

There is much need; for not as yet  
Are we in shelter or repose,  
The holy house is still beset  
With leaguer of stern foes;  
Wild thoughts within, bad men without,  
All evil spirits round about,  
Are banded in unblest device,  
To spoil Love's earthly paradise.

Then draw we nearer day by day,  
Each to his brethren, all to God;  
Let the world take us as she may,  
We must not change our road;  
Not wondering, though in grief, to find  
The martyr's foe still keep her mind;  
But fix'd to hold Love's banner fast,  
And by submission win at last.

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## THIRD SUNDAY AFTER TRINITY

There is joy in the presence of the  
angels of God over one sinner that  
repenteth. *St. Luke xv. 10.*

O hateful spell of Sin! when friends are nigh,  
To make stern Memory tell her tale unsought,  
And raise accusing shades of hours gone by,  
To come between us and all kindly thought!

Chill'd at her touch, the self-reproaching soul  
Flies from the heart and home she dearest loves,  
To where lone mountains tower, or billows roll,  
Or to your endless depth, ye solemn groves.

In vain: the averted cheek in loneliest dell  
Is conscious of a gaze it cannot bear,  
The leaves that rustle near us seem to tell  
Our heart's sad secret to the silent air.

Nor is the dream untrue; for all around  
The heavens are watching with their thousand  
eyes,  
We cannot pass our guardian angel's bound,  
Resign'd or sullen, he will hear our sighs.

He in the mazes of the budding wood  
Is near, and mourns to see our thankless glance  
Dwell coldly, where the fresh green earth is strew'd  
With the first flowers that lead the vernal dance.

In wasteful bounty shower'd, they smile unseen,  
Unseen by man — but what if purer sprights  
By moonlight o'er their dewy bosoms lean  
To adore the Father of all gentle lights?

If such there be, O grief and shame to think



That sight of thee should overcloud their joy,  
A new-born soul, just waiting on the brink  
Of endless life, yet wrapt in earth's annoy!

O turn, and be thou turn'd! the selfish tear,  
In bitter thoughts of low-born care begun,  
Let it flow on, but flow refin'd and clear,  
The turbid waters brightening as they run.

Let it flow on, till all thine earthly heart  
In penitential drops have ebb'd away,  
Then fearless turn where Heaven hath set thy part,  
Nor shudder at the Eye that saw thee stray.

O lost and found! all gentle souls below  
Their dearest welcome shall prepare, and prove  
Such joy o'er thee, as raptur'd seraphs know,  
Who learn their lesson at the Throne of Love.

## FOURTH SUNDAY AFTER TRINITY

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by the reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.

*Romans viii. 19-22.*

It was not then a poet's dream,  
An idle vaunt of song,  
Such as beneath the moon's soft gleam  
On vacant fancies throng;

Which bids us see in heaven and earth,  
In all fair things around,  
Strong yearnings for a blest new birth  
With sinless glories crown'd;

Which bids us hear, at each sweet pause  
From care and want and toil,  
When dewy eve her curtain draws  
Over the day's turmoil,

In the low chant of wakeful birds,  
In the deep weltering flood,  
In whispering leaves, these solemn words —  
"God made us all for good."

All true, all faultless, all in tune  
Creation's wondrous choir,

Open'd in mystic unison  
To last till time expire.

And still it lasts; by day and night,  
With one consenting voice,  
All hymn Thy glory, Lord, aright,  
All worship and rejoice.

Man only mars the sweet accord  
O'erpowering with "harsh din"  
The music of Thy works and word,  
Ill matched with grief and sin.

Sin is with man at morning break,  
And through the livelong day  
Deafens the ear that fain would wake  
To Nature's simple lay.

But when eve's silent footfall steals  
Along the eastern sky,  
And one by one to earth reveals  
Those purer fires on high,

When one by one each human sound  
Dies on the awful ear,  
Then Nature's voice no more is drown'd,  
She speaks, and we must hear.

Then pours she on the Christian heart  
That warning still and deep,  
At which high spirits of old would start  
E'en from their Pagan sleep.

Just guessing, through their murky blind  
Few, faint, and baffling sight,  
Streaks of a brighter heaven behind,  
A cloudless depth of light.

Such thoughts, the wreck of Paradise,  
Through many a dreary age,  
Upbore whate'er of good and wise  
Yet liv'd in bard or sage:

They mark'd what agonizing throes  
Shook the great mother's womb:  
But Reason's spells might not disclose  
The gracious birth to come:

Nor could th' enchantress Hope forecast  
God's secret love and power;  
The travail pangs of Earth must last  
Till her appointed hour.

The hour that saw from opening heaven  
Redeeming glory stream,  
Beyond the summer hues of even,  
Beyond the mid-day beam.

Thenceforth, to eyes of high desire,  
The meanest thing below,  
As with a seraph's robe of fire  
Invested, burn and glow:

The rod of Heaven has touched them all,  
The word from Heaven is spoken:  
"Rise, shine, and sing, thou captive thrall;  
Are not thy fetters broken?"

"The God Who hallow'd thee and blest,  
Pronouncing thee all good —  
Hath He not all thy wrongs redrest,  
And all thy bliss renew'd?"

"Why mourn'st thou still as one bereft,  
Now that th' eternal Son

His blessed home in Heaven hath left  
To make thee all His own?"

Thou mourn'st because sin lingers still  
In Christ's new heaven and earth;  
Because our rebel works and will  
Stain our immortal birth:

Because, as Love and Prayer grow cold,  
The Saviour hides His face,  
And worldlings blot the temple's gold  
With uses vile and base.

Hence all thy groans and travail pains,  
Hence, till thy God return,  
In Wisdom's ear thy blithest strains,  
Oh Nature, seem to mourn.

## FIFTH SUNDAY AFTER TRINITY

And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing; nevertheless at Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. *St. Luke* v. 5, 6.

“The livelong night we’ve toil’d in vain,  
But at Thy gracious word  
I will let down the net again: —  
Do Thou Thy will, O Lord!”

So spake the weary fisher, spent  
With bootless darkling toil,  
Yet on his Master’s bidding bent  
For love and not for spoil.

So day by day and week by week,  
In sad and weary thought,  
They muse, whom God hath set to seek  
The souls His Christ hath bought.

For not upon a tranquil lake  
Our pleasant task we ply,  
Where all along our glistening wake  
The softest moonbeams lie;

Where rippling wave and dashing oar  
Our midnight chant attend,  
Or whispering palm-leaves from the shore  
With midnight silence blend.

Sweet thoughts of peace, ye may not last:  
Too soon some ruder sound

Calls us from where ye soar so fast  
Back to our earthly round.

For wildest storms our ocean sweep: —  
No anchor but the Cross  
Might hold: and oft the thankless deep  
Turns all our toil to loss.

Full many a dreary anxious hour  
We watch our nets alone  
In drenching spray, and driving shower,  
And hear the night-bird's moan:

At morn we look, and nought is there;  
Sad dawn of cheerless day!  
Who then from pining and despair  
The sickening heart can stay?

There is a stay — and we are strong;  
Our Master is at hand,  
To cheer our solitary song,  
And guide us to the strand.

In His own time; but yet a while  
Our bark at sea must ride;  
Cast after cast, by force or guile  
All waters must be tried:

By blameless guile or gentle force,  
As when He deign'd to teach  
(The lode-star of our Christian course)  
Upon this sacred beach.

Should e'er thy wonder-working grace  
Triumph by our weak arm,  
Let not our sinful fancy trace  
Aught human in the charm:

To our own nets<sup>72</sup> ne'er bow we down,  
Lest on the eternal shore  
The angels, while oar draught they own,<sup>73</sup>  
Reject us evermore:

Or, if for our unworthiness  
Toil, prayer, and watching fail,  
In disappointment Thou canst bless,  
So love at heart prevail.

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72 They sacrifice unto their net, and burn incense unto their drag. *Habakkuk* i. 16.

73 *St. Matthew* xiii. 49



## SIXTH SUNDAY AFTER TRINITY

David said unto Nathan, I have  
sinned against the Lord. And Nathan  
said unto David, The Lord also hath  
put away thy sin; thou shalt not die.  
[2 Samuel xii. 13.](#)

When bitter thoughts, of conscience born,  
With sinners wake at morn,  
When from our restless couch we start,  
With fever'd lips and wither'd heart,  
Where is the spell to charm those mists away,  
And make new morning in that darksome day?  
One draught of spring's delicious air,  
One steadfast thought, that GOD is there.

These are Thy wonders, hourly wrought,<sup>74</sup>  
Thou Lord of time and thought,  
Lifting and lowering souls at will,  
Crowding a world of good or ill  
Into a moment's vision; e'en as light  
Mounts o'er a cloudy ridge, and all is bright,  
From west to east one thrilling ray  
Turning a wintry world to May.

Would'st thou the pangs of guilt assuage?  
Lo! here an open page,  
Where heavenly mercy shines as free  
Written in balm, sad heart, for thee.  
Never so fast, in silent April shower,  
Flush'd into green the dry and leafless bower,<sup>75</sup>  
As Israel's crowned mourner felt  
The dull hard stone within him melt.

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74 See Herber's Poems, p. 160.

75 And all this leafless and uncolour'd sense Shall flash into variety again. *Cowper.*

The absolver saw the mighty grief,  
And hasten'd with relief; —  
“The Lord forgives; thou shalt not die:”  
'Twas gently spoke, yet heard on high,  
And all the band of angels, us'd to sing  
In heaven, accordant to his raptur'd string,  
Who many a month had turn'd away  
With veiled eyes, nor own'd his lay,

Now spread their wings, and throng around  
To the glad mournful sound,  
And welcome, with bright open face,  
The broken heart to love's embrace.  
The rock is smitten, and to future years  
Springs ever fresh the tide of holy tears<sup>76</sup>  
And holy music, whispering peace  
Till time and sin together cease.

There drink: and when ye are at rest,  
With that free Spirit blest,<sup>77</sup>  
Who to the contrite can dispense,  
The princely heart of innocence,  
If ever, floating from faint earthly lyre,  
Was wafted to your soul one high desire,  
By all the trembling hope ye feel,  
Think on the minstrel as ye kneel:

Think on the shame, that dreadful hour  
When tears shall have no power,  
Should his own lay th' accuser prove,  
Cold while he kindled others' love:  
And let your prayer for charity arise,  
That his own heart may hear his melodies,  
And a true voice to him may cry,

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76 The fifty-first Psalm.

77 Psalm li. 12. “Uphold me with thy free Spirit.” The original word seems to mean “ingenuous, princely, noble.” Read Bishop Horne's paraphrase on the verse.

“Thy GOD forgives — thou shalt not die.”

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## SEVENTH SUNDAY AFTER TRINITY

From whence can a man satisfy these  
men with bread here in the wilder-  
ness? *St. Mark viii. 4.*

Go not away, thou weary soul:  
Heaven has in store a precious dole  
Here on Bethsaida's cold and darksome height,  
Where over rocks and sands arise  
Proud Sirion in the northern skies,  
And Tabor's lonely peak, 'twixt thee and noontday  
light.

And far below, Gennesaret's main  
Spreads many a mile of liquid plain,  
(Though all seem gather'd in one eager bound,)  
Then narrowing cleaves you palmy lea,  
Towards that deep sulphureous sea,  
Where five proud cities lie, by one dire sentence  
drown'd.

Landscape of fear! yet, weary heart,  
Thou need'st not in thy gloom depart,  
Nor fainting turn to seek thy distant home:  
Sweetly thy sickening throbs are ey'd  
By the kind Saviour at thy side;  
For healing and for balm e'en now thine hour is  
come.

No fiery wing is seen to glide,  
No cates ambrosial are supplied,  
But one poor fisher's rude and scanty store  
Is all He asks (and more than needs)  
Who men and angels daily feeds,  
And stills the wailing sea-bird on the hungry shore.

The feast is o'er, the guests are gone,

And over all that upland lone  
The breeze of eve sweeps wildly as of old —  
But far unlike the former dreams,  
The heart's sweet moonlight softly gleams  
Upon life's varied view, so joyless erst and cold.

As mountain travellers in the night,  
When heaven by fits is dark and bright,  
Pause listening on the silent heath, and hear  
Nor trampling hoof nor tinkling bell,  
Then bolder scale the rugged fell,  
Conscious the more of One, ne'er seen, yet ever near:

So when the tones of rapture gay  
On the lorn ear, die quite away,  
The lonely world seems lifted nearer heaven;  
Seen daily, yet unmark'd before,  
Earth's common paths are strewn all o'er  
With flowers of pensive hope, the wreath of man  
forgiven.

The low sweet tones of Nature's lyre  
No more on listless ears expire,  
Nor vainly smiles along the shady way  
The primrose in her vernal nest,  
Nor unlamented sink to rest  
Sweet roses one by one, nor autumn leaves decay.

There's not a star the heaven can show,  
There's not a cottage-hearth below,  
But feeds with solace kind the willing soul —  
Men love us, or they need our love;  
Freely they own, or heedless prove  
The curse of lawless hearts, the joy of self-control.

Then rouse thee from desponding sleep,  
Nor by the wayside lingering weep,

Nor fear to seek Him farther in the wild,  
Whose love can turn earth's worst and least  
Into a conqueror's royal feast:  
Thou wilt not be untrue, thou shalt not be beguil'd.

## EIGHTH SUNDAY AFTER TRINITY

It is the man of God, who was dis-  
obedient unto the word of the Lord.

*1 Kings xiii. 26.*

Prophet of God, arise and take  
With thee the words of wrath divine,  
The scourge of Heaven, to shake  
O'er yon apostate shrine.

Where Angels down the lucid stair  
Came hovering to our sainted sires  
Now, in the twilight, glare  
The heathen's wizard fires.

Go, with thy voice the altar rend,  
Scatter the ashes, be the arm,  
That idols would befriend,  
Shrunk at thy withering charm.

Then turn thee, for thy time is short,  
But trace not o'er the former way,  
Lest idol pleasures court  
Thy heedless soul astray.

Thou know'st how hard to hurry by,  
Where on the lonely woodland road  
Beneath the moonlight sky  
The festal warblings flow'd;

Where maidens to the Queen of Heaven  
Wove the gay dance round oak or palm,  
Or breath'd their vows at even  
In hymns as soft as balm.

Or thee, perchance, a darker spell

Enthralls: the smooth stones of the flood,<sup>78</sup>  
By mountain grot or fell,  
Pollute with infant's blood;

The giant altar on the rock,  
The cavern whence the timbrel's call  
Affrights the wandering flock: —  
Thou long'st to search them all.

Trust not the dangerous path again —  
O forward step and lingering will!  
O lov'd and warn'd in vain!  
And wilt thou perish still?

Thy message given, thine home in sight,  
To the forbidden feast return?  
Yield to the false delight  
Thy better soul could spurn?

Alas, my brother! round thy tomb  
In sorrow kneeling, and in fear,  
We read the Pastor's doom  
Who speaks and will not hear.

The grey-hair'd saint may fail at last,  
The surest guide a wanderer prove;  
Death only binds us fast  
To the bright shore of love.

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78 Among the smooth stones of the stream is thy portion; they, they are thy lot. *Isaiah* lvii. 6.



## NINTH SUNDAY AFTER TRINITY

And after the earthquake a fire; but  
the Lord was not in the fire: and after  
the fire a still small voice. *1 Kings xix.*  
12.

In troublous days of anguish and rebuke,  
While sadly round them Israel's children look,  
And their eyes fail for waiting on their Lord:  
While underneath each awful arch of green,  
On every mountain-top, God's chosen scene,  
Of pure heart-worship, Baal is ador'd:

'Tis well, true hearts should for a time retire  
To holy ground, in quiet to aspire  
Towards promis'd regions of serener grace;  
On Horeb, with Elijah, let us lie,  
Where all around on mountain, sand, and sky,  
God's chariot wheels have left distinctest trace;

There, if in jealousy and strong disdain  
We to the sinner's God of sin complain,  
Untimely seeking here the peace of Heaven —  
"It is enough. O Lord! now let me die  
E'en as my fathers did: for what am I  
That I should stand where they have vainly striv-  
en?" —

Perhaps our God may of our conscience ask,  
"What doest thou here frail wanderer from thy task?  
Where hast thou left those few sheep in the  
wild?"<sup>79</sup>

Then should we plead our heart's consuming pain,  
At sight of ruin'd altars, prophets slain,  
And God's own ark with blood of souls defil'd;

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79 *1 Samuel xvii. 28.*

He on the rock may bid us stand, and see  
The outskirts of His march of mystery,  
His endless warfare with man's wilful heart;  
First, His great Power He to the sinner shows  
Lo! at His angry blast the rocks unclose,  
And to their base the trembling mountains part

Yet the Lord is not here: 'tis not by Power  
He will be known — but darker tempests lower;  
Still, sullen heavings vex the labouring ground:  
Perhaps His Presence thro' all depth and height,  
Best of all gems that deck His crown of light,  
The haughty eye may dazzle and confound.

God is not in the earthquake; but behold  
From Sinai's caves are bursting, as of old,  
The flames of His consuming jealous ire.  
Woe to the sinner should stern Justice prove  
His chosen attribute; — but He in love  
Hastes to proclaim, "God is not in the fire."

The storm is o'er — and hark! a still small voice  
Steals on the ear, to say, Jehovah's choice  
Is ever with the soft, meek, tender soul;  
By soft, meek, tender ways He loves to draw  
The sinner, startled by His ways of awe:  
Here is our Lord, and not where thunders roll.

