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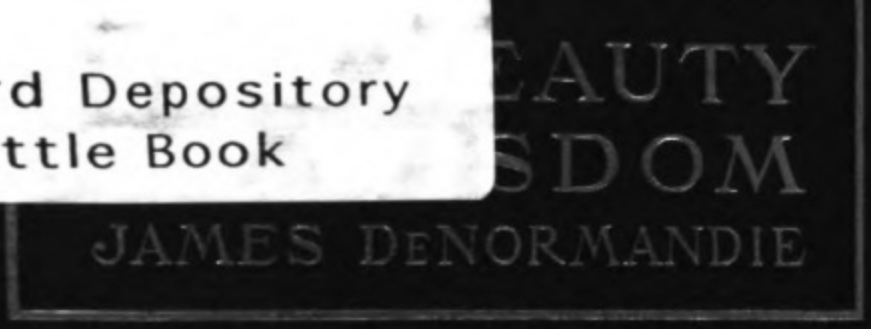

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THE BEAUTY OF WISDOM

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THE BEAUTY OF WISDOM

A VOLUME OF DAILY READINGS FROM SOME ANCIENT WRITERS FOR FAMILY SCHOOL, AND PRIVATE MEDITATION

COMPILED BY

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1903

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To my Wife

WHOSE JUDGMENT OF THE BEAUTIFUL, THE
TRUE, AND THE SPIRITUAL IN LITER-
ATURE HAS ALWAYS BEEN
MY HELP

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Καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκεῖνοι κατέλιπον ἐν βιβλίοις γράψαντες, ἀνελίττων κοινῇ σὺν τοῖς φίλοις διέρχομαι, καὶ ἄν τι ὁρῶμεν ἀγαθόν, ἐκλεγόμεθα, καὶ μέγα νομίζομεν κέρδος, ἐὰν ἀλλήλοις φίλοι γιγνώμεθα.

Xenophontis Memorabilia, 1. 6. 14.

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AN INTRODUCTORY WORD

THERE is hardly a passage in this volume which the reader of good literature will not recognize; but we find ourselves coming back with fresh interest to these words of wisdom which have helped centuries of speaking, thinking men and women; and there is always another generation of young persons attracted to what the past generations have found true and beautiful.

The purpose of this book is a little different from selections of proverbs, mottoes, or sentences which constantly appear. It is to revive, if possible, some form of family service, grown often so formal, so undevout, or, more commonly, entirely given up. In our own busy and wearing activities there is the greater need of a few minutes at some meal or at some home gathering, to call to mind what thoughtful and reverent men of old said about the great questions of life which still press upon us for an answer. If in many homes more time can be spared than for the reading, there is here hardly a page which may not provoke good conversation, or suggest a striking similarity to our own serious problems, perhaps cause surprise and regret that we have not made more rapid progress in turning this ancient wisdom into modern living.

Sometimes the same truth comes to us more strikingly when expressed in other writings than in the familiar — though, I fear, growing less familiar — and sublime precepts of our own Scriptures. He would be dull or heedless indeed who is not helped by such passages as the choice of Hercules, the wonderful story of Er, the constant reference to the superior man, and the emphasis on sincerity by Confucius,

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the old story of the corrupting power of riches, the pictures of old age, the fine insight into true friendship, the testimony to the power of the soul over the body, the weighty words for temperance and good government, as if spoken to-day for every home and every legislator and every citizen in our land.

These selections have been put into my note-books during the past forty years, in varying experiences and moods, so that if any reason were asked for this one or for that one, I might not give it now, but some time it had its interest and uplift, and for them all I can offer only the explanation of Montaigne for his friendship with La Boetie, "because it was he, because it was I." I commend them to homes, to schools, and to the ever increasing number of solitary readers and thinkers in the lonely lodging-places of town and city.

I acknowledge gratefully the courtesy of Messrs. Little and Brown for permitting me to make use of Higginson's translation of Epictetus, and my indebtedness to various translators, some quite old and some modern.

I shall be content if my selections lead the reader to a greater love for these ancient seers.

JAMES DeNORMANDIE.

45 LAMBERT AVENUE, BOSTON,
June 9, 1903.

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THE BEAUTY OF WISDOM

JANUARY 1

WISDOM is fairer than the sun, and above all the constellations of the stars: Being compared with light she is found to be before it: For to the light of day succeedeth night, but against wisdom evil doth not prevail; but she reacheth from one end of the world to the other with full strength, and ordereth all things unto good use. She glorifieth her noble birth in that it is given her to live with God, and the Sovereign Lord of all loved her. When I am come into my house I shall find rest with her: for converse with her hath no bitterness, and to live with her hath no pain, but gladness and joy. She that is the artificer of all things taught me, even wisdom. For there is in her a spirit quick of understanding, holy, alone in kind, manifold, subtile, freely moving, clear in utterance, unpolluted, distinct, unharmed, loving what is good, keen, unhindered, beneficent, loving toward man, stedfast, sure, free from care, all-powerful, all-surveying, and penetrating through all spirits that are quick of understanding, pure, most subtile: For wisdom is more mobile than any motion: Yea she pervadeth and penetrateth all things by reason of her pureness. For she is a breath of the power of God, and a clear effulgence of the glory of the Almighty: Therefore can nothing defiled find entrance into her. For she is an effulgence from everlasting light and an unspotted mirror of the working of God, and an image of his goodness. And she being one, hath power to do all things; and remaining in herself, reneweth all things; and from generation to

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generation passing into holy souls, she maketh men friends of God and prophets. For nothing doth God love save him that dwelleth with wisdom.

THE WISDOM OF SOLOMON.

JANUARY 2

PERCEIVING that I could not otherwise possess wisdom except God gave her me
I pleaded with the Lord and besought him,
And with my whole heart I said,
O God of the fathers, and Lord who keepest thy mercy,
Who madest all things by thy word;
Give me wisdom, her that sitteth by thee on thy throne;
For even if a man be perfect among the sons of men,
Yet if the wisdom that cometh from thee be not with him,
he shall be held in no account.
Send her forth out of the holy heavens,
And from the throne of thy glory bid her come,.
That being present with me she may toil with me,
And that I may learn what is well-pleasing before thee:
And in my doings she shall guide me in ways of soberness.
For the thoughts of mortals are timorous,
And our devices are prone to fail.
For a corruptible body weigheth down the soul,
And the earthly frame lieth heavily on a mind that is full of cares.
And hardly do we divine the things that are on earth
And the things that are close at hand we find with labor:
But the things that are in the heavens who ever yet traced out?
And who ever gained knowledge of thy counsel, except thou gavest wisdom,
And sentest thy holy spirit from on high?
And it was thus that the ways of them which are on earth were corrected,

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And men were taught the things that are pleasing unto thee;
And through wisdom were they saved.