Back, then, complainer; loath thy life no more,  
Nor deem thyself upon a desert shore,  
Because the rocks the nearer prospect close.  
Yet in fallen Israel are there hearts and eyes  
That day by day in prayer like thine arise;  
Thou know'st them not, but their Creator knows.

Go, to the world return, nor fear to cast

Thy bread upon the waters, sure at last <sup>80</sup>  
In joy to find it after many days.  
The work be thine, the fruit thy children's part:  
Choose to believe, not see: sight tempts the heart  
From sober walking in true Gospel ways.

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## TENTH SUNDAY AFTER TRINITY

And when He was come near, He  
beheld the city, and wept over it. *St.*

*Luke xix. 41.*

Why doth my Saviour weep  
At sight of Sion's bowers?  
Shows it not fair from yonder steep,  
Her gorgeous crown of towers?  
Mark well His holy pains:  
'Tis not in pride or scorn,  
That Israel's King with sorrow stains  
His own triumphal morn.

It is not that His soul  
Is wandering sadly on,  
In thought how soon at death's dark goal  
Their course will all be run,  
Who now are shouting round  
Hosanna to their chief;  
No thought like this in Him is found,  
This were a Conquerer's grief.<sup>81</sup>

Or doth He feel the Cross  
Already in His heart,  
The pain, the shame, the scorn, the loss?  
Feel e'en His God depart?  
No: though He knew full well  
The grief that then shall be —  
The grief that angels cannot tell —  
Our God in agony.

It is not thus He mourns;  
Such might be martyr's tears,  
When his last lingering look he turns

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81 Compare Herod. vii. 46.

On human hopes and fears;  
But hero ne'er or saint  
    The secret load might know,  
With which His spirit waxeth faint;  
    His is a Saviour's woe.

“If thou had'st known, e'en thou,  
At least in this thy day,  
    The message of thy peace! but now  
'Tis pass'd for aye away:  
Now foes shall trench thee round,  
    And lay thee even with earth,  
And dash thy children to the ground,  
    Thy glory and thy mirth.”

And doth the Saviour weep  
Over His people's sin,  
    Because we will not let Him keep  
The souls He died to win?  
Ye hearts, that love the Lord,  
    If at this, sight ye burn,  
See that in thought, in deed, in word,  
    Ye hate what made Him mourn.

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## ELEVENTH SUNDAY AFTER TRINITY

Is it a time to receive money, and to  
receive garments, and oliveyards, and  
vineyards, and sheep, and oxen, and  
menservants, and maidservants? 2

*Kings v. 26.*

Is this a time to plant and build,  
Add house to house, and field to field,  
When round our walls the battle lowers,  
When mines are hid beneath our towers,  
And watchful foes are stealing round  
To search and spoil the holy ground?

Is this a time for moonlight dreams  
Of love and home by mazy streams,  
For Fancy with her shadowy toys,  
Aerial hopes and pensive joys,  
While souls are wandering far and wide,  
And curses swarm on every side?

No — rather steel thy melting heart  
To act the martyr's sternest part,  
To watch, with firm unshrinking eye,  
Thy darling visions as thy die,  
Till all bright hopes, and hues of day,  
Have faded into twilight gray.

Yes — let them pass without a sigh,  
And if the world seem dull and dry,  
If long and sad thy lonely hours,  
And winds have rent thy sheltering bowers,  
Bethink thee what thou art and where,  
A sinner in a life of care.

The fire of God is soon to fall  
(Thou know'st it) on this earthly ball;

Full many a soul, the price of blood,  
Mark'd by th' Almighty's hand for good,  
To utter death that hour shall sweep —  
And will the saints in Heaven dare weep?

Then in His wrath shall GOD uproot  
The trees He set, for lack of fruit,  
And drown in rude tempestuous blaze  
The towers His hand had deign'd to raise;  
In silence, ere that storm begin,  
Count o'er His mercies and thy sin.

Pray only that thine aching heart,  
From visions vain content to part,  
Strong for Love's sake its woe to hide  
May cheerful wait the Cross beside,  
Too happy if, that dreadful day,  
Thy life be given thee for a prey.<sup>82</sup>

Snatch'd sudden from th' avenging rod,  
Safe in the bosom of thy GOD,  
How wilt thou then look back, and smile  
On thoughts that bitterest seem'd erewhile,  
And bless the pangs that made thee see  
This was no world of rest for thee!

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<sup>82</sup> The Lord saith thus: Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land. And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest. *Jeremiah* xlv. 4, 5.

## TWELFTH SUNDAY AFTER TRINITY

And looking up to heaven, He  
sighed, and saith unto him, Eph-  
phatha, that is, Be opened. *St. Mark*  
*vii. 34.*

The Son of God in doing good  
Was fain to look to Heaven and sigh:  
And shall the heirs of sinful blood  
Seek joy unmix'd in charity?  
God will not let Love's work impart  
Full solace, lest it steal the heart;  
Be thou content in tears to sow,  
Blessing, like Jesus, in thy woe:

He look'd to Heaven, and sadly sigh'd —  
What saw my gracious Saviour there,  
“With fear and anguish to divide  
The joy of Heaven-accepted prayer?  
So o'er the bed where Lazarus slept  
He to His Father groaned and wept:  
What saw He mournful in that grave,  
Knowing Himself so strong to save?”

O'erwhelming thoughts of pain and grief  
Over His sinking spirit sweep; —  
What boots it gathering one lost leaf  
Out of yon sere and wither'd heap,  
Where souls and bodies, hopes and joys,  
All that earth owns or sin destroys,  
Under the spurning hoof are cast,  
Or tossing in th' autumnal blast?

The deaf may hear the Saviour's voice,  
The fetter'd tongue its chain may break;  
But the deaf heart, the dumb by choice,  
The laggard soul, that will not wake,



The guilt that scorns to be forgiven; —  
These baffle e'en the spells of Heaven;  
In thought of these, His brows benign  
Not e'en in healing cloudless shine.

No eye but His might ever bear  
    To gaze all down that drear abyss,  
Because none ever saw so clear  
    The shore beyond of endless bliss:  
The giddy waves so restless hurl'd,  
The vex'd pulse of this feverish world,  
He views and counts with steady sight,  
Used to behold the Infinite.

But that in such communion high  
    He hath a fount of strength within,  
Sure His meek heart would break and die,  
    O'erburthen'd by His brethren's sin;  
Weak eyes on darkness dare not gaze,  
It dazzles like the noonday blaze;  
But He who sees God's face may brook  
On the true face of Sin to look.

What then shall wretched sinners do,  
    When in their last, their hopeless day,  
Sin, as it is, shall meet their view,  
    God turn His face for aye away?  
Lord, by Thy sad and earnest eye,  
When Thou didst look to Heaven and sigh:  
Thy voice, that with a word could chase  
The dumb, deaf spirit from his place;

As Thou hast touch'd our ears, and taught  
    Our tongues to speak Thy praises plain,  
Quell Thou each thankless godless thought  
    That would make fast our bonds again.  
From worldly strife, from mirth unblest,  
Drowning Thy music in the breast,

From foul reproach, from thrilling fears,  
Preserve, good Lord, Thy servants' ears.

From idle words, that restless throng  
And haunt our hearts when we would pray,  
From Pride's false chime, and jarring wrong,  
Seal Thou my lips, and guard the way:  
For Thou hast sworn, that every ear,  
Willing or loth, Thy trump shall hear,  
And every tongue unchained be  
To own no hope, no God, but Thee.

## THIRTEENTH SUNDAY AFTER TRINITY

And He turned Him onto His disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them. *St. Luke x. 23, 24.*

On Sinai's top, in prayer and trance,  
Full forty nights and forty days  
The Prophet watch'd for one dear glance  
Of thee and of Thy ways:

Fasting he watch'd and all alone,  
Wrapt in a still, dark, solid cloud,  
The curtain of the Holy One  
Drawn round him like a shroud:

So, separate from the world, his breast  
Might duly take and strongly keep  
The print of Heaven, to be express'd  
Ere long on Sion's steep.<sup>83</sup>

There one by one his spirit saw  
Of things divine the shadows bright,  
The pageant of God's perfect law;  
Yet felt not full delight.

Through gold and gems, a dazzling maze,  
From veil to veil the vision led,  
And ended, where unearthly rays  
From o'er the ark were shed.

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83 See that thou make all things according to the pattern shewed to thee in the mount. *Hebrews viii. 5.*

Yet not that gorgeous place, nor aught  
Of human or angelic frame,  
Could half appease his craving thought;  
The void was still the same.

“Show me Thy glory, gracious Lord!  
’Tis Thee,” he cries, “not Thine, I seek.”<sup>84</sup>  
Na, start not at so bold a word  
From man, frail worm and weak:

The spark of his first deathless fire  
Yet buoys him up, and high above  
The holiest creature, dares aspire  
To the Creator’s love.

The eye in smiles may wander round,  
Caught by earth’s shadows as they fleet;  
But for the soul no help is found,  
Save Him who made it, meet.

Spite of yourselves, ye witness this,<sup>85</sup>  
Who blindly self or sense adore;  
Else wherefore leaving your own bliss  
Still restless ask ye more?

This witness bore the saints of old  
When highest rapt and favour’d most,  
Still seeking precious things untold,  
Not in fruition lost.

Canaan was theirs; and in it all  
The proudest hope of kings dare claim:  
Sion was theirs; and at their call  
Fire from Jehovah came.

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84 *Exodus* xxxiii. 18.

85 *Pensées de Pascal*, part 1, art. viii.

Yet monarchs walk'd as pilgrims still  
In their own land, earth's pride and grace:  
And seers would mourn on Sion's hill  
Their Lord's averted face.

Vainly they tried the deeps to sound  
E'en of their own prophetic thought,  
When of Christ crucified and crown'd  
His Spirit in them taught:

But He their aching gaze repress'd,  
Which sought behind the veil to see,  
For not without us fully bles'd<sup>86</sup>  
Or perfect might they be.

The rays of the Almighty's face  
No sinner's eye might then receive;  
Only the meekest man found grace<sup>87</sup>  
To see His skirts and live.

But we as in a glass espy  
The glory of His countenance,  
Not in a whirlwind hurrying by  
The too presumptuous glance,

But with mild radiance every hour,  
From our dear Saviour's face benign  
Bent on us with transforming power,  
Till we, too, faintly shine.

Sprinkled with His atoning blood  
Safely before our God we stand,  
As on the rock the Prophet stood,  
Beneath His shadowing hand. —

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86 That they without us should not be made perfect. *Hebrews* xi. 40.

87 *Exodus* xxxiii. 20-23.

Bless'd eyes, which see the things we see!  
And yet this tree of life hath prov'd  
To many a soul a poison tree,  
Beheld, and not belov'd.

So like an angel's is our bliss  
(Oh! thought to comfort and appal)  
It needs must bring, if us'd amiss,  
An angel's hopeless fall.

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## FOURTEENTH SUNDAY AFTER TRINITY

And Jesus answering said, Were there  
not ten cleansed? but where are the  
nine? There are not found that re-  
turned to give glory to God, save this  
stranger. *St. Luke xvii. 17, 18.*

Ten cleans'd, and only one remain!  
Who would have thought our nature's stain  
Was dyed so foul, so deep in grain?  
E'en He who reads the heart —  
Knows what He gave and what we lost,  
Sin's forfeit, and redemption's cost, —  
By a short pang of wonder cross'd  
Seems at the sight to start:

Yet 'twas not wonder, but His love  
Our wavering spirits would reprove,  
That heavenward seem so free to move  
When earth can yield no more  
Then from afar on God we cry,  
But should the mist of woe roll by,  
Not showers across an April sky  
Drift, when the storm is o'er,

Faster than those false drops and few  
Fleet from the heart, a worthless dew.  
What sadder scene can angels view  
Than self-deceiving tears,  
Pour'd idly over some dark page  
Of earlier life, though pride or rage,  
The record of to-day engage,  
A woe for future years?

Spirits, that round the sick man's bed  
Watch'd, noting down each prayer he made,  
Were your unerring roll displayed,

His pride of health to' abase;  
Or, when, soft showers in season fall  
Answering a famish'd nation's call,  
Should unseen fingers on the wall  
Our vows forgotten trace:

How should we gaze in trance of fear!  
Yet shines the light as thrilling clear  
From Heaven upon that scroll severe,  
"Ten cleans'd and one remain!"  
Nor surer would the blessing prove  
Of humbled hearts, that own Thy love,  
Should choral welcome from above  
Visit our senses plain:

Than by Thy placid voice and brow,  
With healing first, with comfort now,  
Turn'd upon him, who hastes to bow  
Before Thee, heart and knee;  
"Oh! thou, who only wouldst be blest,  
On thee alone My blessing rest!  
Rise, go thy way in peace, possess'd  
For evermore of Me."



## FIFTEENTH SUNDAY AFTER TRINITY

Consider the lilies of the field, how  
they grow. *St. Matthew vi. 28.*

Sweet nurslings of the vernal skies,  
Bath'd in soft airs, and fed with dew,  
What more than magic in you lies,  
To fill the heart's fond view?  
In childhood's sports, companions gay,  
In sorrow, on Life's downward way,  
How soothing! in our last decay  
Memorials prompt and true.

Relics ye are of Eden's bowers,  
As pure, as fragrant, and as fair,  
As when ye crown'd the sunshine hours  
Of happy wanderers there.  
Fall'n all beside — the world of life,  
How is it stain'd with fear and strife!  
In Reason's world what storms are rife,  
What passions range and glare!

But cheerful and unchang'd the while  
Your first and perfect form ye show,  
The same that won Eve's matron smile  
In the world's opening glow.  
The stars of heaven a course are taught  
Too high above our human thought:  
Ye may be found if ye are sought,  
And as we gaze, we know.

Ye dwell beside our paths and homes,  
Our paths of sin, our homes of sorrow,  
And guilty man where'er he roams,  
Your innocent mirth may borrow.  
The birds of air before us fleet,  
They cannot brook our shame to meet —

But we may taste your solace sweet  
And come again to-morrow.

Ye fearless in your nests abide —  
Nor may we scorn, too proudly wise,  
Your silent lessons, undescried  
By all but lowly eyes:  
For ye could draw th' admiring gaze  
Of Him who worlds and hearts surveys:  
Your order wild, your fragrant maze,  
He taught us how to prize.

Ye felt your Maker's smile that hour,  
As when He paus'd and own'd you good;  
His blessing on earth's primal bower,  
Ye felt it all renew'd.  
What care ye now, if winter's storm  
Sweep ruthless o'er each silken form?  
Christ's blessing at your heart is warm,  
Ye fear no vexing mood.

Alas! of thousand bosoms kind,  
That daily court you and caress,  
How few the happy secret find  
Of your calm loveliness!  
"Live for to-day! to-morrow's light  
To-morrow's cares shall bring to sight,  
Go sleep like closing flowers at night,  
And Heaven thy morn will bless."

## SIXTEENTH SUNDAY AFTER TRINITY

I desire that ye faint not at my tribu-  
lations for you, which is your glory.

*Ephesians iii. 13.*

Wish not, dear friends, my pain away —  
Wish me a wise and thankful heart,  
With GOD, in all my griefs, to stay,  
Nor from His lov'd correction start.

The dearest offering He can crave  
His portion in our souls to prove,  
What is it to the gift He gave,  
The only Son of His dear love?

But we, like vex'd unquiet sprights,  
Will still be hovering o'er the tomb,  
Where buried lie our vain delights,  
Nor sweetly take a sinner's doom.

In Life's long sickness evermore  
Our thoughts are tossing to and fro:  
We change our posture o'er and o'er,  
But cannot rest, nor cheat our woe.

Were it not better to lie still,  
Let Him strike home and bless the rod,  
Never so safe as when our will  
Yields undiscern'd by all but God?

Thy precious things, whate'er they be,  
That haunt and vex thee, heart and brain,  
Look to the Cross and thou shalt see  
How thou mayst turn them all to gain.

Lovest thou praise? the Cross is shame:  
Or ease? the Cross is bitter grief:

More pangs than tongue or heart can frame  
Were suffer'd there without relief.

We of that Altar would partake,  
But cannot quit the cost — no throne  
Is ours, to leave for Thy dear sake —  
We cannot do as Thou hast done.

We cannot part with Heaven for Thee —  
Yet guide us in Thy track of love:  
Let us gaze on where light should be,  
Though not a beam the clouds remove.

So wanderers ever fond and true  
Look homeward through the evening sky,  
Without a streak of heaven's soft blue  
To aid Affection's dreaming eye.

The wanderer seeks his native bower,  
And we will look and long for Thee,  
And thank Thee for each trying hour,  
Wishing, not struggling, to be free.

## SEVENTEENTH SUNDAY AFTER TRINITY

Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols. *Ezekiel xiv. 4.*

Stately thy walls, and holy are the prayers  
Which day and night before thine altars rise:  
Not statelier, towering o'er her marble stairs,  
Flash'd Sion's gilded dome to summer skies,  
Not holier, while around him angels bow'd,  
From Aaron's censer steam'd the spicy cloud,

Before the mercy-seat. O Mother dear,  
Wilt thou forgive thy son one boding sigh?  
Forgive, if round thy towers he walk in fear,  
And tell thy jewels o'er with jealous eye?  
Mindful of that sad vision, which in thought<sup>88</sup>  
From Chebar's plains the captive prophet brought.

To see lost Sion's shame. 'Twas morning prime,  
And like a Queen new seated on her throne,  
God's crowned mountain, as in happier time,  
Seem'd to rejoice in sunshine all her own:  
So bright, while all in shade around her lay,  
Her northern pinnacles had caught th' emerging ray.

The dazzling lines of her majestic roof  
Cross'd with as free a span the vault of heaven,  
As when twelve tribes knelt silently aloof  
Ere God His answer to their king had given,<sup>89</sup>

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88 Ezekiel viii. 3.

89 1 Kings viii. 5.

Ere yet upon the new-built altar fell  
The glory of the Lord, the Lord of Israel.

All seems the same: but enter in and see  
What idol shapes are on the wall portray'd:<sup>90</sup>  
And watch their shameless and unholy glee,  
Who worship there in Aaron's robes array'd:  
Hear Judah's maids the dirge to Thammuz pour,<sup>91</sup>  
And mark her chiefs yon orient sun adore.<sup>92</sup>

Yet turn thee, son of man — for worse than these  
Thou must behold: thy loathing were but lost  
On dead men's crimes, and Jews' idolatries —  
Come, learn to tell aright thine own sins' cost, —  
And sure their sin as far from equals thine,  
As earthly hopes abus'd are less than hopes divine.

What if within His world, His Church, our Lord  
Have enter'd thee, as in some temple gate,  
Where, looking round, each glance might thee afford  
Some glorious earnest of thine high estate,  
And thou, false heart and frail, hast turn'd from all  
To worship pleasure's shadow on the wall?

If, when the LORD of Glory was in sight,  
Thou turn thy back upon that fountain clear,  
To bow before the "little drop of light,"  
Which dim-eyed men call praise and glory here;  
What dost thou, but adore the sun, and scorn  
Him at whose only word both sun and stars were  
born?

If, while around thee gales from Eden breathe,  
Thou hide thine eyes, to make thy peevish moan

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90 Ezekiel viii. 10.

91 Ezekiel viii. 14.

92 Ezekiel viii. 16.

Over some broken reed of earth beneath,  
Some darling of blind fancy dead and gone,  
As wisely might'st thou in Jehovah's fane  
Offer thy love and tears to Thammuz slain.

Turn thee from these, or dare not to inquire  
Of Him whose name is Jealous, lest in wrath  
He hear and answer thine unblest desire:  
Far better we should cross His lightning's path  
Than be according to our idols beard,  
And God should take us at our own vain word.

Thou who hast deign'd the Christian's heart to call  
Thy Church and Shrine; whene'er our rebel will  
Would in that chosen home of Thine instal  
Belial or Mammon, grant us not the ill  
We blindly ask; in very love refuse  
Whate'er Thou know'st our weakness would abuse.

Or rather help us, Lord, to choose the good,  
To pray for nought, to seek to none, but Thee,  
Nor by "our daily bread" mean common food,  
Nor say, "From this world's evil set us free;"  
Teach us to love, with Christ, our sole true bliss,  
Else, though in Christ's own words, we surely pray  
amiss.

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## EIGHTEENTH SUNDAY AFTER TRINITY

I will bring you into the wilderness  
of the people, and there will I plead  
with you face to face. Like as pleaded  
with your fathers in the wilderness  
of the land of Egypt, so will I plead  
with you, saith the Lord God. *Ezekiel*  
[xx. 35, 36.](#)

It is so — ope thine eyes, and see —  
What viewest thou all around?  
A desert, where iniquity  
And knowledge both abound.

In the waste howling wilderness  
The Church is wandering still,<sup>93</sup>  
Because we would not onward press  
When close to Sion's hill.

Back to the world we faithless turn'd,  
And far along the wild,  
With labour lost and sorrow earn'd,  
Our steps have been beguil'd.

Yet full before us, all the while,  
The shadowing pillar stays,  
The living waters brightly smile,  
The eternal turrets blaze,

Yet Heaven is raining angels' bread  
To be our daily food,  
And fresh, as when it first was shed,  
Springs forth the Saviour's blood.

From every region, race, and speech,

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93 Revelations xii. 14.



Believing myriads throng,  
Till, far as sin and sorrow reach,  
Thy grace is spread along;

Till sweetest nature, brightest art,  
Their votive incense bring,  
And every voice and every heart  
Own Thee their God and King.

All own; but few, alas! will love;  
Too like the recreant band  
That with Thy patient spirit strove  
Upon the Red-sea strand.

O Father of long-suffering grace,  
Thou who hast sworn to stay  
Pleading with sinners face to face  
Through all their devious way:

How shall we speak to Thee, O Lord,  
Or how in silence lie?  
Look on us, and we are abhorr'd,  
Turn from us, and we die.

Thy guardian fire, Thy guiding cloud,  
Still let them gild our wall,  
Nor be our foes and Thine allow'd  
To see us faint and fall.

Too oft, within this camp of Thine,  
Rebellions murmurs rise;  
Sin cannot bear to see Thee shine  
So awful to her eyes.

Fain would our lawless hearts escape,  
And with the heathen be,  
To worship every monstrous shape

In fancied darkness free.

Vain thought, that shall not be at all!<sup>94</sup>  
Refuse we or obey,  
Our ears have heard the Almighty's call,  
We cannot be as they.

We cannot hope the heathen's doom  
To whom God's Son is given,  
Whose eyes have seen beyond the tomb,  
Who have the key of Heaven.

Weak tremblers on the edge of woe,  
Yet shrinking from true bliss,  
Our rest must be "no rest below,"  
And let our prayer be this:

"Lord, wave again Thy chastening rod,  
Till every idol throne  
Crumble to dust, and Thou, O God,  
Reign in our hearts alone.

"Bring all our wandering fancies home,  
For Thou hast every spell,  
And 'mid the heathen where they roam,  
Thou know'st, Lord, too well.

"Thou know'st our service sad and hard,  
Thou know'st us fond and frail;  
Win us to be belov'd and spar'd  
When all the world shall fail.

"So when at last our weary days  
Are well-nigh wasted here,

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94 That which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. *Ezekiel* xx. 32.

And we can trace Thy wondrous ways  
In distance calm and clear,

“When in Thy love and Israel’s sin  
We read our story true,  
We may not, all too late, begin  
To wish our hopes were new.

“Long lov’d, long tried, long spar’d as they,  
Unlike in this alone,  
That, by Thy grace, our hearts shall stay  
For evermore Thine own.”

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## NINETEENTH SUNDAY AFTER TRINITY

Then Nebuchadnezzar the king was  
astonished, and rose up in haste, and  
spake, and said unto his counsellors,  
Did not we cast three men bound  
into the midst of the fire? They  
answered and said unto the king,  
True, O king. He answered and said,  
Lo, I see four men loose, walking in  
the midst of the fire, and they have  
no hurt; and the form of the fourth  
is like the Son of God. *Daniel iii. 24,*  
*25.*

When Persecution's torrent blaze  
Wraps the unshrinking Martyr's head;  
When fade all earthly flowers and bays,  
When summer friends are gone and fled,  
Is he alone in that dark hour  
Who owns the Lord of love and power?

Or waves there not around his brow  
A wand no human arm may wield,  
Fraught with a spell no angels know,  
His steps to guide, his soul to shield?  
Thou, Saviour, art his Charmed Bower,  
His Magic Ring, his Rock, his Tower.

And when the wicked ones behold  
Thy favourites walking in Thy light,  
Just as, in fancy triumph bold,  
They deem'd them lost in deadly night,  
Amaz'd they cry, "What spell is this,  
Which turns their sufferings all to bliss?"

"How are they free whom we had bound?  
Upright, whom in the gulf we cast?"

What wondrous helper have they found  
To screen them from the scorching blast?  
Three were they — who hath made them four?  
And sure a form divine he wore,

“E’en like the Son of God.” So cried  
The Tyrant, when in one fierce flame  
The Martyrs liv’d, the murderers died:  
Yet knew he not what angel came  
To make the rushing fire-flood seem  
Like summer breeze by woodland stream.<sup>95</sup>

He knew not, but there are who know:  
The Matron, who alone hath stood,  
When not a prop seem’d left below,  
The first lorn hour of widowhood,  
Yet cheer’d and cheering all, the while,  
With sad but unaffected smile; —

The Father, who his vigil keeps  
By the sad couch whence hope hath flown,  
Watching the eye where reason sleeps,  
Yet in his heart can mercy own,  
Still sweetly yielding to the rod,  
Still loving man, still thanking God; —

The Christian Pastor, bow’d to earth  
With thankless toil, and vile esteem’d,  
Still travailing in second birth  
Of souls that will not be redeem’d:  
Yet stedfast set to do his part,  
And fearing most his own vain heart; —

These know: on these look long and well,  
Cleansing thy sight by prayer and faith,  
And thou shalt know what secret spell

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95 As it had been a moist whistling wind. *Song of the Three Children*, vers. 27.

Preserves them in their living death:  
Through sevenfold flames thine eye shall see  
The Saviour walking with His faithful Three.

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## TWENTIETH SUNDAY AFTER TRINITY

Hear ye, O mountains, the Lord's  
controversy, and ye strong founda-  
tions of the earth. *Micah vi. 2.*

Where is Thy favour'd haunt, eternal Voice,  
The region of Thy choice,  
Where, undisturb'd by sin and earth, the soul  
Owns Thy entire control? —  
'Tis on the mountain's summit dark and high,  
When storms are hurrying by:  
'Tis 'mid the strong foundations of the earth,  
Where torrents have their birth.

No sounds of worldly toil ascending there,  
Mar the full burst of prayer;  
Lone Nature feels that she may freely breathe,  
And round us and beneath  
Are heard her sacred tones: the fitful sweep  
Of winds across the steep  
Through wither'd bents — romantic note and clear,  
Meet for a hermit's ear, —

The wheeling kite's wild solitary cry,  
And, scarcely heard so high,  
The dashing waters when the air is still  
From many a torrent rill  
That winds unseen beneath the shaggy fell,  
Track'd by the blue mist well:  
Such sounds as make deep silence in the heart  
For Thought to do her part.

'Tis then we hear the voice of GOD within,  
Pleading with care and sin:  
"Child of My love! how have I wearied thee?  
Why wilt thou err from Me?  
Have I not brought thee from the house of slaves,

Parted the drowning waves,  
And set My saints before thee in the way,  
Lest thou shouldst faint or stray?

“What! was the promise made to thee alone?  
Art thou th’ excepted one?  
An heir of glory without grief or pain?  
O vision false and vain!  
There lies thy cross; beneath it meekly bow;  
It fits thy stature now:  
Who scornful pass it with averted eye,  
’Twill crush them by-and-by.

“Raise thy repining eyes, and take true measure  
Of thine eternal treasure;  
The Father of thy Lord can grudge thee nought,  
The world for thee was bought;  
And as this landscape broad — earth, sea, and sky,

—  
All centres in thine eye,  
So all God does, if rightly understood,  
Shall work thy final good.”



## TWENTY-FIRST SUNDAY AFTER TRINITY

The vision is yet for an appointed  
time, but at the end it shall speak,  
and not lie: though it tarry, wait for  
it, because it will surely come, it will  
not tarry. *Habakkuk ii. 3.*

The morning mist is clear'd away,  
Yet still the face of Heaven is grey,  
Nor yet this autumnal breeze has stirr'd the grove,  
Faded yet full, a paler green  
Skirts soberly the tranquil scene,  
The red-breast warbles round this leafy cove.

Sweet messenger of "calm decay,"  
Saluting sorrow as you may,  
As one still bent to find or make the best,  
In thee, and in this quiet mead,  
The lesson of sweet peace I read,  
Rather in all to be resign'd than blest.

'Tis a low chant, according well  
With the soft solitary knell,  
As homeward from some grave lov'd we turn,  
Or by some holy death-bed dear,  
Most welcome to the chasten'd ear  
Of her whom Heaven is teaching how to mourn.

O cheerful tender strain! the heart  
That duly bears with you its part,  
Singing so thankful to the dreary blast,  
Though gone and spent its joyous prime,  
And on the world's autumnal time,  
'Mid wither'd hues and sere, its lot be cast:

That is the heart for thoughtful seer,

Watching, in trance nor dark nor clear,<sup>96</sup>  
Th' appalling Future as it nearer draws:  
His spirit calm'd the storm to meet,  
Feeling the rock beneath his feet,  
And tracing through the cloud th' eternal Cause.

That is the heart for watchman true  
Waiting to see what GOD will do,  
As o'er the Church the gathering twilight falls  
No more he strains his wistful eye,  
If chance the golden hours be nigh,  
By youthful Hope seen beaming round her walls.

Forc'd from his shadowy paradise,  
His thoughts to Heaven the steadier rise:  
There seek his answer when the world reproves:  
Contented in his darkling round,  
If only he be faithful found,  
When from the east the eternal morning moves.

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*Note: The expression, "calm delay," is borrowed from a friend — by whose kind permission the following stanzas are here inserted.*

**TO THE RED-BREAST.**

Unheard in summer's flaring ray,  
Pour forth thy notes, sweet singer,  
Wooing the stillness of the autumn day:  
Bid it a moment linger,  
Nor fly  
Too soon from winter's scowling eye.

The blackbird's song at even-tide,  
And hers, who gay ascends,  
Filling the heavens far and wide,

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96 It shall come to pass in that day, that the light shall not be clear, nor dark. *Zechariah* xiv. 5.

Are sweet. But none so blends,  
As thine,  
With calm decay, and peace divine.

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## TWENTY-SECOND SUNDAY AFTER TRINITY

Lord, how oft shall my brother sin  
against me, and I forgive him? *St.*

*Matthew xviii. 21.*

What liberty so glad and gay,  
As where the mountain boy,  
Reckless of regions far away,  
A prisoner lives in joy?

The dreary sounds of crowded earth,  
The cries of camp or town,  
Never untun'd his lonely mirth,  
Nor drew his visions down.

The snow-clad peaks of rosy light  
That meet his morning view,  
The thwarting cliffs that bound his sight,  
They bound his fancy too.

Two ways alone his roving eye  
For aye may onward go,  
Or in the azure deep on high,  
Or darksome mere below.

O blest restraint! more blessed range!  
Too soon the happy child  
His nook of homely thought will change  
For life's seducing wild:

Too soon his alter'd day-dreams show  
This earth a boundless space,  
With sun-bright pleasures to and fro  
Sporting in joyous race:

While of his narrowing heart each year,  
Heaven less and less will fill,

Less keenly, thorough his grosser ear,  
The tones of mercy thrill.

It must be so: else wherefore falls  
The Saviour's voice unheard,  
While from His pard'ning Cross He calls,  
"O spare as I have spar'd?"

By our own niggard rule we try  
The hope to suppliants given!  
We mete out love, as if our eye  
Saw to the end of Heaven.

Yes, ransom'd sinner! wouldst thou know  
How often to forgive,  
How dearly to embrace thy foe,  
Look where thou hop'st to live; —

When thou hast told those isles of light,  
And fancied all beyond,  
Whatever owns, in depth or height,  
Creation's wondrous bond;

Then in their solemn pageant learn  
Sweet mercy's praise to see:  
Their Lord resign'd them all, to earn  
The bliss of pardoning thee.

## TWENTY-THIRD SUNDAY AFTER TRINITY

Who shall change our vile body, that  
it may be fashioned like unto His  
glorious body, according to the  
working whereby He is able even to  
subdue all things onto Himself.

*Philippians iii. 21.*

Red o'er the forest peers the setting sun,  
The line of yellow light dies fast away  
That crown'd the eastern copse: and chill and dun  
Falls on the moor the brief November day.

Now the tir'd hunter winds a parting note,  
And Echo hide good-night from every glade;  
Yet wait awhile, and see the calm heaves float  
Each to his rest beneath their parent shade.

How like decaying life they seem to glide!  
And yet no second spring have they in store,  
But where they fall, forgotten to abide  
Is all their portion, and they ask no more.

Soon o'er their heads blithe April airs shall sing,  
A thousand wild-flowers round them shall unfold,  
The green buds glisten in the dews of Spring,  
And all be vernal rapture as of old.

Unconscious they in waste oblivion lie,  
In all the world of busy life around  
No thought of them; in all the bounteous sky,  
No drop, for them, of kindly influence found.

Man's portion is to die and rise again —  
Yet he complains, while these un murmuring part  
With their sweet lives, as pure from sin and stain,  
As his when Eden held his virgin heart.

And haply half unblam'd his murmuring voice  
Might sound in Heaven, were all his second life  
Only the first renew'd — the heathen's choice,  
A round of listless joy and weary strife.

For dreary were this earth, if earth were all,  
Tho' brighten'd oft by dear Affection's kiss; —  
Who for the spangles wears the funeral pall?  
But catch a gleam beyond it, and 'tis bliss.

Heavy and dull this frame of limbs and heart,  
Whether slow creeping on cold earth, or borne  
On lofty steed, or loftier prow, we dart  
O'er wave or field: yet breezes laugh to scorn

Our puny speed, and birds, and clouds in heaven,  
And fish, living shafts that pierce the main,  
And stars that shoot through freezing air at even —  
Who but would follow, might he break his chain?

And thou shalt break it soon; the grovelling worm  
Shall find his wings, and soar as fast and free  
As his transfigur'd Lord with lightning form  
And snowy vest — such grace He won for thee,

When from the grave He sprang at dawn of morn,  
And led through boundless air thy conquering  
road,  
Leaving a glorious track, where saints, new-born,  
Might fearless follow to their blest abode.