THE WISDOM OF SOLOMON.

JANUARY 3

STAND firm upon the beaten ways, and consider, and ask for paths eternal, and ye shall find the resting-place for your souls.

The harvest is past, the summer is ended, and we are not saved.

Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loving-kindness, judgment and righteousness in the earth, for in these things I delight, saith the Lord. O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses, and if in the land of peace, wherein thou treadest, they wearied thee, then how wilt thou do in the swelling of the Jordan? The heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

He judged the cause of the poor and the needy; then it was well with him: was not this to know me, saith the Lord?

Woe is me for my hurt, my wound is grievous, but I said, truly this is a grief, and I must bear it.

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee.

I had planted thee a noble vine, wholly a right seed, how then art thou turned into the degenerate plant of a strange vine unto me?

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Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep my anger forever.

JEREMIAH.

JANUARY 4

TRULY in vain is salvation hoped for from the hills, and from the multitude of mountains, truly in the Lord our God is the salvation of Israel.

We looked for peace, but no good came, and for a time of health, and behold trouble.

I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil, to give you hope in your latter end; and ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you, and ye shall seek me and find me, when ye shall search for me with all your heart. In those days they shall say no more, the fathers have eaten a sour grape and the children's teeth are set on edge, but every one shall die for his own iniquity; every man that eateth the sour grape his teeth shall be set on edge.

Why then is this people of Jerusalem slidden back by a perpetual backsliding; they hold fast deceit, and they refuse to return. The redemption is thine, buy it for thyself. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother saying, Know the Lord, for they shall all know me from the least unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more. For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water.

JEREMIAH.

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JANUARY 5

ALMOST all young persons are alike beautiful in my eyes. The part can never be well unless the whole is well. All good and evil, whether in the body or in human nature, originates in the soul. Where temperance is there health is speedily imparted not only to the head, but to the whole body. This is the great error of our day in the treatment of the human body, that physicians separate the soul from the body. The point is not who said the words, but whether they are true or not. Is not the discovery of things as they truly are a common good to all mankind? Truth guiding, and error having been expelled in all their doings, men would have done well, and would have been happy. Friends have all things in common, so that one of you can be no richer than the other, if you say truly that you are friends. Children are your riches, and upon their turning out well or ill depends the whole order of their father's house. I would fain grow old, learning many things. Modesty is becoming in youth. He who does not fly from reproof will be sure to take more heed of his after life. Let us make the education of our youth our own education. When you buy the wares of knowledge, you must take them into the soul and go your way, either greatly harmed or greatly benefited by the lesson. Education and admonition commence in the first years of childhood, and last to the very end of life. A man who would be happy must not only have the good things, but he must also use them — there is no advantage in merely having them. I have actually known some who were ready to bite me when I deprived them of a darling folly; they did not perceive that I acted from goodwill, not knowing that no God is the enemy of man neither am I their enemy in all this, but religion will never allow me to admit falsehood, or to stifle the truth.

PLATO.

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JANUARY 6

THERE too was Cephalus, whom I had not seen for a long time, and I thought him very much aged. He was seated on a cushioned chair, and had a garland on his head, for he had been holding a sacrifice in the court. He said, You do not come to see me, Socrates, as often as you ought. For if I were able to go to you, I would not ask you to come to me. But at my age I can hardly get to the city, and therefore you ought to come oftener to the Piræus. For, indeed, I find that at my time of life, as the pleasures and delights of the body fade away, the love of discourse grows upon me.

Socrates said: There is nothing which I like better, Cephalus, than conversing with aged men like yourself; for I regard them as travellers who have gone a journey which I too may have to go, and of whom I ought to enquire, whether the way is smooth and easy, or rugged and difficult. And this is a question which I should like to ask of you who have arrived at that time which the poets call the "threshold of old age," — Is life harder towards the end, or what report do you give of it?

I will tell you, Socrates, he said, what my own feeling is. Old men flock together: they are birds of a feather, as the proverb says, and at our meetings the tale of my acquaintances commonly is — I cannot eat, I cannot drink, the pleasures of youth and love are fled away; there was a good time once, but that is gone, and now life is no longer life. They tell you plaintively of how many evils old age is the cause. But I do not believe that the blame is where they say. For certainly old age has a great sense of calm and freedom.

Yes, Cephalus, but people think that old age sits lightly upon you, not because of your happy disposition, but because you are rich.

Cephalus: Neither can a good poor man lightly bear

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age, nor can a bad rich man ever be at peace with himself.

For let me tell you, Socrates, that when a man thinks himself to be near death, he has fears and cares which never entered into his mind before; the tales of a life below, and the punishment which is exacted there of deeds done here, were a laughing matter to him once, but now he is haunted with the thought that they may be true: either because of the feebleness of age, or from the nearness of the prospect, he seems to have a clearer view of the other world: suspicions and alarms crowd upon him, and he begins to reckon up in his own mind what wrongs he has done to others. And when he finds that the sum of his transgressions is great he will many a time like a child start up in his sleep for fear, and he is filled with dark forebodings. But he who is conscious of no sin has in age a sweet hope, which as Pindar charmingly says, is a kind nurse to him.

PLATO.

JANUARY 7

HAVE you not received faculties by which you may support every event of life? Have you not received greatness of soul? Have you not received a manly spirit? Have you not received patience? What signifies to me anything that happens while my soul is above it? What shall disconcert, or trouble, or appear grievous to me? Shall I neglect to use my powers to that purpose for which I received them, and shall I lament and groan at every casualty?

Pray what figure do you think Hercules would have made if there had not been a lion, and a hydra, and a stag, and unjust and brutal men, whom he expelled and cleared away? And what would he have done if none of these had existed? Is it not plain that he would have wrapped himself up and slept? In the first place then, he would never have become a Hercules by slumbering away his whole life in such deli-

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cacy and ease; or if he had what good would it have done? What would have been the use of his arm and his strength, of his patience and greatness of mind, if such circumstances and subjects of action had not roused and exercised him? Any one thing in the creation is sufficient to demonstrate a Providence to a humble and grateful mind.