But first, by many a stern and fiery blast  
The world's rude furnace must thy blood refine,  
And many a gale of keenest woe be pass'd,  
Till every pulse beat true to airs divine,

Till every limb obey the mounting soul,

The mounting soul, the call by Jesus given.  
He who the stormy heart can so control,  
The laggard body soon will waft to Heaven.



## TWENTY-FOURTH SUNDAY AFTER TRINITY

The heart knoweth his own bitterness: and a stranger doth not intermeddle with his joy. *Proverbs xiv. 10.*

Why should we faint and fear to live alone,  
Since all alone, so Heaven has will'd, we die,<sup>97</sup>  
Nor e'en the tenderest heart, and next our own,  
Knows half the reasons why we smile and sigh?

Each in his hidden sphere of joy or woe  
Our hermit spirits dwell, and range apart,  
Our eyes see all around in gloom or glow —  
Hues of their own, fresh borrow'd from the heart.

And well it is for us our God should feel  
Alone our secret throbbings: so our prayer  
May readier spring to Heaven, nor spend its zeal  
On cloud-born idols of this lower air.

For if one heart in perfect sympathy  
Beat with another, answering love for love,  
Weak mortals, all entranc'd, on earth would lie,  
Nor listen for those purer strains above.

Or what if Heaven for once its searching light  
Lent to some partial eye, disclosing all  
The rude bad thoughts, that in our bosom's night  
Wander at large, nor heed Love's gentle thrall?

Who would not shun the dreary uncouth place?  
As if, fond leaning where her infant slept,  
A mother's arm a serpent should embrace:  
So might we friendless live, and die unwept.

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97 Je mourrai seul. Pascal.

Then keep the softening veil in mercy drawn,  
Thou who canst love us, thro' Thou read us true;  
As on the bosom of th' aerial lawn  
Melts in dim haze each coarse ungentle hue.

So too may soothing Hope Thy heave enjoy  
Sweet visions of long-sever'd hearts to frame:  
Though absence may impair, or cares annoy,  
Some constant mind may draw us still the same.

We in dark dreams are tossing to and fro,  
Pine with regret, or sicken with despair,  
The while she bathes us in her own chaste glow,  
And with our memory wings her own fond prayer.

O bliss of child-like innocence, and love  
Tried to old age! creative power to win,  
And raise new worlds, where happy fancies rove,  
Forgetting quite this grosser world of sin.

Bright are their dreams, because their thoughts are  
clear,  
Their memory cheering: but th' earth-stained  
spright,  
Whose wakeful musings are of guilt and fear,  
Must hover nearer earth, and less in light.

Farewell, for her, th' ideal scenes so fair —  
Yet not farewell her hope, since thou hast deign'd,  
Creator of all hearts! to own and share  
The woe of what Thou mad'st, and we have stain'd.

Thou knowst our bitterness — our joys are Thine<sup>98</sup>

—  
No stranger Thou to all our wanderings wild:  
Nor could we bear to think, how every line

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98 Thou hast known my soul in adversities. *Psalm xxxi. 7.*

Of us, Thy darken'd likeness and defil'd,  
Stands in full sunshine of Thy piercing eye,  
But that Thou call'st us Brethren: sweet repose  
Is in that word — the Lord who dwells on high  
Knows all, yet loves us better than He knows.

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## TWENTY-FIFTH SUNDAY AFTER TRINITY

The hoary head is a crown of glory,  
if it be found in the way of righteous-  
ness. *Proverbs xvi. 31.*

The bright-hair'd morn is glowing  
O'er emerald meadows gay,  
With many a clear gem strewing  
The early shepherd's way.  
Ye gentle elves, by Fancy seen  
Stealing away with night  
To slumber in your leafy screen,  
Tread more than airy light.

And see what joyous greeting  
The sun through heaven has shed,  
Though fast yon shower be fleeting,  
His beams have faster sped.  
For lo! above the western haze  
High towers the rainbow arch  
In solid span of purest rays:  
How stately is its march!

Pride of the dewy morning!  
The swain's experienc'd eye  
From thee takes timely warning,  
Nor trusts the gorgeous sky.  
For well he knows, such dawns gay  
Bring noons of storm and shower,  
And travellers linger on the way  
Beside the sheltering bower.

E'en so, in hope and trembling  
Should watchful shepherd view  
His little lambs assembling,  
With glance both kind and true;  
'Tis not the eye of keenest blaze,

Nor the quick-swelling breast,  
That soonest thrills at touch of praise —  
These do not please him best.

But voices low and gentle,  
And timid glances shy,  
That seem for aid parental  
To sue all wistfully,  
Still pressing, longing to be right,  
Yet fearing to be wrong, —  
In these the Pastor dares delight,  
A lamb-like, Christ-like throng.

These in Life's distant even  
Shall shine serenely bright,  
As in th' autumnal heaven  
Mild rainbow tints at night,  
When the last shower is stealing down,  
And ere they sink to rest,  
The sun-beams weave a parting crown  
For some sweet woodland nest.

The promise of the morrow  
Is glorious on that eve,  
Dear as the holy sorrow  
When good men cease to live.  
When brightening ere it die away  
Mounts up their altar flame,  
Still tending with intenser ray  
To Heaven whence first it came.

Say not it dies, that glory,  
'Tis caught unquench'd on high,  
Those saintlike brows so hoary  
Shall wear it in the sky.  
No smile is like the smile of death,  
When all good musings past  
Rise wafted with the parting breath,

The sweetest thought the last.

## SUNDAY NEXT BEFORE ADVENT

Gather up the fragments that remain,  
that nothing be lost. [St. John vi. 12.](#)

Will God indeed with fragments bear,  
Snatch'd late from the decaying year?  
Or can the Saviour's blood endear  
    The dregs of a polluted life?  
When down th' o'erwhelming current tost  
Just ere he sink for ever lost,  
The sailor's untried arms are cross'd  
In agonizing prayer, will Ocean cease her strife?

Sighs that exhaust but not relieve  
Heart-rending sighs, O spare to heave  
A bosom freshly taught to grieve  
    For lavish'd hours and love misspent!  
Now through her round of holy thought  
The Church our annual steps has brought,  
But we no holy fire have caught —  
Back on the gaudy world our wilful eyes were bent.

Too soon th' ennobling carols, pour'd  
To hymn the birth-night of the Lord,  
Which duteous Memory should have stor'd  
    For thankful echoing all the year —  
Too soon those airs have pass'd away;  
Nor long within the heart would stay  
The silence of Christ'S dying day,  
Profan'd by worldly mirth, or scar'd by worldly fear.

Some strain of hope and victory  
On Easter wings might lift us high  
A little while we sought the sky:  
    And when the Spirit'S beacon fires  
On every hill began to blare,  
Lightening the world with glad amaze,

Who but must kindle while they gaze?  
But faster than she soars, our earth-bound Fancy  
tires.

Nor yet for these, nor all the rites,  
By which our Mother's voice invites  
Our God to bless our home delights,  
And sweeten every secret tear: —  
The funeral dirge, the marriage vow,  
The hollow'd font where parents bow,  
And now elate and trembling now  
To the Redeemer's feet their new-found treasures  
bear: —

Not for this Pastor's gracious arm  
Stretch'd out to bless — a Christian charm  
To dull the shafts of worldly harm: —  
Nor, sweetest, holiest, best of all  
For the dear feast of Jesus dying,  
Upon that altar ever lying,  
Where souls with sacred hunger sighing  
Are call'd to sit and eat, while angels prostrate fall:  
—

No, not for each and all of these,  
Have our frail spirits found their ease.  
The gale that stirs the autumnal trees  
Seems tun'd as truly to our hearts  
As when, twelve weary months ago,  
'Twas moaning bleak, so high and low,  
You would have thought Remorse and Woe  
Had taught the innocent air their sadly thrilling parts.

Is it, Christ's light is too divine,  
We dare not hope like Him to shine?  
But see, around His dazzling shrine  
Earths gems the fire of Heaven have caught;  
Martyrs and saints — each glorious day



Dawning in order on our way —  
Remind us, how our darksome clay  
May keep th' ethereal warmth our new Creator  
brought.

These we have scorn'd, O false and frail!  
And now once more th' appalling tale,  
How love divine may woo and fail,  
Of our lost year in Heaven is told —  
What if as far our life were past,  
Our weeks all number'd to the last,  
With time and hope behind us cast,  
And all our work to do with palsied hands and cold?

O watch and pray ere Advent dawn!  
For thinner than the subtlest lawn  
'Twill thee and death the veil is drawn.  
But Love too late can never glow:  
The scatter'd fragments Love can glean  
Refine the dregs, and yield us clean  
To regions where one thought serene  
Breathes sweeter than whole years of sacrifice below.

## ST. ANDREW'S DAY

He first findeth his own brother Simon, and saith unto him, We have found the Messiah . . . And he brought him to Jesus. *St. John i. 41, 42.*

When brothers part for manhood's race,  
What gift may most endearing prove  
To keep fond memory its her place,  
And certify a brother's love?

'Tis true, bright hours together told,  
And blissful dreams in secret shar'd,  
Serene or solemn, gay or bold,  
Shall last in fancy unimpair'd.

E'en round the death-bed of the good  
Such dear remembrances will hover,  
And haunt us with no vexing mood  
When all the cares of earth are over.

But yet our craving spirits feel,  
We shall live on, though Fancy die,  
And seek a surer pledge — a seal  
Of love to last eternally.

Who art thou, that wouldst grave thy name  
Thus deeply in a brother's heart?  
Look on this saint, and learn to frame  
Thy love-charm with true Christian art.

First seek thy Saviour out, and dwell  
Beneath this shadow of His roof,  
Till thou have scann'd His features well,  
And known Him for the Christ by proof;

Such proof as they are sure to find  
Who spend with Him their happy days,  
Clean hands, and a self-ruling mind  
Ever in tune for love and praise.

Then, potent with the spell of Heaven,  
Go, and thine erring brother gain,  
Entice him home to be forgiven,  
Till he, too, see his Saviour plain.

Or, if before thee in the race,  
Urge him with thine advancing tread,  
Till, like twin stars, with even pace,  
Each lucid course be duly aped.

No fading frail memorial give  
To soothe his soul when thou art gone,  
But wreaths of hope for aye to live,  
And thoughts of good together done.

That so, before the judgment-seat,  
Though chang'd and glorified each face,  
Not unremember'd ye may meet  
For endless ages to embrace.

## ST. THOMAS' DAY

Thomas, because thou hast seen Me,  
thou hast believed; blessed are they  
that have not seen, and yet have be-  
lieved. *St. John xx. 29.*

We were not by when Jesus came,<sup>99</sup>  
But round us, far and near,  
We see His trophies, and His name  
In choral echoes hear.  
In a fair ground our lot is cast,  
As in the solemn week that past,  
While some might doubt, but all ador'd,<sup>100</sup>  
Ere the whole widow'd Church had seen her risen  
Lord.

Slowly, as then, His bounteous hand  
The golden chain unwinds,  
Drawing to Heaven with gentlest band  
Wise hearts and loving minds.  
Love sought Him first — at dawn of morn<sup>101</sup>  
From her sad couch she sprang forlorn,  
She sought to weep with Thee alone,  
And saw Thine open grave, and knew that thou wert  
gone.

Reason and Faith at once set out<sup>102</sup>  
To search the Saviour'S tomb;  
Faith faster runs, but waits without,  
As fearing to presume,  
Till Reason enter in, and trace  
Christ's relics round the holy place —

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99 Thomas, one of the twelve, called Didymus, was not with them when Jesus came. *St. John xx. 24.*

100 When they saw Him, they worshipped Him; but some doubted. *St. Matthew xxviii. 17.*

101 St. Mary Magdalene's visit to the sepulchre.

102 St. Peter and St. John.

“Here lay His limbs, and here His sacred head,  
And who was by, to make His new-forsaken bed?”

Both wonder, one believes — but while  
They muse on all at home,  
No thought can tender Love beguile  
From Jesus’ grave to roam.  
Weeping she stays till He appear —  
Her witness first the Church must hear —  
All joy to souls that can rejoice  
With her at earliest call of His dear gracious voice.

Joy too to those, who love to talk  
In secret how He died,  
Though with seal’d eyes awhile they walk,  
Nor see him at their side:  
Most like the faithful pair are they,  
Who once to Emmaus took their way,  
Half darkling, till their Master shied  
His glory on their souls, made known in breaking  
bread.

Thus, ever brighter and more bright,  
On those He came to save  
The Lord of new-created light  
Dawn’d gradual from the grave;  
Till pass’d th’ enquiring day-light hour,  
And with clos’d door in silent bower  
The Church in anxious musing sate,  
As one who for redemption still had long to wait.

Then, gliding through th’ unopening door,  
Smooth without step or sound,  
“Peace to your souls,” He said — no more —  
They own Him, kneeling round.  
Eye, ear, and hand, and loving heart,  
Body and soul in every part,  
Successive made His witnesses that hour,

Cease not in all the world to show His saving power.

Is there, on earth, a spirit frail,  
Who fears to take their word,  
Scarce daring, through the twilight pale,  
To think he sees the Lord?  
With eyes too tremblingly awake  
To bear with dimness for His sake?  
Read and confess the Hand Divine  
That drew thy likeness here so true in every line.

For all thy rankling doubts so sore,  
Love thou thy Saviour still,  
Him for thy Lord and God adore,  
And ever do His will.  
Though vexing thoughts may seem to last,  
Let not thy soul be quite o'ercast; —  
Soon will He show thee all His wounds, and say,  
“Long have I known Thy name<sup>103</sup> — know thou My  
face alway.”

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<sup>103</sup> In *Exodus* xxxiii. 17, God says to Moses, “I know thee by name;” meaning, “I bear especial favour towards thee.” Thus our Saviour speaks to St. Thomas by name in the place here referred to.

## THE CONVERSION OF ST. PAUL

And he fell to the earth, and heard a  
voice saying unto him, Saul, Saul,  
why persecutest thou Me? And he  
said, Who art Thou, Lord? And the  
Lord said, I am Jesus whom thou  
persecutest. [Acts ix. 4, 5.](#)

The midday sun, with fiercest glare,  
Broods o'er the hazy twinkling air:  
    Along the level sand  
The palm-tree's shade unwavering lies,  
Just as thy towers, Damascus, rise  
    To greet you wearied band.

The leader of that martial crew  
Seems bent some mighty deed to do,  
    So steadily he speeds,  
With lips firm clos'd and fixed eye,  
Like warrior when the fight is night,  
    Nor talk nor landscape heeds.

What sudden blaze is round him pour'd,  
As though all Heaven's refulgent hoard  
    In one rich glory shone?  
One moment — and to earth he falls:  
What voice his inmost heart appalls? —  
    Voice heard by him alone.

For to the rest both words and form  
Seem lost in lightning and in storm,  
    While Saul, in wakeful trance,  
Sees deep within that dazzling field  
His persecuted Lord reveal'd,  
    With keen yet pitying glance:

And hears time meek upbraiding call

As gently on his spirit fall,  
As if th' Almighty Son  
Were prisoner yet in this dark earth,  
Nor had proclaim'd His royal birth,  
Nor His great power begun.

“Ah! wherefore persecut'st thou Me?”  
He heard and saw, and sought to free  
His strain'd eyes from the sight:  
But Heaven's high magic bound it there,  
Still gazing, though untaught to bear  
Th' insufferable light.

“Who art Thou, Lord?” he falters forth: —  
So shall Sin ask of heaven and earth  
At the last awful day.  
“When did we see Thee suffering nigh,<sup>104</sup>  
And pass'd Thee with unheeding eye?  
Great God of judgment, say!”

Ah! little dream our listless eyes  
What glorious presence they despise,  
While, in our noon of life,  
To power or fame we rudely press. —  
Christ is at hand, to scorn or bless,  
Christ suffers in our strife.

And though heaven's gate long since have clos'd,  
And our dear Lord in bliss repos'd,  
High above mortal ken,  
To every ear in every land  
(Thought meek ears only understand)  
He speaks as he did then.

“Ah! wherefore persecute ye Me?  
'Tis hard, ye so in love should be

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104 *St. Mathew xxv. 44.*



With your own endless woe.  
Know, though at God's right hand I live,  
I feel each wound ye reckless give  
To the least saint below.

"I in your care My brethren left,  
Not willing ye should be bereft  
Of waiting on your Lord.  
The meanest offering ye can make —  
A drop of water — for love's sake,<sup>105</sup>  
In Heaven, be sure, is stor'd."

O by those gentle tones and dear,  
When thou hast stay'd our wild career,  
Thou only hope of souls,  
Ne'er let us cast one look behind,  
But in the thought of Jesus find  
What every thought controls.

As to Thy last Apostle's heart  
Thy lightning glance did then impart  
Zeal's never-dying fire,  
So teach us on Thy shrine to lay  
Our hearts, and let them day by day  
Intenser blaze and higher.

And as each mild and winning note  
(Like pulses that round harp-strings float  
When the full strain is o'er)  
Left lingering on his inward ear  
Music, that taught, as death drew near,  
Love's lesson more and more:

So, as we walk our earthly round,  
Still may the echo of that sound  
Be in our memory stor'd

“Christians! behold your happy state:  
Christ is in these, who round you wait;  
Make much of your dear Lord!”

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## THE PURIFICATION

Blessed are the pure in heart: for they  
shall see God. *St. Matthew v. 8.*

Bless'd are the pure in heart,  
For they shall see our God,  
The secret of the Lord is theirs,  
Their soul is Christ's abode.

Might mortal thought presume  
To guess an angel's lay,  
Such are the notes that echo through  
The courts of Heaven to-day.

Such the triumphal hymns  
On Sion's Prince that wait,  
In high procession passing on  
Towards His temple-gate.

Give ear, ye kings — bow down,  
Ye rulers of the earth —  
This, this is He: your Priest by grace,  
Your God and King by birth.

No pomp of earthly guards  
Attends with sword and spear,  
And all-defying, dauntless look,  
Their monarch's way to clear;

Yet are there more with Him  
Than all that are with you —  
The armies of the highest Heaven,  
All righteous, good, and true.

Spotless their robes and pure,  
Dipp'd in the sea of light,  
That hides the unapproached shrine

From men's and angels' sight.

His throne, thy bosom blest,  
O mother undefil'd —  
That throne, if aught beneath the skies,  
Beseems the sinless child.

Lost in high thoughts, "whose son  
The wondrous Babe might prove,"  
Her guileless husband walks beside,  
Bearing the hallow'd dove;

Meet emblem of His vow,  
Who, on this happy day,  
His dove-like soul — best sacrifice —  
Did on God's altar lay.

But who is he, by years  
Bow'd, but erect in heart,  
Whose prayers are struggling with his tears?  
"Lord, let me now depart.

"Now hath Thy servant seen  
Thy saving health, O Lord;  
'Tis time that I depart in peace,  
According to Thy word."

Yet swells this pomp: one more  
Comes forth to bless her God;  
Full fourscore years, meek widow, she  
Her heaven-ward way hath troth.

She who to earthly joys  
So long had given farewell,  
Now sees, unlook'd for, Heaven on earth,  
Christ in His Israel.

Wide open from that hour  
The temple-gates are set,  
And still the saints rejoicing there  
The holy Child have met.

Now count His train to-day,  
Auth who may meet Him, learn:  
Him child-like sires, meek maidens find,  
Where pride can nought discern.

Still to the lowly soul  
He doth Himself impart,  
And for His cradle and His throne  
Chooseth the pure in heart.

## ST. MATTHIAS' DAY

Wherefore of these men which have  
companied with us all the time that  
the Lord Jesus went in and out  
among us, beginning from the bap-  
tism of John, unto the same day that  
He was taken up from us, must one  
be ordained to be a witness with us  
of His resurrection. [Acts i. 21, 22.](#)

Who is God's chosen priest?  
He, who on Christ stands waiting day and night,  
Who trac'd His holy steps, nor ever ceas'd,  
From Jordan banks to Bethphage height:

Who hath learn'd lowliness  
From his Lord's cradle, patience from His Cross;  
Whom poor men's eyes and hearts consent to bless;  
To whom, for Christ, the world is loss;

Who both in agony  
Hath seen Him and in glory; and in both  
Own'd Him divine, and yielded, nothing loth,  
Body and soul, to live and die,

In witness of his Lord,  
In humble following of his Saviour dear:  
This is the man to wield th' unearthly sword,  
Warring unharm'd with sin and fear.

But who can o'er suffice —  
What mortal — for this more than angels' task,  
Winning or losing souls, Thy life-blood's price?  
The gift were too divine to ask.

But Thou hast made it sure  
By Thy dear promise to thy Church and Bride,

That Thou, on earth, wouldst aye with her endure,  
Till earth to Heaven be purified.

Thou art her only spouse,  
Whose arm supports her, on Whose faithful breast  
Her persecuted head she meekly bows,  
Sure pledge of her eternal rest.

Thou, her unerring guide,  
Stayest her fainting steps along the wild;  
Thy merit is on the bowers of lust and pride,  
That she may pass them undefil'd.

Who then, uncall'd by Thee,  
Dare touch Thy spouse, Thy very self below?  
Or who dare count him summoned worthily,  
Except Thine hand and seal he show?

Where can Thy seal be found,  
But on thou chosen seed, from age to age  
By thine anointed heralds duly crown'd,  
As kings and priests Thy war to wage?

Then fearless walk we forth,  
Yet full of trembling, Messengers of God:  
Our warrant sure, but doubting of our worth,  
By our own shame alike and glory aw'd.

Dread Searcher of the hearts,  
Thou who didst seal by Thy descending Dove  
Thy servant's choice, O help us in our parts,  
Else helpless found, to learn and teach Thy love.

## THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

And the Angel came in unto her, and  
said, Hail, thou that art highly fa-  
voured, the Lord is with thee: blessed  
art thou among women. *St. Luke i.*  
[28.](#)

O Thou who deign'st to sympathise  
With all our frail and fleshly ties,  
Maker yet Brother dear,  
Forgive the too presumptuous thought,  
If, calming wayward grief, I sought  
To gaze on Thee too near.

Yet sure 'twas not presumption, Lord,  
'Twas Thine own comfortable word  
That made the lesson known:  
Of all the dearest bonds we prove,  
Thou countest sons and mothers' love  
Most sacred, most Thine own.

When wandering here a little span,  
Thou took'st on Thee to rescue man,  
Thou had'st no earthly sire:  
That wedded love we prize so dear,  
As if our heaven and home were here,  
It lit in Thee no fire.

On no sweet sister's faithful breast  
Wouldst Thou Thine aching forehead rest,  
On no kind brother lean:  
But who, O perfect filial heart,  
E'er did like Thee a true son's part,  
Endearing, firm, serene?

Thou wept'st, meek maiden, mother mild,  
Thou wept'st upon thy sinless Child,



Thy very heart was riven:  
And yet, what mourning matron here  
Would deem thy sorrows bought too dear  
By all on this side Heaven?

A Son that never did amiss,  
That never sham'd His Mother's kiss,  
Nor cross'd her fondest prayer:  
Even from the tree He deign'd to bow,  
For her His agonised brow,  
Her, His sole earthly care.

Ave Maria! blessed Maid!  
Lily of Eden's fragrant shade,  
Who can express the love  
That nurtur'd thee so pure and sweet,  
Making thy heart a shelter meet  
For Jesus' holy dove?

Ave Maria! Mother blest,  
To whom, caressing and caress'd,  
Clings the eternal Child;  
Favour'd beyond Archangels' dream,  
When first on Thee with tenderest gleam  
Thy new-born Saviour smil'd: —

Ave Maria! thou whose name  
All but adoring love may claim,  
Yet may we reach thy shrine;  
For He, thy Son and Saviour, vows  
To crown all lowly lofty brows  
With love and joy like thine.

Bless'd is the womb that bare Him — bless'd<sup>106</sup>  
The bosom where His lips were press'd,  
But rather bless'd are they

Who hear His word and keep it well,  
The living homes where Christ shall dwell,  
And never pass away.

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## ST. MARK'S DAY

And the contention was so sharp  
between them, that they departed  
asunder one from the other. *Acts xv.*  
30. Compare *2 Tim. iv. 11*. Take  
Mark, and bring him with thee: for  
he is profitable to me for the min-  
istry.

Oh! who shall dare in this frail scene  
On holiest happiest thoughts to lean,  
    On Friendship, Kindred, or on Love?  
Since not Apostles' hands can clasp  
Each other in so firm a grasp  
    But they shall change and variance prove.

Yet deem not, on such parting sad  
Shall dawn no welcome dear and glad:  
    Divided in their earthly race,  
Together at the glorious goal,  
Each leading many a rescu'd soul,  
    The faithful champions shall embrace.

For e'en as those mysterious Four,  
Who the bright whirling wheels upbore  
    By Chebar in the fiery blast.<sup>107</sup>  
So, on their tasks of love and praise  
This saints of God their several ways  
    Right onward speed, yet join at last.

And sometimes e'en beneath the moon  
The Saviour gives a gracious boon,  
    When reconciled Christians meet,  
And face to face, and heart to heart,  
High thoughts of holy love impart

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107 They turned not when they went; they went every one straight onward. *Ezekiel 1. 9.*

In silence meek, or converse sweet.

Companion of the Saints! 'twas thine  
To taste that drop of peace divine,  
    When the great soldier of thy Lord  
Call'd thee to take his last farewell,  
Teaching the Church with joy to tell  
    The story of your love restor'd.

O then the glory and the bliss,  
When all that pain'd or seem'd amiss  
    Shall melt with earth and sin away!  
When saints beneath their Saviour's eye,  
Fill'd with each other's company,  
    Shall spend in love th' eternal day!

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## ST. PHILIP AND ST. JAMES

Let the brother of low degree rejoice  
in that he is exalted: but the rich in  
that he is made low. [St. James i. 9, 10.](#)

Dear is the morning gale of spring,  
And dear th' autumnal eve;  
But few delights can summer bring  
A Poet's crown to weave.

Her bowers are mute, her fountains dry,  
And ever Fancy's wing  
Speed's from beneath her cloudless sky  
To autumn or to spring.

Sweet is the infant's waking smile,  
And sweet the old man's rest —  
But middle age by no fond wile,  
No soothing calm is blest.

Still in the world's hot restless gleam  
She plies her weary task,  
While vainly for some pleasant dream  
Her wandering glances ask. —

O shame upon thee, listless heart,  
So sad a sigh to heave,  
As if thy Saviour had no part  
In thoughts, that make thee grieve.

As if along His lonesome way  
He had not borne for thee  
Sad languors through the summer day,  
Storms on the wintry sea.

Youth's lightning flash of joy secure  
Pass'd seldom o'er His spright, —

A well of serious thought and pure.  
Too deep for earthly light.

No spring was His — no fairy gleam —  
For He by trial knew  
How cold and bare what mortals dream,  
To worlds where all is true.

Then grudge not thou the anguish keen  
Which makes thee like thy Lord,  
And learn to quit with eye serene  
Thy youth's ideal hoard.

Thy treasur'd hopes and raptures high —  
Unmurmuring let them go,  
Nor grieve the bliss should quickly fly  
Which Christ disdain'd to know.

Thou shalt have joy in sadness soon;  
The pure, calm hope be thine,  
Which brightens, like the eastern moon,  
As day's wild lights decline.

Thus souls, by nature pitch'd too high,  
By sufferings plung'd too low,  
Meet in the Church's middle sky,  
Half way 'twixt joy and woe,

To practise there the soothing lay  
That sorrow best relieves;  
Thankful for all God takes away,  
Humbled by all He gives.

## ST. BARNABAS.

The sea of consolation, a Levite. *Acts*  
[iv. 36.](#)

The world's a room of sickness, where each heart  
Knows its own anguish and unrest;  
The truest wisdom there, and noblest art,  
Is his, who skills of comfort best;  
Whom by the softest step and gentlest tone  
Enfeebled spirits own,  
And love to raise the languid eye,  
When, like an angel's wing, they feel him fleeting by:  
—

*Feel* only — for in silence gently gliding  
Fain would he shun both ear and sight,  
'Twixt Prayer and watchful Love his heart dividing,  
A nursing-father day and night.  
Such were the tender arms, where cradled lay,  
In her sweet natal day,  
The Church of Jesus; such the love  
He to His chosen taught for His dear widow'd Dove.

Warm'd underneath the Comforter's safe wing  
They spread th' endearing warmth around:  
Mourners, speed here your broken hearts to bring,  
Here healing dews and balms abound:  
Here are soft hands that cannot bless in vain,  
By trial taught your pain:  
Here loving hearts, that daily know  
The heavenly consolations they on you bestow.

Sweet thoughts are theirs, that breathe serenest  
calms,  
Of holy offerings timely paid,<sup>108</sup>

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108 Having land, sold it, and brought the money, and laid it at the Apostle's feet. *Acts* iv. 37.

Of fire from heaven to bless their votive alms  
And passions on God's altar laid.  
The world to them is clos'd, and now they shine  
With rays of love divine,  
Through darkest nooks of this dull earth  
Pouring, in showery times, their glow of "quiet  
mirth."

New hearts before their Saviour's feet to lay,  
This is their first, their dearest joy:  
Their next from heart to heart to clear the way<sup>109</sup>  
For mutual love without alloy:  
Never so blest as when in Jesus' roll  
They write some hero-soul,  
More pleas'd upon his brightening road  
To wait, than if their own with all his radiance glow'd.

O happy spirits, mark'd by God and man  
Their messages of love to bear,<sup>110</sup>  
What though long since in Heaven your brows  
began,  
The genial amarant wreath to wear,  
And in th' eternal leisure of calm love  
Ye banquet there above;  
Yet in your sympathetic heart  
We and our earthly griefs may ask and hope a part.

Comfort's true sons! amid the thoughts of down  
That strew your pillow of repose,  
Sure 'tis one joy to muse, how ye unknown  
By sweet remembrance soothe our woes;  
And how the spark ye lit, of heavenly cheer,  
Lives in our embers here,  
Where'er the cross is borne with smiles,  
Or lighten'd secretly by Love's endearing wiles:

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109 Barnabas took him, and brought him (Saul) to the Apostles. *Acts ix. 27.*

110 *Acts xi. 22: xiii. 2.*



Where'er one Levite in the temple keeps  
The watch-fire of his midnight prayer,  
Or issuing thence, the eyes of mourners steep  
In heavenly balm, fresh gather'd there;  
Thus saints, that seem to die in earth's rude strife,  
Only win double life:  
They have but left our weary ways  
To live in memory here, in Heaven by love and praise.

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## ST. JOHN BAPTIST'S DAY

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.

*Malachi iv. 5, 6.*

Twice in her season of decay  
The fallen Church hath felt Elijah's eye  
Dart from the wild its piercing ray:  
Not keener burns, in the chill morning sky,  
The herald star,  
Whose torch afar  
Shadows and boding night-birds fly.

Methinks we need him once again,  
That favour'd seer — but where shall he be found?  
By Cherith's side we seek in vain,  
In vain on Carmel's green and lonely mound:  
Angels no more  
From Sinai soar,  
On his celestial errands bound.

But wafted to her glorious place  
By harmless fire, among the ethereal thrones,  
His spirit with a dear embrace  
Thee the lov'd harbinger of Jesus owns,  
Well-pleas'd to view  
Her likeness true,  
And trace, in thine, her own deep tones.

Deathless himself, he joys with thee  
To commune how a faithful martyr dies,  
And in the blest could envy be,  
He would behold thy wounds with envious eyes,

Star of our morn,  
Who yet unborn<sup>111</sup>  
Didst guide our hope, where Christ should rise.

Now resting from your jealous care  
For sinners, such as Eden cannot know,  
Ye pour for us your mingled prayer,  
No anxious fear to damp Affection's glow,  
Love draws a cloud  
From you to shroud  
Rebellion's mystery here below.

And since we see, and not afar,  
The twilight of the great and dreadful day,  
Why linger, till Elijah's car  
Stoop from the clouds? Why sheep ye? Rise and pray,  
Ye heralds seal'd  
In camp or field  
Your Saviour's banner to display.

Where is the lore the Baptist taught,  
The soul unswerving and the fearless tongue?  
The much-enduring wisdom, sought  
By lonely prayer the haunted rocks among?  
Who counts it gain<sup>112</sup>  
His light should wane,  
So the whole world to Jesus throng?

Thou Spirit, who the Church didst lend  
Her eagle wings, to shelter in the wild,<sup>113</sup>  
We pray Thee, ere the Judge descend,  
With flames like these, all bright and undefil'd,  
Her watch-fires light,  
To guide aright

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111 The babe leaped in my womb for joy. *St. Luke* i. 44.

112 He must increase, but I must decrease. *St. John* iii. 30.

113 *Revelations* xii. 14.

Our weary souls by earth beguil'd.

So glorious let thy Pastors shine,  
That by their speaking lives the world may learn  
First filial duty, then divine,<sup>114</sup>  
That sons to parents, all to Thee may turn;  
And ready prove  
In fires of love,  
At sight of Thee, for aye to burn.

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114 He must turn the heart of the fathers to the children, and the heart of the children to the fathers. *Malachi iv. 6.* To turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. *St. Luke i. 17.*

## ST. PETER'S DAY

When Herod would have brought  
him forth, the same night Peter was  
sleeping. *Acts xii. 26.*

Thou thrice denied, yet thrice belov'd,<sup>115</sup>  
Watch by Thine own forgiven friend;  
In sharpest perils faithful prov'd,  
Let his soul love Thee to the end.

The prayer is heard — else why so deep  
His slumber on the eve of death?  
And wherefore smiles he in his sleep  
As one who drew celestial breath?

He loves and is belov'd again —  
Can his soul choose but be at rest?  
Sorrow hath fled away, and Pain  
Dares not invade the guarded nest.

He dearly loves, and not alone:  
For his wing'd thoughts are soaring high  
Where never yet frail heart was known  
To breathe its vain Affection's sigh.

He loves and weeps — but more than tears  
Have seal'd Thy welcome and his love —  
One look lives in him, and endears  
Crosses and wrongs where'er he rove:

That gracious chiding look,<sup>116</sup> Thy call  
To win him to himself and Thee,  
Sweetening the sorrow of his fall  
Which else were ru'd too bitterly.

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115 *St. John xxi. 15-17.*

116 *St. Luke xxii. 61.*

E'en through the veil of sleep it shines,  
The memory of that kindly glance; —  
The Angel watching by, divines  
And spares awhile his blissful trance.

Or haply to his native lake  
His vision wafts him back, to talk  
With Jesus, ere His flight He take,  
As in that solemn evening walk,

When to the bosom of His friend,  
The Shepherd, He whose name is Good.  
Did His dear lambs and sheep commend,  
Both bought and nourish'd with His blood:

Then laid on him th' inverted tree,  
Which firm embrac'd with heart and arm,  
Might cast o'er hope and memory,  
O'er life and death, its awful charm.