How shall we believe you good legislators when you say, "we allow none to be educated but the free!" For the philosophers say, "we allow none to be free but the wise."

If one eats with justice, and with gratitude, and fairly and temperately and decently, must he not also eat to the divine acceptance?

What can I do, a lame old man, but sing hymns to God? Were I a nightingale I would act the part of a nightingale; were I a swan, the part of a swan; but since I am a reasonable creature, it is my duty to praise God. This is my business; I do it; and I call on you to join in the same song.

EPICTETUS.

JANUARY 8

I WOULD endeavor, by a sweet and obliging conversation, to create in my children a lively and unfeigned friendship and good will, which in well-descended natures is not hard to do. There are so many sorts of defects in old age, and it is so liable to contempt, that the best purchase a man can make is the kindness and affection of his own family. We every day and every hour say things of another we might more properly say of ourselves. The confession of ignorance is one of the fairest and surest testimonies of judgment that I know.

The very name of virtue presupposes difficulty and contention, and that it cannot be exercised without opposition. 'T is for this reason, perhaps, that we call God good, mighty, liberal, and just, but we do not call him virtuous, being that all his operations are natural and without endeavor. Virtue refuses facility for a comparison, and that easy, smooth, and

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descending way, by which the regular steps of a sweet disposition of nature are conducted, is not that of a true virtue. She requires a rough and stormy passage; she will have either outward difficulties to wrestle with, by means of which fortune delights to interrupt the speed of her career; or internal difficulties which our inordinate appetites and imperfections introduce to disturb her. Here it comes into my head that the soul of Socrates, the most perfect that ever came to my knowledge, should by this rule be of very little account; for I cannot conceive in that person any the least motion of a vicious inclination; I cannot imagine there could be any difficulty or constraint in the course of his virtue; I know his reason to be so powerful and sovereign over him that she would never have suffered a vicious appetite so much as to spring in him. To a virtue so elevated as his I have nothing to oppose. Methinks I see him march, with a victorious and triumphant pace, in pomp and at his ease without opposition or disturbance.

MONTAIGNE.

JANUARY 9

LISTEN to a very pretty tale. In the days of Cronos there was this law respecting the destiny of man, that he who has lived all his life in justice and holiness shall go, when he dies, to the islands of the blest, and dwell there in perfect happiness out of the reach of evil, but that he who has lived unjustly and impiously shall go to the home of vengeance and punishment — and the judgment was given on the very day on which the men were alive. Pluto and the authorities from the islands of the blest came to Zeus and said that the souls found their way to the wrong places. Zeus said: I shall put a stop to this; there are many having evil souls who are apparelled in fair bodies, or wrapt round in wealth or rank, and when the day of judgment arrives many witnesses come forward and witness on their behalf that they have lived righteously. The judges

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are awed by them. I will tell you what is to be done. I will deprive men of the foreknowledge of death, and they shall be entirely stripped before they are judged, for they shall be judged when they are dead; and the judge too shall be naked, that is, dead; he with his naked soul shall pierce into the other soul as soon as each man dies, and is deprived of his kindred, and has left his brave attire in the world above, and then the judgment will be just.

From this tale I draw the following inferences: death is the separation from one another of soul and body, nothing else. After they are separated they retain their several characteristics which are much the same as in life; the body has the same nature and ways and affections; whatever was the habit of the body during life, would be distinguishable after death. The judge places them near him and inspects them quite impartially, not knowing whose the soul is; perhaps he may lay hands on the soul of the great king who has no soundness in him, all crooked with falsehood and imposture, and has no straightness, because he has lived without truth. He knows nothing about him; he knows only that he has got hold of a villain, and sends him away to Tartarus. Or, again, he looks with admiration on the soul of some just one who has lived in holiness and truth, he may have been a private man or not; him he sends to the islands of the blest. I am persuaded of the truth of these things, and I consider how I shall present my soul whole and undefiled before the judge on that day. Renouncing the honors at which the world aims, I desire only to know the truth, and to live as well as I can, and, when the time comes, to die; and to the utmost of my power I exhort all men to do the same; and I exhort you also to take part in the great combat, which is the combat of life, and greater than every other earthly conflict. The three wisest Greeks of our day are not able to show that we ought to live any life which does not profit in another world as well as in this. The reality and not the appearance of virtue is to be followed

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above all things, as well in public as in private life. You will never come to any harm in the practice of virtue, if you are a really good and true man. When we have practiced virtue in common, we will betake ourselves to politics, or we will advise about whatever else may seem good to us, for we shall be better able to judge then. In our present condition we ought not to give ourselves airs, for even on the most important subjects we are always changing our minds. The best way of life is to practice justice and every virtue in life and death. This way let us go; and in this exhort all men to follow.

PLATO.

JANUARY 10

IN that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people; and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn back the battle at the gate.

Whom will he teach knowledge, and whom will he make to understand the message? For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little. Nay, but by men of strange lips, and with another tongue will he speak to this people to whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing; yet they would not hear.

Therefore shall the word of the Lord be unto them precept upon precept, precept upon precept; line upon line, line upon line, here a little, there a little: that they may go, and fall backward, and be broken, and snared, and taken.

Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, we have made a covenant with death, and with hell are we at agreement — therefore thus saith the Lord

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God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation. He that believeth shall not make haste.

And I will make judgment the line, and righteousness the plummet, and your covenant with death shall be annulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. For it is a day of discomfiture, and of treading down, and of perplexity from the Lord, the Lord of hosts, in the valley of vision; a breaking down of the walls, and a crying to the mountains.

ISAIAH.

JANUARY 11

IN the temple of Pallas there were apparent mysteries to be shown to the people, and others were more secret and high, that were only to be shown to such as were professed; 't is likely that in these the true point of friendship, that every one owes to himself, is to be found; not a false friendship, that makes us embrace glory, knowledge, riches and the like, with a principal and immoderate affection, nor an indiscreet and effeminate friendship, wherein it happens as with ivy that decays and ruins the walls it embraces; but a sound and regular friendship equally useful and pleasant. Who knows the duties of this friendship and practices them is truly of the cabinet council of the muses.