With brightening heart he bears it on,  
His passport through this eternal gates,  
To his sweet home — so nearly won,  
He seems, as by the door he waits,

The unexpressive notes to hear  
Of angel song and angel motion,  
Rising and falling on the ear  
Like waves in Joy's unbounded ocean. —

His dream is chang'd — the Tyrant's voice  
Calls to that last of glorious deeds —  
But as he rises to rejoice,  
Not Herod but an Angel leads.

He dreams he sees a lamp flash bright,  
Glancing around his prison room —

But 'tis a gleam of heavenly light  
That fills up all the ample gloom.

The flame, that in a few short years  
Deep through the chambers of the dead  
Shall pierce, and dry the fount of tears,  
Is waving o'er his dungeon-bed.

Touch'd he upstarts — his chains unbind —  
Through darksome vault, up massy stair,  
His dizzy, doubting footsteps wind  
To freedom and cool moonlight air.

Then all himself, all joy and calm,  
Though for a while his hand forego,  
Just as it touch'd, the martyr's palm,  
He turns him to his task below;

The pastoral staff, the keys of Heaven,  
To wield a while in grey-haired might,  
Then from his cross to spring forgiven,  
And follow Jesus out of sight.

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## ST. JAMES'S DAY

Ye shall drink indeed of My cup, and be baptised with the baptism that I am baptised with: but to sit on My right hand, and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father. *St. Matthew xx. 23.*

Sit down and take thy fill of joy  
At God's right hand, a bidden guest,  
Drink of the cup that cannot cloy,  
Eat of the bread that cannot waste.  
O great Apostle! rightly now  
Thou readest all thy Saviour meant,  
What time His grave yet gentle brow  
In sweet reproof on thee was bent.

"Seek ye to sit enthron'd by me?  
Alas! ye know not what ye ask,  
The first in shame and agony,  
The lowest in the meanest task —  
This can ye be? and came ye drink  
The cup that I in tears must steep,  
Nor from the 'whelming waters shrink  
That o'er Me roll so dark and deep?"

"We can — Thine are we, dearest Lord,  
In glory and in agony,  
To do and suffer all Thy word;  
Only be Thou for ever nigh." —  
"Then be it so — My cup receive,  
And of My woes baptismal taste:  
But for the crown, that angels weave  
For those next Me in glory plac'd,

"I give it not by partial love;



But in My Father's book are writ  
What names on earth shall lowliest prove,  
That they in Heaven may highest sit."  
Take up the lesson, O my heart;  
Thou Lord of meekness, write it there,  
Thine own meek self to me impart,  
Thy lofty hope, thy lowly prayer.

If ever on the mount with Thee  
I seem to soar in vision bright,  
With thoughts of coming agony,<sup>117</sup>  
Stay Thou the too presumptuous flight:  
Gently along the vale of tears  
Lead me from Tabor's sunbright steep,  
Let me not grudge a few short years  
With thee t'ward Heaven to walk and weep:

Too happy, on my silent path,  
If now and then allow'd, with Thee  
Watching some placid holy death,  
Thy secret work of love to see;  
But, oh! most happy, should Thy call,  
Thy welcome call, at last be given —  
"Come where thou long hast storeth thy all  
Come see thy place prepar'd in Heaven."

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117 *St. Matthew* xvii. 12. "Likewise shall also the Son of Man suffer of them." This was just after the Transfiguration.

## ST. BARTHOLOMEW

Jesus answered and said unto him,  
Because I said unto thee, I saw the  
under the fig-tree, believest thou?  
Thou shalt see greater things than  
these. *St. John i. 50.*

Hold up thy mirror to the sun,  
And thou shalt need an eagle's gaze,  
So perfectly the polish'd stone  
Gives back the glory of his rays:

Turn it, and it shall paint as true  
The soft green of the vernal earth,  
And each small flower of bashful hue,  
That closest hides its lowly birth.

Our mirror is a blessed book,  
Where out from each illumin'd page  
We see one glorious Image look  
All eyes to dazzle and engage,

The Son of God: and that indeed  
We see Him as He is, we know,  
Since in the same bright glass we read  
The very life of things below. —

Eye of God's word!<sup>118</sup> where'er we turn  
Ever upon us! thy keen gaze  
Can all the depths of sin discern,  
Unravel every bosom's maze:

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118 "The position before us is, that we ourselves, and such as we, are the very person who Scripture speaks of: and to whom, as men, in every variety of persuasive form, it makes its condescending though celestial appeal. The point worthy of observation is, to note how a book of the description and the compass which we have represented Scripture to be, possesses this versatility of power; this eye, like that of a portrait, uniformly fixed upon us, turn where we will." Miller's Bampton Lectures, p. 128.

Who that has felt thy glance of dread  
Thrill through his heart's remotest cells,  
About his path, about his bed,  
Can doubt what spirit in thee dwells?

“What word is this? Whence know'st thou me?”  
All wondering cries the humbled heart,  
To hear thee that deep mystery,  
The knowledge of itself, impart.

The veil is rais'd; who runs may read,  
By its own light the truth is seen,  
And soon the Israelite indeed  
Bows down t' adore the Nazarene.

So did Nathanael, guileless man,  
At once, not shame-fac'd or afraid,  
Owning Him God, who so could scan  
His musings in the lonely shade;

In his own pleasant fig-tree's shade,  
Which by his household fountain grew,  
Where at noon-day his prayer he made  
To know God better than he knew.

Oh! happy hours of heavenward thought!  
How richly crown'd! how well improv'd!  
In musing o'er the Law he taught,  
In waiting for the Lord he lov'd.

We must not mar with earthly praise  
What God's approving word hath seal'd:  
Enough, if might our feeble lays  
Take up the promise He reveal'd;

“The child-like faith, that asks not sight,  
Waits not for wonder or for sign,

Believes, because it loves, aright —  
Shall see things greater, things divine.

“Heaven to that gaze shall open wide,  
And brightest angels to and fro  
On messages of love shall glide  
’Twith God above and Christ below.”

So still the guileless man is blest,  
To him all crooked paths are straight,  
Him on his way to endless rest  
Fresh, ever-growing strengths await.<sup>119</sup>

God’s witnesses, a glorious host,  
Compass him daily like a cloud;  
Martyrs and seers, the sav’d and lost,  
Mercies and judgments cry aloud.

Yet shall to him the still small voice,  
That first into his bosom found  
A way, and fix’d his wavering choice,  
Nearest and dearest ever sound.

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119 They go from strength to strength. *Psalm lxxxiv. 7.*

## ST. MATTHEW

And after these things He went forth,  
and saw a publican, named Levi, sitting  
at the receipt of custom: and He  
said unto him, Follow Me. And he  
left all, rose up, and followed Him.

*St. Luke v. 27, 28.*

Ye hermits blest, ye holy maids,  
The nearest Heaven on earth,  
Who talk with God in shadowy glades,  
Free from rude care and mirth;  
To whom some viewless teacher brings  
The secret lore of rural things,  
The moral of each fleeting cloud and gale,  
The whispers from above, that haunt the twilight  
vale:

Say, when in pity ye have gaz'd  
On the wreath'd smoke afar,  
That o'er some town, like mist uprais'd,  
Hung hiding sun and star,  
Then as ye turn'd your weary eye  
To the green earth and open sky,  
Were ye not fain to doubt how Faith could dwell  
Amid that dreary glare, in this world's citadel?

But Love's a flower that will not die  
For lack of leafy screen,  
And Christian Hope can cheer the eye  
That ne'er saw vernal green;  
Then be ye sure that Love can bless  
E'en in this crowded loneliness,  
Where ever-moving myriads seem to say,  
Go — thou art naught to us, nor we to thee — away!

There are in this loud stunning tide

Of human care and crime,  
With whom the melodies abide  
Of th' everlasting chime;  
Who carry music in their heart  
Through dusky lane and wrangling mart,  
Plying their daily task with busier feet,  
Because their secret souls a holy strain repeat.

How sweet to them, in such brief rest  
As thronging cares afford,  
In thought to wander, fancy-blest,  
To where their gracious Lord,  
In vain, to win proud Pharisees,  
Spake, and was heard by fell disease<sup>120</sup> —  
But not in vain, beside yon breezy lake,  
Bade the meek Publican his gainful seat forsake:

At once he rose, and left his gold;  
His treasure and his heart  
Transferr'd, where he shall safe behold  
Earth and her idols part;  
While he beside his endless store  
Shall sit, and floods unceasing pour  
Of Christ's true riches o'er all time and space,  
First angel of His Church, first steward of His Grace.

Nor can ye not delight to think<sup>121</sup>  
Where He vouchsaf'd to eat,  
How the Most Holy did not shrink  
From touch of sinner's meat;  
What worldly hearts and hearts impure  
Went with Him through the rich man's door,  
That we might learn of Him lost souls to love,

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120 It seems from *St. Matthew* ix. 8, 9, that the calling of Levi took place immediately after the healing of the paralytic in the presence of the Pharisees.

121 *St. Matthew* ix. 10.

And view His least and worst with hope to meet  
above.

These gracious lines shed Gospel light  
On Mammon's gloomiest cells,  
As on some city's cheerless night  
The tide of sunrise swells,  
Till tower, and dome, and bridge-way proud  
Are mantled with a golden cloud,  
And to wise hearts this certain hope us given;  
"No mist that man may raise, shall hide the eye of  
Heaven."

And oh! if e'en on Babel shine  
Such gleams of Paradise,  
Should not their peace be peace divine,  
Who day by day arise  
To look on clearer heavens, and scan  
The work of God untouch'd by man?  
Shame on us, who about us Babel bear,  
And live in Paradise, as if God was not there!

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## ST. MICHAEL AND ALL ANGELS.

Are they not all ministering spirits,  
sent forth to minister for them who  
shall be heirs of salvation? *Hebrews*  
i. 14.

Ye stars that round the Sun of righteousness  
    In glorious order roll,  
With harps for ever strung, ready to bless  
    God for each rescued soul,  
Ye eagle spirits, that build in light divine,  
    Oh! think of us to-day,  
Faint warblers of this earth, that would combine  
Our trembling notes with your accepted lay.

Your amarant wreaths were earn'd; and homeward  
    all,  
    Flush'd with victorious might,  
Ye might have sped to keep high festival,  
    And revel in the light;  
But meeting us, weak worldlings, on our way,  
    Tired ere the fight begun,  
Ye turn'd to help us in th' unequal fray,  
Remembering Whose we were, how dearly won:

Remembering Bethlehem, and that glorious night  
    When ye, who used to soar  
Diverse along all space in fiery flight,  
    Came thronging to adore  
Your God new-born, and made a sinner's child;  
    As if the stars should leave  
Their stations in the far ethereal wild,  
And round the sun a radiant circle weave.

Nor less your lay of triumph greeted fair  
    Our Champion and your King,  
In that first strife, whence Satan in despair



Sunk down on scathed wing:  
Abuse He fasted, and alone He fought;  
But when His toils were o'er,  
Ye to the sacred Hermit duteous brought  
Banquet and hymn, your Eden's festal store.

Ye too, when lowest in th' abyss of woe  
He plung'd to save His sheep,  
Were leaning from your golden thrones to know  
The secrets of that deep:  
But clouds were on His sorrow: one alone  
His agonising call  
Summon'd from Heaven, to still that bitterest groan,  
And comfort Him, the Comforter of all.

Oh! highest favour'd of all Spirits create  
(If right of thee we deem),  
How didst thou glide on brightening wing elate  
To meet th' unclouded beam  
Of Jesus from the couch of darkness rising!  
How swell'd thine anthem's sound,  
With fear and mightier joy weak hearts surprising,  
"Your God is risen, and may not here be found!"

Pass a few days, and this dull darkling globe  
Must yield Him from her sight; —  
Brighter and brighter streams His glory-robe,  
And He is lost in light.  
Then, when through yonder everlasting arch,  
Ye in innumerable choir  
Pour'd, heralding Messiah's conquering march,  
Linger'd around His skirts two forms of fire:

With us they stay'd, high warning to impart;  
"The Christ shall come again  
E'en as He goes; with the same human heart,  
With the same godlike train." —  
Oh! jealous God! how could a sinner dare

Think on that dreadful day,  
But that with all Thy wounds Thou wilt be there,  
And all our angel friends to bring Thee on Thy way?

Since to Thy little ones is given such grace,  
That they who nearest stand  
Alway to God in Heaven, and see His face,  
Go forth at His command,  
To wait around our path in weal or woe,  
As erst upon our King,  
Set Thy baptismal seal upon our brow,  
And waft us heavenward with enfolding wing:

Grant, Lord, that when around th' expiring world  
Our seraph guardians wait,  
While on her death-bed, ere to ruin hurl'd,  
She owns Thee, all too late,  
They to their charge may turn, and thankful see  
Thy mark upon us still;  
Then all together rise, and reign with Thee,  
And all their holy joy o'er contrite hearts fulfil!

## ST. LUKE

Luke, the beloved physician, and  
Demas, greet you. *Colossians iv. 14.*  
Demas hath forsaken me, having  
loved this present world . . . Only  
Luke is with me. *2 Timothy iv. 10, 11.*

Two clouds before the summer gale  
In equal race fleet o'er the sky:  
Two flowers, when wintry blasts assail,  
Together pins, together die.

But two capricious human hearts —  
No sage's rod may track their ways.  
No eye pursue their lawless starts  
Along their wild self-chosen maze.

He only, by whose sovereign hand  
Even sinners for the evil day<sup>122</sup>  
Were made — who rules the world He plann'd,  
Turning our worst His own good way;

He only can the cause reveal,  
Why, at the same fond bosom fed,  
Taught in the self-same lap to kneel  
Till the same prayer were duly said,

Brothers in blood and nurture too,  
Aliens in heart so oft should prove;  
One lose, the other keep, Heaven's clue;  
One dwell in wrath, and one in love.

He only knows — for He can read  
The mystery of the wicked heart —  
Why vainly oft our arrows speed

---

122 The Lord hath made all things for Himself: year, even the wicked for the day of evil. *Proverbs xvi. 4.*

When aim'd with most unerring art;

While from some rude and powerless arm  
A random shaft in season sent  
Shall light upon some lurking harm,  
And work some wonder little meant.

Doubt we, how souls so wanton change,  
Leaving their own experienc'd rest?  
Need not around the world to range;  
One narrow cell may teach us best.

Look in, and see Christ's chosen saint  
In triumph wear his Christ-like chain;  
No fear lest he should swerve or faint;  
"His life is Christ, his death is gain."<sup>123</sup>

Two converts, watching by his side,  
Alike his love and greetings share;  
Luke the belov'd, the sick soul's guide,  
And Demas, nam'd in faltering prayer.

Pass a few years — look in once more —  
The saint is in his bonds again;  
Save that his hopes more boldly soar,<sup>124</sup>  
He and his lot unchang'd remain.

But only Luke is with him now:  
Alas! that e'en the martyr's cell,  
Heaven's very gate, should scope allow  
For the false world's seducing spell.

'Tis sad — but yet 'tis well, be sure,

---

123 *Philippians* i. 21.

124 In the *Epistle to the Philippians*, "I know that I shall abide and continue with you all: — I count not myself to have apprehended." [chaps. 1. 25](#); [iii. 13](#). In 2 *Timothy*, "I have finished my course," &c., [ch. iv. 7, 8](#).

We on the sight should muse awhile,  
Nor deem our shelter all secure  
Even in the Church's holiest aisle.

Vainly before the shrine he bends,  
Who knows not the true pilgrim's part:  
The martyr's cell no safety lends  
To him who wants the martyr's heart.

But if there be, who follows Paul  
As Paul his Lord, in life and death,  
Where'er an aching heart may call,  
Ready to speed and take no breath;

Whose joy is, to the wandering sheep  
To tell of the great Shepherd's love;<sup>125</sup>  
To learn of mourners while they weep  
The music that makes mirth above;

Who makes the Saviour all his theme,  
The Gospel all his pride and praise —  
Approach: for thou canst feel the gleam  
That round the martyr's death-bed plays:

Thou hast an ear for angels' songs,  
A breath the gospel trump to fill,  
And taught by thee the Church prolongs  
Her hymns of high thanksgiving still.<sup>126</sup>

Ah! dearest mother, since too oft  
The world yet wins some Demas frail  
E'en from thine arms, so kind and soft,  
May thy tried comforts never fail!

---

125 The Gospel of Luke abounds most in such passages as the parable of the lost sheep, which display God's mercy to penitent sinners.

126 The Christian hymns are all in St. Luke: the Magnificat, Benedictus, and Nunc Dimittis.

When faithless ones forsake thy wing,  
Be it vouchsaf'd thee still to see  
Thy true, fond nurslings closer cling,  
Cling closer to their Lord and thee.

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## ST. SIMON AND ST. JUDE

That ye should earnestly contend  
for<sup>127</sup> the faith which was once de-  
livered unto the saints. *St. Jude 3.*

Seest thou, how tearful and alone,  
And drooping like a wounded dove,  
The Cross in sight, but Jesus gone,  
The widow'd Church is fain to rove?

Who is at hand that loves the Lord?<sup>128</sup>  
Make haste, and take her home, and bring  
Thine household choir, in true accord  
Their soothing hymns for her to sing.

Soft on her fluttering heart shall breathe  
The fragrance of that genial isle,  
There she may weave her funeral wreath,  
And to her own sad music smile.