He that carries himself the most moderately both toward gain and loss, has always his wits about him. Want of goods is easily repaired: poverty of soul is irreparable. Socrates seeing a great quantity of riches, jewels and furniture of great value carried in pomp through the city, "How many things," said he, "do I not desire."

The more business we create ourselves, the more we amplify our possessions, so much more do we expose ourselves to the blows and adversities of fortune.

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The real difficulty is in keeping one's self upright amidst the waves of the world, truly and exactly performing all the parts of one's duty.

Sheer poverty is for the most part a far less anxious and discomforting state than a middling fortune; to use the goods of life rationally is much more difficult than entirely to do without them: moderation is a virtue that calls for a vast deal more effort to exercise it than suffering.

Cyrus says, "'T is not the number of men, but the number of good men, that gives the advantage."

Meditation is a powerful and full study to such as can effectually employ themselves! I had rather fashion my soul than furnish it. Reading goes side by side with me in my whole course, and everywhere is assisting to me; it comforts me in my age and solitude; it eases me of a troublesome weight of idleness, and delivers me at all hours from company that I dislike; and it blunts the point of griefs if they are not extreme, and have not got an entire possession of my soul.

MONTAIGNE.

JANUARY 12

BEHOLD, God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and song; and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.

I will make a man more rare than fine gold; even a man than the pure gold of Ophir. At eventide behold terror, and before the morning they are not.

One calleth unto me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh and also the night: if ye will inquire, inquire ye, turn ye, come.

Open ye the gates that the righteous nation which keepeth the truth may enter in.

Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.

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Trust ye in the Lord forever, for in the Lord Jehovah is an everlasting rock. Yea, in the way of thy judgments, O Lord, have we waited for thee; to thy name and to thy memorial is the desire of our soul. With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world learn righteousness.

I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.

When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.

The liberal deviseth liberal things, and in liberal things shall he continue.

Then judgment shall dwell in the wilderness, and righteousness shall abide in the fruitful field.

ISAIAH.

JANUARY 13

IF interest were the true and only medium that cemented friendship, then changing interest would break it, whereas genuine friendship, being formed by nature's steady laws, is forever as permanent and unchangeable as nature. Strong and just breaches of friendship are caused by immoral requests made of friends, when one is asked to aid in gratifying an impure desire, or to help in inflicting a wrong. It is a rule without an exception, that no degree of friendship can justify a wrong deed; for as it is a belief in his virtue which has made one your friend, the friendship cannot continue if virtue be abandoned. Let it be established as the most sacred law of friendship that we neither make nor grant any request which honor and virtue will not justify. They who insist that utility is the prevailing

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motive in friendship divest the tie of its most attractive principle. For to a mind rightly constituted, it is not so much the benefits received, as the love from which they flow, that gives them their greatest value.

Firmness, stability, consistency, are the qualities we ought to look for in friends; and these are not easily found among mankind, nor is there any other way to discover in what bosom they reside, than by experience.

There cannot surely be a more striking instance of folly than that those who have great wealth and influence should employ them in furnishing showy equipages, gaudy raiment, costly vases, and every fashionable decoration which riches and power can procure, and yet neglect to use their means for acquiring that noblest and most valuable ornament of human life, a worthy and faithful friend.

CICERO.

JANUARY 14

I WAITED patiently for the Lord and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay: and he set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord our God, are the wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be set in order unto thee: if I would declare and speak of them, they are more than can be numbered. Sacrifice and offering thou hast no delight in: mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I am come: in the roll of the book it is written of me: I delight to do thy will, O my God, Yea, thy law is within my heart. I have published righteousness in the great congregation: Lo, I will not refrain my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart:

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I have declared thy faithfulness and thy salvation ; I have not concealed thy loving-kindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord : let thy loving-kindness and thy truth continually preserve me. For innumerable evils have compassed me about, mine iniquities have overtaken me, so that I am not able to look up : they are more than the hairs of mine head, and my heart hath failed me. Be pleased, O Lord, to deliver me : make haste to help me, O Lord. Let them be ashamed and confounded together that seek after my soul to destroy it : let them be turned backward and brought to dishonor that delight in my hurt. Let them be desolate by reason of their shame that say unto me, Aha, Aha. Let all those that seek thee rejoice and be glad in thee : let such as love thy salvation say continually, the Lord be magnified. But I am poor and needy : yet the Lord thinketh upon me : thou art my help and my deliverer : make no tarrying, O my God.

Have mercy upon me, O God, according to thy loving-kindness : according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions : and my sin is ever before me. Against thee, thee only, have I sinned, and done that which is evil in thy sight : that thou mayest be justified when thou speakest, and be clear when thou judgest. Behold, thou desirest truth in the inward parts : and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean : wash me, and I shall be whiter than snow. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy spirit from me. Restore unto me the joy of thy salvation, and uphold me with a free spirit. Then will I teach transgressors thy way : and sinners shall be converted unto thee. Lord, open thou my lips, and my mouth shall shew forth thy praise. For thou delightest not in

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sacrifice; else would I give it: thou hast no pleasure in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

PSALMS.

JANUARY 15

THE Master said, It is virtuous manners which constitute the excellence of a neighborhood. If a man in selecting a residence do not fix on one where such prevail, how can he be wise? The virtuous rest in virtue; the wise desire virtue. If the will be set on virtue, there will be no practice of wickedness. The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it.

If a man in the morning hear the right way, he may die in the evening without regret.

The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the questions of law; the small man thinks of favors which he may receive. A man should say, I am not concerned that I have no place. I am concerned how I may fit myself for one. I am not concerned that I am not known. I seek to be worthy to be known.

The mind of the superior man is conversant with righteousness: the mind of the mean man is conversant with gain. When we see men of worth, we should think of equaling them; when we see men of a contrary character, we should turn inward and examine ourselves. The reason why the ancients did not readily give utterance to their words was that they feared lest their actions should not come up to them. The superior man wishes to be slow in his words and earnest in his conduct. Virtue is not left to stand alone. He who practices it will have neighbors. Between friends frequent reproofs make the friendship distant. What I do not wish men to do to me, I also wish not to do

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to men. The four characteristics of a superior man: in his conduct of himself he was humble; in serving his superior he was respectful; in nourishing the people he was kind; in ordering the people he was just.

CONFUCIUS.

JANUARY 16

THE eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

Who is he that will harm you, if ye be followers of that which is good?

If ye suffer for righteousness' sake, happy are ye. Sanctify the Lord God in your heart, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear, having a good conscience.