The Spirit of the dying Son  
Is there, and fills the holy place  
With records sweet of duties done,  
Of pardon'd foes, and cherish'd grace.

And as of old by two and two<sup>129</sup>  
His herald saints the Saviour sent  
To soften hearts like morning dew,  
Where he to shine in mercy meant;

So evermore He deems His name  
Best honour'd and his way prepar'd,

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127 ἐπαγωνίζεσθαι: "be very anxious for it;" "feel for it as for a friend in jeopardy."

128 Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her into his own home. *St. John xix. 27.*

129 *St. Mark vi. 7; St. Luke x. 1.*

When watching by his altar-flame  
He sees His servants duly pair'd.

He loves when age and youth are met,  
Fervent old age and youth serene,  
Their high and low in concord set  
For sacred song, Joy's golden mean.

He loves when some clear soaring mind  
Is drawn by mutual piety  
To simple souls and unrefin'd,  
Who in life's shadiest covert lie.

Or if perchance a sadden'd heart  
That once was gay and felt the spring,  
Cons slowly o'er its alter'd part,  
In sorrow and remorse to sing,

Thy gracious care will send that way  
Some spirit full of glee, yet taught  
To bear the sight of dull decay,  
And nurse it with all-pitying thought;

Cheerful as soaring lark, and mild  
As evening blackbird's dull-toned lay,  
When the relenting sun has smil'd  
Bright through a whole December day.

These are the tones to brace and cheer  
The lonely watcher of the fold,  
When nights are dark, and foeman near,  
When visions fade and hearts grow cold.

How timely then a comrade's song  
Comes floating on the mountain air,  
And bids thee yet be bold and strong —  
Fancy may die, but Faith is there.



## ALL SAINTS' DAY.

Hurt not the earth, neither the sea,  
nor the trees, till we have sealed the  
servants of our God in their fore-  
heads. *Revelations vii. 3.*

Why blow'st thou not, thou wintry wind,  
Now every leaf is brown and sere,  
And idly droops, to thee resign'd,  
The fading chaplet of the year?  
Yet wears the pure aerial sky  
Her summer veil, half drawn on high,  
Of silvery haze, and dark and still  
The shadows sleep on every slanting hill.

How quiet shows the woodland scene!  
Each flower and tree, its duty done,  
Reposing in decay serene,  
Like weary men when age is won,  
Such calm old age as conscience pure  
And self-commanding hearts ensure,  
Waiting their summons to the sky,  
Content to live, but not afraid to die.

Sure if our eyes were purg'd to trace  
God's unseen armies hovering round,  
We should behold by angels' grace  
The four strong winds of Heaven fast bound,  
Their downward sweep a moment stay'd  
On ocean cove and forest glade,  
Till the last flower of autumn shed  
Her funeral odours on her dying bed.

So in Thine awful armoury, Lord,  
The lightnings of the judgment-day  
Pause yet awhile, in mercy stor'd,  
Till willing hearts wear quite away

Their earthly stains; and spotless shine  
On every brow in light divine  
The Cross by angel hands impress'd,  
The seal of glory won and pledge of promis'd rest.

Little they dream, those haughty souls  
Whom empires own with bended knee,  
What lowly fate their own controls,  
Together link'd by Heaven's decree; —  
As bloodhounds hush their baying wild  
To wanton with some fearless child,  
So Famine waits, and War with greedy eyes,  
Till some repenting heart be ready for the skies.

Think ye the spires that glow so bright  
In front of yonder setting sun,  
Stand by their own unshaken might?  
No — where th' upholding grace is won,  
We dare not ask, nor Heaven would tell,  
But sure from many a hidden dell,  
From many a rural nook unthought of there,  
Rises for that proud world the saints' prevailing  
prayer.

On, Champions blest, in Jesus' name,  
Short be your strife, your triumph full,  
Till every heart have caught your flame,  
And, lighten'd of the world's misrule,  
Ye soar those elder saints to meet  
Gather'd long since at Jesus' feet,  
No world of passions to destroy,  
Your prayers and struggles o'er, your task all praise  
and joy.

## HOLY COMMUNION

O God of mercy, God of might,  
How should pale sinners bear the sight,  
If, as Thy power in surely here,  
Thine open glory should appear?

For now Thy people are allow'd  
To scale the mount and pierce the cloud,  
And Faith may feed her eager view  
With wonders Sinai never knew.

Fresh from th' atoning sacrifice  
The world's Creator bleeding lies.  
That man, His foe, by whom He bled,  
May take Him for his daily bread.

O agony of wavering thought  
When sinners first so near are brought!  
"It is my Maker — dare I stay?  
My Saviour — dare I turn away?"

Thus while the storm is high within  
'Twixt love of Christ and fear of sin,  
Who can express the soothing charm,  
To feel Thy kind upholding arm,

My mother Church? and hear thee tell  
Of a world lost, yet loved so well,  
That He, by whom the angels live,  
His only Son for her would give?<sup>130</sup>

And doubt we yet? Thou call'st again;  
A lower still, a sweeter strain;  
A voice from Mercy's inmost shrine,

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130 "So God loved the world, that He gave His only begotten Son." See the sentence in the Communion Service, after the Confession.

This very breath of Love divine.

Whispering it says to each apart,  
“Come unto Me, thou trembling heart;”<sup>131</sup>  
And we must hope, so sweet the tone,  
The precious words are all our own.

Hear them, kind Saviour — hear Thy Spouse  
Low at Thy feet renew her vows;  
Thine own dear promise she would plead  
For us her true though fallen seed.

She pleads by all Thy mercies, told  
Thy chosen witnesses of old,  
Love’s heralds sent to man forgiven,  
One from the Cross, and one from Heaven.<sup>132</sup>

This, of true Penitents the chief,  
To the lost spirit brings relief,  
Lifting on high th’ adored Name: —  
“Sinners to save, Christ, Jesus came.”<sup>133</sup>

That, dearest of Thy bosom Friends,  
Into the wavering heart descends: —  
“What? fallen again? yet cheerful rise.”<sup>134</sup>  
Thine Intercessor never dies.”

The eye of Faith, that waxes bright  
Each moment by thine altar’s light,  
Sees them e’en now: they still abide  
In mystery kneeling at our side:

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131 Come unto Me all that travail and are heavy laden, and I will refresh you.

132 St. Paul and St. John.

133 This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

134 If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.

And with them every spirit blest,  
From realms of triumph or of rest,  
From Him who saw creation's morn,  
Of all Thine angels eldest born,

To the poor babe, who died to-day,  
Take part in our thanksgiving lay,  
Watching the tearful joy and calm,  
While sinners taste Thine heavenly balm.

Sweet awful hour! the only sound  
One gentle footstep gliding round,  
Offering by turns on Jesus' part  
The Cross to every hand and heart.

Refresh us, Lord, to hold it fast;  
And when Thy veil is drawn at last,  
Let us depart where shadows cease,  
With words of blessing and of peace.

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## HOLY BAPTISM

Where is it mothers learn their love? —  
In every Church a fountain springs  
O'er which th' Eternal Dove  
Hovers out softest wings.

What sparkles in that lucid flood  
Is water, by gross mortals ey'd:  
But seen by Faith, 'tis blood  
Out of a dear Friend's side.

A few calm words of faith and prayer,  
A few bright drops of holy dew,  
Shall work a wonder there  
Earth's charmers never knew.

O happy arms, where cradled lies,  
And ready for the Lord's embrace,  
That precious sacrifice,  
The darling of His grace!

Blest eyes, that see the smiling gleam  
Upon the slumbering features glow,  
When the life-giving stream  
Touches the tender brow!

Or when the holy cross is sign'd,  
And the young soldier duly sworn,  
With true and fearless mind  
To serve the Virgin-born.

But happiest ye, who seal'd and blest  
Back to your arms your treasure take,  
With Jesus' mark impress'd  
To nurse for Jesus' sake:

To whom — as if in hallow'd air  
Ye knelt before some awful shrine —  
His innocent gestures wear  
A meaning half divine:

By whom Love's daily touch is seen  
In strengthening form and freshening hue,  
In the fix'd brow serene,  
The deep yet eager view. —

Who taught thy pure and even breath  
To come and go with such sweet grace?  
Whence thy reposing Faith,  
Though in our frail embrace?

O tender gem, and full of Heaven!  
Not in the twilight stars on high,  
Not in moist flowers at even  
See we our God so nigh.

Sweet one, make haste and know Him too,  
Thine own adopting Father love,  
That like thine earliest dew  
Thy dying sweets may prove.

## CATECHISM

Oh! say not, dream not, heavenly notes  
To childish ears are vain,  
That the young mind at random floats,  
And cannot reach the strain.

Dim or unheard, the words may fall,  
And yet the heaven-taught mind  
May learn the sacred air, and all  
The harmony unwind.

Was not our Lord a little child,  
Taught by degrees to pray,  
By father dear and mother mild  
Instructed day by day?

And lov'd He not of Heaven to talk  
With children in His sight,  
To meet them in His daily walk,  
And to His arms invite?

What though around His throne of fire  
The everlasting chant  
Be wafted from the seraph choir  
In glory jubilant?

Yet stoops He, ever pleas'd to mark  
Our rude essays of love,  
Faint as the pipe of wakening lark,  
Heard by some twilight grove:

Yet is He near us, to survey  
These bright and order'd files,  
Like spring-flowers in their best array,  
All silence and all smiles.



Save that each little voice in turn  
Some glorious truth proclaims,  
What sages would have died to learn,  
Now taught by cottage dames.

And if some tones be false or low,  
What are all prayers beneath  
But cries of babes, that cannot know  
Half the deep thought they breathe?

In His own words we Christ adore,  
But angels, as we speak,  
Higher above our meaning soar  
Than we o'er children weak:

And yet His words mean more than they,  
And yet He owns their praise:  
Why should we think, He turns away  
From infants' simple lays?

## CONFIRMATION

The shadow of th' Almighty's cloud  
Calm on this tents of Israel lay,  
While drooping paus'd twelve banners proud,  
Till He arise and lead this way.

Then to the desert breeze unroll'd,  
Cheerly the waving pennons fly,  
Lion or eagle — each bright fold  
A lodestar to a warrior's eye.

So should Thy champions, ere this strife  
By holy hands o'ershadowed kneel,  
So, fearless for their charmed life,  
Bear, to this end, Thy Spirit's seal.

Steady and pure as stars that beam  
In middle heaven, all mist above,  
Seen deepest in this frozen stream: —  
Such is their high courageous love.

And soft as pure, and warm as bright,  
They brood upon life's peaceful hour,  
As if the Dove that guides their flight  
Shook from her plumes a downy shower.

Spirit of might and sweetness too!  
Now leading on the wars of God,  
Now to green isles of shade and dew  
Turning the waste Thy people trod;

Draw, Holy Ghost, Thy seven-fold veil  
Between us and the fires of youth;  
Breathe, Holy Ghost, Thy freshening gale,  
Our fever'd brow in age to soothe.

And oft as sin and sorrow tire,  
This hallow'd hour do Thou renew,  
When beckon'd up the awful choir  
By pastoral hands, toward Thee we drew;

When trembling at this sacred rail  
We hid our eyes and held our breath,  
Felt Thee how strong, our hearts how frail,  
And long'd to own Thee to the death.

For ever on our souls be trac'd  
That blessing dear, that dove-like hand,  
A sheltering rock in Memory's waste,  
O'er-shadowing all the weary land.

## MATRIMONY

There is an awe in mortals' joy,  
A deep mysterious fear  
Half of the heart will still employ,  
As if we drew too near  
To Eden's portal, and those fires  
That bicker round in wavy spires,  
Forbidding, to our frail desires,  
What cost us once so dear.

We cower before th' heart-searching eye  
In rapture as its pain;  
E'en wedded Love, till Thou be nigh,  
Dares not believe her gain:  
Then in the air she fearless springs,  
The breath of Heaven beneath her wings,  
And leaves her woodnote wild, and sings  
A tun'd and measur'd strain.

Ill fare the lay, though soft as dew  
And free as air it fall,  
That, with Thine altar full in view,  
Thy votaries would enthrall  
To a foul dream, of heathen night,  
Lifting her torch in Love's despite,  
And scaring with base wild-fire light  
The sacred nuptial hall.

Far other strains, far other fires,  
Our marriage-offering grace;  
Welcome, all chaste and kind desires,  
With even matron pace  
Approaching down this hallow'd aisle!  
Where should ye seek Love's perfect smile,  
But where your prayers were learned erewhile,  
In her own native place?

Where, but on His benignant brow,  
Who waits to bless you here?  
Living, he own'd no nuptial vow,  
No bower to Fancy dear:  
Love's very self — for Him no need  
To nurse, on earth, the heavenly seed:  
Yet comfort in His eye we read  
For bridal joy and fear.

'Tis He who clasps the marriage band,  
And fits the spousal ring,  
Then leaves ye kneeling, hand in hand,  
Out of His stores to bring  
His Father's dearest blessing, shed  
Of old on Isaac's nuptial bed,  
Now on the board before ye spread  
Of our all-bounteous King.

All blessings of the breast and womb,  
Of Heaven and earth beneath,  
Of converse high, and sacred home,  
Are yours, in life and death.  
Only kneel on, nor turn away  
From the pure shrine, where Christ to-day  
Will store each flower, ye duteous lay,  
For an eternal wreath.

## VISITATION AND COMMUNION OF THE SICK

O Youth and Joy, your airy tread  
Too lightly springs by Sorrow's bed,  
Your keen eye-glances are too bright,  
Too restless for a sick man's sight.  
Farewell; for one short life we part:  
I rather woo the soothing art,  
Which only souls in sufferings tried  
Bear to their suffering brethren's side.

Where may we learn that gentle spell?  
Mother of Martyrs, thou canst tell!  
Thou, who didst watch thy dying Spouse  
With pierced hands and bleeding brows,  
Whose tears from age to age are shed  
O'er sainted sons untimely dead,  
If e'er we charm a soul in pain,  
Thine is the key-note of our strain.

How sweet with thee to lift the latch,  
Where Faith has kept her midnight watch,  
Smiling on woe: with thee to kneel,  
Where fix'd, as if one prayer could heal,  
She listens, till her pale eye glow  
With joy, wild health can never know,  
And each calm feature, ere we read,  
Speaks, silently, thy glorious Creed.

Such have I seen: and while they pour'd  
Their hearts in every contrite word,  
How have I rather long'd to kneel  
And ask of them sweet pardon's seal;  
How bless'd the heavenly music brought  
By thee to aid my faltering thought!  
"Peace" ere we kneel, and when we cease  
To pray, the farewell word is, "Peace."

I came again: the place was bright  
“With something of celestial light” —  
A simple Altar by the bed  
For high Communion meetly spread,  
Chalice, and plate, and snowy vest. —  
We ate and drank: then calmly blest,  
All mourners, one with dying breath,  
We sate and talk’d of Jesus’ death.

Once more I came: the silent room  
Was veil’d in sadly-soothing gloom,  
And ready for her last abode  
The pale form like a lily show’d,  
By Virgin fingers duly spread,  
And priz’d for love of summer fled.  
The light from those soft-smiling eyes  
Had fled to its parent skies.

O soothe us, haunt us, night and day,  
Ye gentle Spirits far away,  
With whom we shar’d the cup of grace,  
Then parted; ye to Christ’s embrace,  
We to this lonesome world again,  
Yet mindful of th’ unearthly strain  
Practis’d with you at Eden’s door,  
To be sung on, where Angels soar,  
With blended voices evermore.

## BURIAL OF THE DEAD

And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier; and they that bare him stood still. And He said, Young man, I say unto thee, Arise. *St. Luke* vii. 13, 14.

Who says, the wan autumnal sun  
Beams with too faint a smile  
To light up nature's face again,  
And, though the year be on this wane,  
With thoughts of spring the heart beguile?

Waft him, thou soft September breeze,  
And gently lay him down  
Within some circling woodland wall,  
Where bright leaves, reddening ere they fall,  
Wave gaily o'er the waters brown.

And let some graceful arch be there  
With wreathed mullions proud,  
With burnish'd ivy for its screen,  
And moss, that glows as fresh and green  
As thought beneath an April cloud. —

Who says the widow's heart must break,  
The childless mother sink? —  
A kinder truer voice I hear,  
Which e'en beside that mournful bier  
Whence parents' eyes would hopeless shrink,

Bids weep no more — O heart bereft,  
How strange, to thee, that sound!  
A widow o'er her only son,  
Feeling more bitterly alone



For friends that press officious round.

Yet is the voice of comfort heard,  
For Christ hath touch'd the bier —  
The bearers wait with wondering eye,  
The swelling bosom dares not sigh,  
But all is still, 'twixt hope and fear.

E'en such an awful soothing calm  
We sometimes see alight  
On Christian mourners, while they wait  
In silence, by some churchyard gate,  
Their summons to this holy rite.

And such the tones of love, which break  
The stillness of that hour,  
Quelling th' embitter'd spirit's strife —  
“The Resurrection and the Life  
Am I: believe, and die no more.”

Unchang'd that voice — and though not yet  
The dead sit up and speak,  
Answering its call; we gladlier rest  
Our darlings on earth's quiet breast,  
And our hearts feel they must not break.

Far better they should sleep awhile  
Within the Church's shade,  
Nor wake, until new heaven, new earth,  
Meet for their new immortal birth  
For their abiding-place be made,

Than wander back to life, and lean  
On our frail love once more.  
'Tis sweet, as year by year we lose  
Friends out of sight, in faith to muse  
How grows in Paradise our store.