It is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

He went and preached unto the spirits in prison. Be ye of sound mind, and be sober unto prayer; above all things being fervent in your love among yourselves, for love covereth a multitude of sins.

The time is come for judgment to begin at the house of God. Casting all your care upon God, for he careth for you.

Brethren, count it all joy when ye fall into manifold temptations; knowing that the proof of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing. But if any of you lacketh wisdom let him ask of God who giveth to all liberally, and upbraideth not, and it shall be given him. But let him ask in faith nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a double-minded man, unstable in all his ways. Blessed is the man that endureth temptation; for when he

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hath been approved he shall receive the crown of life which the Lord promised to them that love him.

Thou therefore endure hardness, as a good soldier of Jesus Christ. No soldier in service entangleth himself in the affairs of this life; and if also a man contend in the games, he is not crowned, except he have contended lawfully.

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed. Godliness with contentment is great gain.

THE EPISTLES.

JANUARY 17

BLESSED be the name of God forever and ever: for wisdom and might are his: and he changeth the times and seasons: he removeth kings and setteth up kings: he giveth wisdom unto the wise: and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness; and the light dwelleth with him.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. They drank wine, and praised the gods of gold and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance was changed in him, and his thoughts troubled him; and the joints of his loins were loosed, and his knees smote one against another. The king spake and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men, but they could not read the writing. The queen spake and said,

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There is a man in thy kingdom in whom is the spirit of the holy gods; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of dark sentences, and dissolving of doubts were found in the same Daniel. Now let Daniel be called, and he will shew the interpretation.

The king spake and said unto Daniel, If thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said, O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty; and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive: and whom he would he raised up, and whom he would he put down. But when his heart was lifted up and his spirit was hardened that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him; and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven: until he knew that the Most High God ruleth in the kingdom of men; and that he setteth up over it whomsoever he will.

And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven — and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know — and the God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified: then was the part of the hand sent from before him. And this is the writing that was inscribed, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene; God hath numbered thy kingdom and brought

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it to an end. Tekel; thou art weighed in the balances, and art found wanting. Peres; thy kingdom is divided, and given to the Medes and Persians.

In that night Belshazzar the Chaldean king was slain.

DANIEL.

JANUARY 18

THERE are many wicked men who dwell in stately houses, surrounded with numerous families, splendid in the pomp of magistracy, and illustrious for the greatness of their power, whose punishments never display themselves till those glorious persons come to be the public spectacles of the people, either slain and weltering in their blood, or are tumbled headlong from a high rock, which, indeed, cannot so well be said to be a punishment as the consummation and perfection of punishment. He is to be laughed at who seeks for any other justice in the punishment of vice than the cure and reformation of the offender. For such an one seems to look no farther than what he reaches by his senses; forgetting that a schoolmaster, by chastising one admonishes all the rest of his scholars, and that a general condemning only one in ten reduces all the rest to obedience. Thus there is not only a cure and amendment of one part of the body by another, but many times the very soul itself is inclined to reformation or to vice by the transgression or virtue of another. There is one and the same reason to confirm the providence of God and the immortality of the soul; neither is it possible to admit the one if you deny the other. But the soul surviving after death, the inference is the stronger, that it partakes of punishment and reward; for during this mortal life the soul is in perpetual combat like a wrestler; but after all those conflicts are at an end, she then receives according to her merits.

Beginning from the vestal hearth, from the reverence which our ancestors bore to divine things, we shall decline

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to speak about that mysterious Being as if we could speak with absolute knowledge; for, though men unskilled in music may talk at random of notes and harmony, and those inexperienced in warfare of arms, it would be daring arrogance in us who are but mortal men to dive too far into the mysteries of deity and of superior spirits. Just as if ignorant persons should undertake to judge of the methods and reason of skillful artists, by their slight opinions and probable conjectures.

PLUTARCH.

JANUARY 19

BECAUSE ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son: and if a son, then an heir through God. At that time, not knowing God, ye were in bondage to them which by nature are no gods; but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain.

With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage. For we through the Spirit by faith wait for the hope of righteousness. For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. Walk by the Spirit and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye

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are not under the law. Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like; of the which I forewarn you, even as I did forewarn you that they which practise such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. If we live by the Spirit, by the Spirit let us also walk.

THE EPISTLES.

JANUARY 20

I BESEECH you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been signified unto me concerning you, my brethren, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul, and I of Apollos, and I of Cephas: and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? I thank God that I baptized none of you, save Crispus and Gaius: lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the Gospel: not in wisdom of words lest the cross of Christ should be made void. For the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and the prudence of the prudent will I reject. Where is the wise? Where is the scribe? Where is the disputer of this world?

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hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for a sign, and Greeks seek after wisdom; but we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. To the pure all things are pure; but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

THE EPISTLES.

JANUARY 21

THE scholar may not be without breadth of mind and vigorous endurance. His burden is heavy and his course is long. Perfect virtue is the burden which he considers it his to sustain: is it not heavy? Only with death does his course stop: — is it not long? Learn as if you could most reach your object, and were always fearing also lest you should lose it.

Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them.

The wise are free from perplexities; the virtuous from anxiety; and the bold from fear.

One distressed about the number of thieves in the state, inquired of Confucius about how to do away with them. Confucius said, "If you, sir, were not covetous, although you should reward them to do it, they would not steal. Let your evinced desire be for what is good, and the people will be good. The relation between superiors and inferiors is

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like that between the wind and the grass. The grass must bend, when the wind blows across it." The master said about perfect virtue, "It is, in retirement, to be sedately grave; in the management of business to be reverently attentive; in intercourse with others to be strictly sincere. Though a man go among rude, uncultivated tribes, these qualities may not be neglected. The firm, the enduring, the simple, and the modest are near to virtue. To be poor without murmuring is difficult. To be rich without being proud is easy. The man who in the view of gain thinks of righteousness; who in the view of danger is prepared to give up his life: and who does not forget an old agreement however far back it extends: — such a man may be reckoned a complete man. Where the solid qualities are in excess of accomplishments, we have rusticity: where the accomplishments are in excess of the solid qualities, we have the manners of a clerk. When the accomplishments and solid qualities are equally blended, we then have the man of complete virtue.

CONFUCIUS.

JANUARY 22

OLD age with no fear of death may be animated with more courage and fortitude than is usually found even in the prime of life. The tyrant, Pisistratus, having questioned Solon what it was that inspired him to oppose his measures so boldly, replied, "Old age." But the most desirable manner of yielding up our lives is, when Nature herself — our understanding and other senses unimpaired — thinks proper to destroy the work of her own hand; as the artist who constructed the machine is best qualified to take it to pieces. An old man should neither be anxious to preserve the small portion of life which remains to him, nor yet to abandon it without just cause. Pythagoras forbids us to quit our post of life without being authorized by the Commander — God. Dying may be at-

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tended with a sense of pain, but a pain which cannot be of long duration, especially to an old man: after death there must either be a state of utter insensibility, or of desirable sensations. This is a truth upon which we ought continually to meditate from our earliest youth, if we would have a just contempt of death, as without this it is impossible to enjoy tranquillity. For death is a change we must all meet; perhaps it may come at this moment; is it possible that he who lives in constant dread of an event always hanging over him, should know the satisfaction of undisturbed repose and a serene mind? Shall old age with all the superior advantages of reason and philosophy tremble at the approach of death when common soldiers, who are often illiterate and untrained peasants, despise its terrors? The distaste with which we leave behind us the employments of the various seasons of life renders life itself no longer desirable. Infancy and youth, manhood and age, have each their appropriate pursuits. When the state of absolute satiety is reached, then death may justly be considered a mature and seasonable event.

CICERO.

JANUARY 23

BE not disobedient to the fear of the Lord when thou art poor: and come not unto him with a double heart.

Ye that fear the Lord, wait for his mercy; and go not aside lest ye fall. Ye that fear the Lord, believe him, and your reward shall not fail. Ye that fear the Lord, hope for good, and for everlasting joy and mercy. He that feareth the Lord will honor his father and will do service unto his parents, as to his masters.

Whoso feareth the Lord shall direct his friendships aright: for as he is, so shall his neighbor be also.

The Lord hateth all abomination: and they that fear God love it not.

O how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

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The fear of the Lord is the beginning of his love, and faith is the beginning of cleaving unto him.

Whoso feareth the Lord will receive his discipline: and they that seek him early shall find favor.

They that fear the Lord shall find judgment, and shall kindle justice as a light.

Whoso feareth the Lord shall not fear, nor be afraid: for he is his hope.

The fear of the Lord is a fruitful garden.

There shall no evil happen unto him that feareth the Lord: but in temptation even again he will deliver him.

The fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

He that feareth the Lord will do good.

He that hath small understanding and feareth God, is better than one that hath much wisdom, and transgresseth the law of the Most High.

There is nothing better than the fear of the Lord, and there is nothing sweeter than to take heed unto the commandments of the Lord.

Righteousness is immortal.

ECCLESIASTICUS.

JANUARY 24

EACH man is tempted, when he is drawn away by his own lust and enticed.

Every good gift, and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.

Let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God.

Be ye doers of the word, and not hearers only, deluding your own selves.

He that looketh into the perfect law, the law of liberty,

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and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing.

If any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain.

Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

So speak ye and so do, as they that shall be judged by the law of liberty.

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can that faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: shew me thy faith apart from thy works, and I by my works will shew thee my faith.

THE EPISTLES.

JANUARY 25

DO you consider the faculties you have and say, "Bring on me now, O Zeus, what difficulty thou wilt, for I have faculties granted me by thee, and powers by which I may win honor from every event"? No: but you sit trembling, for fear this or that should happen, and lamenting and moaning and groaning at what doth happen, and then you accuse the Gods. And yet God has not only granted these faculties by which we may bear every event without being depressed or broken by it, but like a good prince and a true father has placed their exercise wholly within our own control. But you sit groaning and lamenting, some of you blind to him who gave them, and not acknowledging your benefactor, while others basely

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turn themselves to complaints and accusations against God. You have means and faculties to exhibit greatness of soul, and a manly spirit; but what occasion have you to find fault and complain?

Rational natures only are qualified to partake of a communication with the Deity, being connected with him by reason — why may not such a one call himself a citizen of the universe? Why not a son of God? and shall not the having God for our maker and father and guardian free us from griefs and alarms?

My friends, wait for God, till he shall give the signal and dismiss you from this service; then return to him. For the present be content to remain at this post where he has placed you.

Man is not to be made miserable at the will of his fellow-man. If you are alone, you term it a desert; and if with men, you call them cheats and robbers. You find fault, too, with your parents and children and brothers and neighbors, whereas you ought, if you live alone, to call that repose and freedom; and to esteem yourself as resembling the Gods; and when you are in company, not to call it a crowd and a tumult and a trouble, but an assembly and a festival, and thus to take all things contentedly.

EPICTETUS.

JANUARY 26

IF there were nothing that befell the soul after this life, if death were the end of all reward and punishment, I might infer that the deity was remiss and indulgent in swiftly punishing the wicked and depriving them of life. For if one asserts that during life the wicked find no other evil than the conviction that crime is a fruitless and barren thing, and for the many great and terrible combats of mind produces nothing of good, nothing worthy of amendment, the perception of this altogether subverts the soul. When a man, either out of avarice, or ambition of civil honor and

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power, or for sensual gratification, commits any enormous and unlawful crime, and after the thirst and rage of his passion being allayed, he sets before his eyes the vile and horrible passions tending to injustice remaining, but sees nothing useful, nothing necessary, nothing to make his life happy, may it not be concluded that such a person is frequently led by these reflections to consider how by vain glory, or for the sake of a lawless and barren pleasure, he has overthrown the noblest maxims of justice among men, and overwhelmed his life with shame and trouble? As Simonides, jesting, was wont to say, that he often found the chest full of silver, but always empty of true benefit: so the wicked contemplating their own wickedness, and observing the returns of pleasure so barren and fruitless, find their expectations vain, but their minds distressed with fears and sorrows, ungrateful memories, future suspicions, distrusts of present accidents. Thus is it not reasonable to believe that the soul of every wicked man reasons these things within itself, and by burying in oblivion the past transgressions, and freeing itself from the crimes it has committed, fits frail mortality for a new course of life?

PLUTARCH.

JANUARY 27

BEHOLD all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

But if a man be just, and do that which is lawful and right: and hath not wronged any, but hath restored to the debtor his pledge: hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment: he that hath not given forth upon usury, neither hath taken any increase: that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly: he is just, he shall surely live saith the Lord God.