Then pass, ye mourners, cheerly on,  
Through prayer unto the tomb,  
Still, as ye watch life's falling leaf,  
Gathering from every loss and grief  
Hope of new spring and endless home.

Then cheerly to your work again  
With hearts new-brac'd and set  
To run, untir'd, love's blessed race.  
As meet for those, who face to face  
Over the grave their Lord have met.

## CHURCHING OF WOMEN

Is there, in bowers of endless spring,  
One known from all the seraph band  
By softer voice, by smile and wing  
More exquisitely bland!  
Here let him speed: to-day this hallow'd air  
Is fragrant with a mother's first and fondest prayer.

Only let Heaven her fire impart,  
No richer incense breathes on earth:  
"A spouse with all a daughter's heart,"  
Fresh from the perilous birth,  
To the great Father lifts her pale glad eye,  
Like a reviving flower when storms are hush'd on  
high.

Oh, what a treasure of sweet thought  
Is here! what hope and joy and love  
All in one tender bosom brought,  
For the all-gracious Dove  
To brood o'er silently, and form for Heaven  
Each passionate wish and dream to dear affection  
given.

Her fluttering heart, too keenly blest,  
Would sicken, but she leans on Thee,  
Sees Thee by faith on Mary's breast,  
And breathes serene and free.  
Slight tremblings only of her veil declare<sup>135</sup>  
Soft answers duly whisper'd to each soothing prayer.

We are too weak, when Thou dost bless,  
To bear the joy — help, Virgin-born!

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135 When the woman comes to this office, the rubric (as it was altered at the last review) directs that she be decently apparelled, i.e., as the custom and order was formerly, with a white covering or veil. Wheatly on the Common Prayer, c. xiii. sect. i. 3.

By Thine own mother's first caress,  
That wak'd Thy natal morn!  
Help, by the unexpressive smile, that made  
A Heaven on earth around this couch where Thou  
wast laid.

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## COMMINATION

The prayers are o'er: why slumberest thou so  
long,  
Thou voice of sacred song?  
Why swell'st thou not, like breeze from moun-  
tain cave,  
High o'er the echoing nave,  
The white-robed priest, as otherwhile, to guide,  
Up to the Altar's northern side? —  
A mourner's tale of shame and sad decay  
Keeps back our glorious sacrifice to-day:

The widow'd Spouse of Christ: with ashes  
crown'd,  
Her Christmas robes unbound,  
She lingers in the porch for grief and fear,  
Keeping her penance drear, —  
Oh, is it nought to you? that idly gay,  
Or coldly proud, ye turn away?  
But if her warning tears in vain be spent,  
Lo, to her alter'd eye this Law's stern fires are lent.

Each awful curse, that on Mount Ebal rang,  
Peals with a direr clang  
Out of that silver trump, whose tones of old  
Forgiveness only told.  
And who can blame the mother's fond af-  
fright,<sup>136</sup>  
Who sporting on some giddy height  
Her infant sees, and springs with hurried hand  
To snatch the rover from the dangerous strand?

But surer than all words the silent spell  
(So Grecian legends tell)

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136 Alluding to a beautiful anecdote in the Greek Anthology, tom. i. 180, ed. Jacobs. See Pleasures and Memory, p. 133.

When to her bird, too early 'scap'd the nest,  
She bares her tender breast,  
Smiling he turns and spreads his little wing,  
There to glide home, there safely cling.  
So yearns our mother o'er each truant son,  
So softly falls the lay in fear and wrath begun.

Wayward and spoil'd she knows ye: the keen  
blast,  
That brac'd her youth, is past:  
The rod of discipline, the robe of shame —  
She bears them in your name:  
Only return and love. But ye perchance  
Are deeper plung'd in sorrow's trance:  
Your God forgives, but ye no comfort take  
Till ye have scourg'd the sins that in your conscience  
ache.

Oh, heavy laden soul! kneel down and hear  
Thy penance in calm fear:  
With thine own lips to sentence all thy sin;  
Then, by the judge within  
Absolv'd, in thankful sacrifice to part  
For ever with thy sullen heart,  
Nor on remorseful thoughts to brood, and stain  
This glory of the Cross, forgiven and cheereth in vain.

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## FORMS OF PRAYER TO BE USED AT SEA

When thou passest through the waters, I will be with thee. *Isaiah xliii.*  
2.

The shower of moonlight falls as still and clear  
Upon this desert main  
As where sweet flowers some pastoral garden cheer  
With fragrance after rain:  
The wild winds rustle in piping shrouds,  
As in the quivering trees:  
Like summer fields, beneath the shadowy clouds  
The yielding waters darken in the breeze.

Thou too art here with thy soft inland tones,  
Mother of our new birth;  
The lonely ocean learns thy orisons,  
And loves thy sacred mirth:  
When storms are high, or when the fires of war  
Come lightening round our course,  
Thou breath'st a note like music from afar,  
Tempering rude hearts with calm angelic force.

Far, far away, the homesick seaman's hoard,  
Thy fragrant tokens live,  
Like flower-leaves in a previous volume stor'd,  
To solace and relieve  
Some heart too weary of the restless world;  
Or like thy Sabbath Cross,  
That o'er this brightening billow streams unfurl'd,  
Whatever gale the labouring vessel toss.

Oh, kindly soothing in high Victory's hour,  
Or when a comrade dies,  
In whose sweet presence Sorrow dares not lower,  
Nor Expectation rise  
Too high for earth; what mother's heart could spare

To the cold cheerless deep  
Her flower and hope? but Thou art with him there,  
Pledge of the untir'd arm and eye that cannot  
sleep:

The eye that watches o'er wild Ocean's dead,  
Each in his coral cave,  
Fondly as if the green turf wrapt his head  
Fast by his father's grave, —  
One moment, and the seeds of life shall spring  
Out of the waste abyss,  
And happy warriors triumph with their King  
In worlds without a sea,<sup>137</sup> unchanging orbs of  
bliss.

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137 And there was no more sea. *Revelations* xxi. 1.



## GUNPOWDER TREASON

A thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome. [Acts xxiii. 11.](#)

Beneath the burning eastern sky  
The Cross was rais'd at morn:  
The widow'd Church to weep stood by,  
The world, to hate and scorn.

Now, journeying westward, evermore  
We know the lonely Spouse  
By the dear mark her Saviour bore  
Trac'd on her patient brows.

At Rome she wears it, as of old  
Upon th' accursed hill:  
By monarchs clad in gems and gold,  
She goes a mourner still.

She mourns that tender hearts should bend  
Before a meaner shrine,  
And upon Saint or Angel spend  
The love that should be thine.

By day and night her sorrows fall  
Where miscreant hands and rude  
Have stain'd her pure ethereal pall  
With many a martyr's blood.

And yearns not her parental heart,  
To hear *their* secret sighs,  
Upon whose doubting way apart  
Bewildering shadows rise?

Who to her side in peace would cling,  
But fear to wake, and find

What they had deem'd her genial wing  
Was Error's soothing blind.

She treasures up each throbbing prayer:  
Come, trembler, come and pour  
Into her bosom all thy care,  
For she has balm in store.

Her gentle teaching sweetly blends  
With this clear light of Truth  
The aerial gleam that Fancy lends  
To solemn thoughts in youth. —

If thou hast lov'd, in hours of gloom,  
To dream the dead are near,  
And people all the lonely room  
With guardian spirits dear,

Dream on the soothing dream at will:  
The lurid mist is o'er,  
That show'd the righteous suffering still  
Upon th' eternal shore.

If with thy heart the strains accord,  
That on His altar-throne  
Highest exalt thy glorious Lord,  
Yet leave Him most thine own;

Oh, come to our Communion Feast:  
There present, in the heart  
As in the hands, th' eternal Priest  
Will His true self impart. —

Thus, should thy soul misgiving turn  
Back to th' enchanted air,  
Solace and warning thou mayst learn  
From all that tempts thee there.

And, oh! by all the pangs and fears  
Fraternal spirits know,  
When for an elder's shame the tears  
Of wakeful anguish flow,

Speak gently of our sister's fall:  
Who knows but gentle love  
May win her at our patient call  
The surer way to prove?

## KING CHARLES THE MARTYR

This is thankworthy, if a man for  
conscience toward God endure grief,  
suffering wrongfully. 1 *St. Peter ii.*  
19.

Praise to our pardoning God! though silent now  
The thunders of the deep prophetic sky,  
Though in our sight no powers of darkness bow  
Before th' Apostles' glorious company;

The Martyrs' noble army still is ours,  
Far in the North our fallen days have seen  
How in her woe this tenderest spirit towers  
For Jesus' sake in agony serene.

Praise to our God! not cottage hearths alone,  
And shades impervious to the proud world's glare,  
Such witness yield; a monarch from his throne  
Springs to his Cross and finds his glory there.

Yes: whereso'er one trace of thee is found,  
As in the Sacred Land, the shadows fall:  
With beating hearts we roam the haunted ground,  
Lone battle-field, or crumbling prison hall.

And there are aching solitary breasts,  
Whose widow'd walk with thought of thee is  
cheer'd  
Our own, our royal Saint: thy memory rests  
On many a prayer, the more for thee endear'd.

True son of our dear Mother, early taught  
With her to worship and for her to die,  
Nurs'd in her aisles to more than kingly thought,  
Oft in her solemn hours we dream thee nigh.

For thou didst love to trace her daily lore,  
And where we look for comfort or for calm,  
Over the self-same lines to bend, and pour  
Thy heart with hers in some victorious psalm.

And well did she thy loyal love repay;  
When all forsook, her Angels still were nigh,  
Chain'd and bereft, and on thy funeral way,  
Straight to the Cross she turn'd thy dying eye<sup>138</sup>

And yearly now, before the Martyrs' King,  
For thee she offers her maternal tears,  
Calls us, like thee, to His dear feet to cling,  
And bury in His wounds our earthly fears.

The Angels hear, and there is mirth in Heaven,  
Fit prelude of the joy, when spirits won  
Like those to patient Faith, shall rise forgiven,  
And at their Saviour's knees thy bright example  
own.

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138 "His Majesty then bade him (Mr. Herbert) withdraw; for he was about an hour in private with the Bishop (Juxon): and being called in, the Bishop went to prayer; and reading also the 27th chapter of the Gospel of St. Matthew, which relateth the Passion of our Blessed Saviour. The King, after the Service was done, asked the Bishop, if he had made choice of that chapter, being so applicable to his present condition? The Bishop replied, 'May it please your Gracious Majesty, it is the proper lesson for the day, as appears by the Kalendar;' which the King was much affected with, so aptly serving as a seasonable preparation for his death that day." Herbert's *Memoirs*, p. 131.

## THE RESTORATION OF THE ROYAL FAMILY

And Barzillai said unto the King,  
How long have I to live, that I should  
go up with the King unto Jerusalem?

*2 Samuel xix. 34.*

As when the Paschal week is o'er,  
Sleeps in the silent aisles no more  
    The breath of sacred song,  
But by the rising Saviour's light  
Awaken'd soars in airy flight,  
    Or deepening rolls along;<sup>139</sup>

The while round altar, niche, and shrine,  
The funeral evergreens entwine,  
    And a dark brilliance cast,  
The brighter for their hues of gloom,  
Tokens of Him, who through the tomb  
    Into high glory pass'd:

Such were the lights and such the strains.  
When proudly stream'd o'er ocean plains  
    Our own returning Cross;  
For with that triumph seem'd to float  
Far on the breeze one dirge-like note  
    Of orphanhood and loss.

Father and King, oh where art thou?  
A greener wreath adorns thy brow,  
    And clearer rays surround;  
O, for one hour of prayer like thine,  
To plead before th' all-ruling shrine  
    For Britain lost and found!

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<sup>139</sup> The organ is silent in many Churches during Passion week: and in some it is the custom to put up evergreen boughs at Easter as well as at Christmas time.

And he,<sup>140</sup> whose mild persuasive voice  
Taught us in trials to rejoice,  
    Most like a faithful dove,  
That by some ruin'd homestead builds,  
And pours to the forsaken fields  
    His wonted lay of love:

Why comes he not to bear his part,  
To lift and guide th' exulting heart? —  
    A hand that cannot spars  
Lies heavy on his gentle breast:  
We wish him health; he sighs for rest,  
    And Heaven accepts the prayer.

Yes, go in peace, dear placid spright,  
Ill spar'd; but would we store aright  
    Thy serious sweet farewell,  
We need not grudge thee to the skies,  
Sure after thee in time to rise,  
    With thee for ever dwell.

Till then, whene'er with duteous hand,  
Year after year, my native Land  
    Her royal offering brings,  
Upon the Altar lays the Crown,  
And spreads her robes of old renown  
    Before the King of kings.

Be some kind spirit, likest thine,  
Ever at hand, with airs divine  
    The wandering heart to seize;  
Whispering, "How long hast thou to live,  
That thou should'st Hope or Fancy gave  
    To flowers or crowns like these?"

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140 Read Fell's *Life of Hammond*, p. 283-296. Oxford, 1806.

## THE ACCESSION

As I was with Moses, so I will be with  
thee; I will not fail thee, nor forsake  
thee. *Joshua i. 5.*

The voice that from the glory came  
To tell how Moses died unseen,  
And waken Joshua's spear of flame  
To victory on the mountains green,  
Its trumpet tones are sounding still,  
When Kings or Parents pass away,  
They greet us with a cheering thrill  
Of power and comfort in decay.

Behind thus soft bright summer cloud  
That makes such haste to melt and die,  
Our wistful gaze is oft allow'd  
A glimpse of the unchanging sky:  
Let storm and darkness do their worst;  
For the lost dream the heart may ache,  
The heart may ache, but may not burst;  
Heaven will not leave thee nor forsake.

One rock amid the weltering floods,  
One torch in a tempestuous night,  
One changeless pine in fading woods: —  
Such is the thought of Love and Might,  
True Might and ever-present Love,  
When death is busy near the throne,  
And Sorrow her keen sting would prove  
On Monarchs orphan'd and alone.

In that lorn hour and desolate,  
Who could endure a crown? but He,  
Who singly bore the world's sad weight,  
Is near, to whisper, "Lean on Me:  
Thy days of toil, thy nights of care,



Sad lonely dreams in crowded hall,  
Darkness within, while pageants glare  
Around — the Cross supports them all.”

Oh, Promise of undying Love!  
While Monarchs seek thee for repose,  
Far in the nameless mountain cove  
Each pastoral heart thy bounty knows.  
Ye, who in place of shepherds true  
Come trembling to their awful trust,  
Lo here the fountain to imbue  
With strength and hope your feeble dust.

Not upon Kings or Priests alone  
The power of that dear word is spent;  
It chants to all in softest tone  
The lowly lesson of Content:  
Heaven’s light is pour’d on high and low;  
To high and low Heaven’s Angel spake;  
“Resign thee to thy weal or woe,  
I ne’er will leave thee nor forsake.”

## ORDINATION

After this, the congregation shall be desired, secretly in their prayers, to make their humble supplications to God for all these things: for the which prayers there shall be silence kept for a space.

After which shall be sung or said by the Bishop (the persons to be ordained Priests all kneeling), “Veni, Creator Spiritus.” — *Rubric in the Office for Ordering of Priests.*

’Twas silence in Thy temple, Lord,  
 When slowly through the hallow’d air  
 The spreading cloud of incense soar’d,  
 Charg’d with the breath of Israel’s prayer.

’Twas silence round Thy throne on high,  
 When the last wondrous seal unclos’d,<sup>141</sup>  
 And in this portals of the sky  
 Thine armies awfully repos’d.

And this deep pause, that o’er us now  
 Is hovering — comes it not of Thee?  
 Is it not like a mother’s vow  
 When, with her darling on her knee,

She weighs and numbers o’er and o’er  
 Love’s treasure hid in her fond breast,  
 To cull from that exhaustless store  
 The dearest blessing and the best?

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141 When He had opened the seventh seal, there was silence in Heaven about the space of half an hour. *Rev.* viii. 1.

And where shall mother's bosom find,  
With all its deep love-learned skill,  
A prayer so sweetly to her mind,  
As, in this sacred hour and still,

Is wafted from the white-rob'd choir,  
Ere yet the pure high-breathed lay,  
"Come, Holy Ghost, our souls inspire,"  
Rise floating on its dove-like way.

And when it comes, so deep and clear  
The strain, so soft the melting fall,  
It seems not to th' entranced ear  
Less than Thine own heart-cheering call.

Spirit of Christ — Thine earnest given  
That these our prayers are heard, and they,  
Who grasp, this hour, the sword of Heaven,  
Shall feel Thee on their weary way.

Of as at morn or soothing eve  
Over the Holy Fount they lean,  
Their fading garland freshly weave,  
Or fan them with Thine airs serene.

Spirit of Light and Truth! to Thee  
We trust them in that musing hour,  
Till they, with open heart and free,  
Teach all Thy word in all its power.

When foemen watch their tents by night,  
And mists hang wide o'er moor and fell,  
Spirit of Counsel and of Might,  
Their pastoral warfare guide Thou well.

And, O! when worn and tir'd they sigh  
With that more fearful war within,

When Passion's storms are loud and high,  
And brooding o'er remember'd sin

The heart dies down — O, mightiest then,  
Come ever true, come ever near,  
And wake their slumbering love again,  
Spirit of God's most holy Fear!

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