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If he hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abominations: he shall surely die. Yet say ye, Wherefore doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him: and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die, saith the Lord God: and not rather that he should return from his way and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he has trespassed, and in his sin that he hath sinned, in them shall he die.

Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel. Is not my way equal? are not your ways unequal? When the righteous man turneth away from his righteousness and committeth iniquity and dieth therein; in his iniquity that he hath done shall he die.

Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God.

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Return ye, and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions, wherein ye have transgressed, and make you a new heart and a new spirit, for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live.

EZEKIEL.

JANUARY 28

CUSTOM is a second nature, and no less powerful. What is wanting to my custom I hold to be wanting to me; and I should be almost as well content that they took away my life, as to take me from the way wherein I have so long lived. I have willingly avoided all confusion in my affairs, and never coveted to have my estate contiguous to those of my relations, and those with whom I coveted a strict friendship: whence matter of unkindness and fallings-out often proceed. I formerly loved cards and dice, but have long since left them off only for this reason, that though I carry my losses as handsomely as another, I was not quiet within.

There is nothing so supple and erratic as our understanding: 't is like the shoe of Theramenes fit for all feet: 't is double and various: and the matters are double and diverse too.

King Ferdinand, sending colonies to the Indies, wisely provided that they should not carry along with them any law students, for fear lest suits should get footing in that new world: as being a science, in its own nature, the mother of alteration and division; judging with Plato, "that lawyers and physicians are the pests of a country."

The great and glorious masterpiece of man is to know how to live to purpose: all other things, to reign, to lay up treasure, to build, are at the best but mere appendices and little props.

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'T is for little souls, that truckle under the weight of affairs, not to know how clearly to disengage themselves, and not to know how to lay them aside, and take them up again.

Yielding and facility do wonderfully honor, and best become, a strong and generous soul. Epaminondas did not think that to dance, sing, and play, and be intent upon them with the young men of his city, were things that did any way derogate from the honor of his glorious victories, and the perfect reformation of manners that was in him. And amongst so many admirable actions of Scipio, a person worthy the opinion of a heavenly extraction, there is nothing that gives him a greater grace than to see him earnestly and childishly trifling, in gathering and choosing shells, and playing at ducks and drakes upon the sea-shore with Lælius. Nor is there anything more remarkable in Socrates, than that, old as he was, he found time to make himself to be instructed in dancing and playing upon instruments, and thought it time well spent. Yet this same man has been seen in an ecstasy standing upon his feet a whole day and a night together, in the presence of all the Grecian army, surprised and ravished with some profound thought. He has been seen to go to the war, and with his bare feet to walk upon ice, and he never refused to ride the hobby-horse with the boys, and it became him well: for all actions, songs, philosophy, equally become and equally honor a wise man.

MONTAIGNE.

JANUARY 29

SINCERITY is the end and beginning of things; without sincerity there would be nothing. On this account the superior man regards the attainment of sincerity as the most excellent thing. To entire sincerity there belongs ceaselessness. Not ceasing, it continues long. Continuing long, it evidences itself. Evidencing itself, it reaches afar. Reaching far, it becomes large and substantial. Large

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and substantial, it becomes high and brilliant. So large and substantial, the individual possessing it is the coequal of Earth. So high and brilliant, it makes him the coequal of Heaven. So far-reaching and long-continuing, it makes him infinite. Such being its nature, without any display, it becomes manifest; without any movement, it produces change; and without any effort, it accomplishes its ends. The way of Heaven and Earth may be completely declared in one sentence. They are without any doubleness, and so they produce things in a manner that is unfathomable.

It is only he who is possessed of the most complete sincerity that can exist under heaven who can give its full development to his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion.

Next to him is he who cultivates to the utmost the shoots of goodness in him. From those he can attain to the possession of sincerity. This sincerity becomes manifest. From being manifest it becomes brilliant. Brilliant, it affects others. Affecting others, they are transformed. It is only he who is possessed of the most complete sincerity that can exist under heaven who can transform.

It is only the individual possessed of the most entire sincerity that can exist under heaven who can adjust the great invariable relations of mankind, establish the great fundamental virtues of humanity, and know the transforming and nurturing operations of Heaven and Earth: — shall this individual have any being or anything beyond himself on which he depends?

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Call him man in his ideal, how earnest is he! Call him an abyss, how deep is he! Call him Heaven, how vast is he! Who can know him, but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, possessing all heavenly virtue.

It is characteristic of the most entire sincerity to be able to foreknow. Therefore the individual possessed of the most complete sincerity is like a spirit. Sincerity is that whereby self-completion is effected, and its way is that by which man must direct himself.

CONFUCIUS.

JANUARY 30

I SEE no reason why I should hesitate to tell you how I myself feel about death: for I seem to have a clearer view of it, the nearer I approach it. My belief is, that your father, Publius Scipio, and yours, Caius Lælius, men of the highest renown and my very dear friends, are living, and are living the only life that truly deserves to be called life. Indeed, while we are shut up in this prison of the body, we are performing a heavy task laid upon us by necessity; for the soul of celestial birth is forced down from its supremely high abode, and, as it were, plunged into the earth, a place uncongenial with its divine nature and its eternity. I believe, indeed, that the gods disseminated souls, and planted them in human bodies that there might be those who should hold the earth in charge, and contemplating the order of celestial beings, should copy it in symmetry and harmony of life.

In Xenophon the elder Cyrus says in dying, "Do not imagine, my beloved sons, that when I go from you I shall be nowhere, or shall cease to be. For while I was with you, you did not see my soul, but you inferred its existence from the things which I did in this body. Believe then that I am the same being, even though you do not see me at all." The fame of illustrious men would not remain after their death,

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if the souls of those men did nothing to perpetuate their memory. Indeed, I never could be persuaded that souls live while they are in mortal bodies and die when they depart from them, nor yet that the soul becomes void of wisdom on leaving a senseless body, but I have believed that when, freed from all corporeal existence, it begins to be pure and entire, it then is wise.

CICERO.

JANUARY 31

THE wilderness and the solitary place shall be glad: the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, with the recompence of God; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water. And a highway shall be there and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools shall not err therein. No lion shall be there, nor any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as

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rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

The heart also of the hasty shall understand knowledge, the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful.

ISAIAH.

FEBRUARY 1

WE offer sacrifices in memory of those who have given us corn and the vine, and shall we not give thanks to God for those who have nurtured such fruit in the human heart, — even the truth which makes us blessed?

We all dread a bodily paralysis, and would make use of every contrivance to avoid it; but none of us is troubled about a paralysis of the soul. And yet indeed, even with regard to the soul, when a person is so affected as not to apprehend or understand anything, we think him in a sad condition: but where the emotions of shame and modesty are under an absolute paralysis, we go so far as even to call this strength of mind.

For every event that happens in the world it is easy to give thanks to Providence, if a person has but these two qualities in himself: a habit of closely considering what happens to each individual, and a grateful temper.

God has introduced man as a spectator of Himself and of his works; and not only as a spectator, but an interpreter of them. It is therefore shameful that man should begin and end where irrational creatures do. He is indeed to begin there, but to end where nature itself has fixed our end, and that is in contemplation and understanding, and in a scheme of life conformable to nature.

You take a journey to Olympia to behold the works of Phidias, and each of you thinks it is a misfortune to die

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without a knowledge of such things; and will you have no inclination to see and understand those works for which there is no need to take a journey, but which are ready and at hand, even to those who bestow no pains? Will you never perceive what you are, or for what you were born, or for what purpose you are admitted to behold this spectacle?

EPICTETUS.

FEBRUARY 2

ONE cried unto another and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

I said, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I, send me. And he said, Go, and tell this people. Hear ye indeed, but understand not; and see ye indeed, but perceive not.

The spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge, and of the fear of the Lord, and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard

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shall lie down with the kid ; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed : their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all my holy mountain ; for the earth shall be full of the knowledge of the Lord, as the waters cover the deep.

ISAIAH.

FEBRUARY 3

BEAUTY is certainly a soft, smooth, slippery thing, and therefore of a nature which easily slips in and permeates our souls.

Arguments, like men, are often pretenders. A good decision is based on knowledge, and not on numbers. Every one of us should seek out the best teacher whom he can find, first for ourselves and then for the youth, regardless of expense or anything.

What do possessions profit a man, if he have neither sense nor wisdom ?

Men are commonly supposed to know the things that are best, and not to do them when they might. And most persons of whom I have asked the reason of this have said that those who did this were overcome by pain or pleasure, or some other affection. To prefer evil to good is not in human nature : and when a man is compelled to choose one of two evils, no one will choose the greater when he might have the less. Virtue is the health and beauty and well-being of the soul, and vice is the disease and weakness and deformity of the soul.

The true lover of learning must from his earliest youth, as far as in him lies, desire all truth.

All great things are attended with risk, as the saying is, "Hard is the good." Beloved Pan, and all ye other gods

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who haunt this place, give me beauty in the inward soul, and may the outward and inward man be at one. May I reckon the wise to be the wealthy, and may I have such a quantity of gold as none but the temperate can carry. Anything more? That prayer, I think, is enough for me, Socrates.

PLATO.

FEBRUARY 4

HEAR, O heavens, and give ear, O Earth, for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. To what purpose is the multitude of your sacrifices unto me? Saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. Bring no more vain oblations: incense is an abomination unto me. Your new moons and your appointed feasts my soul hateth, they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it. And he shall judge between the nations, and shall reprove many peoples, and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift

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up sword against nation, neither shall they learn war any more.

ISAIAH.

FEBRUARY 5

UP towards the divine laws you never turn your eyes. How is it that in their season, as if by express command, God bids the plants to blossom and they blossom, to bud and they bud, to bear fruit and they bear it, to ripen it and they ripen; and when again he bids them drop their leaves, and withdrawing into themselves to rest and wait, they rest and wait? Have, then, the very leaves and our own bodies this connection and sympathy with the whole, and not also our souls much more?

Zeus has assigned to each man a director, his own good genius, and committed him to that guardianship, a director sleepless, and not to be deceived. To what better and more careful guardian could he have committed each one of us? So that when you have shut your doors, and darkened your room, remember never to say that you are alone; for you are not alone, but God is within, and your genius is within; and what need have they of light to see what you are doing? The soldiers of Cæsar, in order to receive their pay, swear to prefer before all things the safety of Cæsar, and will you not swear, who have received so many and so great favors, or, if you have sworn, will you not fulfil the oath? And what must you swear? Never to distrust, nor accuse, nor murmur at any of the things appointed by him, nor to shrink from doing or enduring that which is inevitable. In the first oath persons swear never to dishonor Cæsar, by the last never to dishonor themselves.

Wherever any one is against his will, that is to him a prison.

If any one can bear sunshine and storm, discouragement and fatigue, I pronounce him an athlete unconquerable indeed. No one who lives in error is free.

EPICTETUS.

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FEBRUARY 6

SON of man, prophesy against the shepherds of Israel, and say unto them, Thus saith the Lord God, Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat and ye clothe you with the wool, ye kill the fatlings, but ye feed not the sheep. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with rigor have ye ruled them. My sheep wandered through all the mountains, and upon every high hill: yea, my sheep were scattered upon all the face of the earth, and there was none that did search or seek after them.

Thus saith the Lord God, Behold I am against the shepherds, and I will require my sheep at their hands. Behold, I myself, even I, will search for my sheep, and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country. I will feed them with good pasture; and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold, and on fat pastures shall they feed upon the mountains of Israel. I myself will feed my sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; and the fat and

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the strong I will destroy; I will feed them in judgment. And they shall know that I the Lord their God am with them, and that they, the house of Israel, are my people. And ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord God.

EZEKIEL.

FEBRUARY 7

IN the pleasures of country occupations I take amazing delight; to which old age is no hindrance, and which seem to me to approach nearest to the ideal wise man's life. For the former has to deal with the earth, which never refuses its obedience, nor ever returns what it has received without usury; sometimes indeed with less, but generally with greater interest. Need I mention the starting, planting, and growth of vines? I can never have too much of this pleasure — to let you into the secret of what gives my old age repose and amusement. Passing by the natural force which all things growing from the earth possess, which from the tiny grain in a fig or grape seed, or from the most minute seeds of the other fruits or plants, produces such massive trunks and boughs, are not shoots, slips, cuttings, quick-sets, layers, enough to fill any one with delight and astonishment? Can anything be richer in product or more beautiful to contemplate than the vine? Nothing can either furnish necessaries more richly or present a fairer spectacle, than well-cultivated land. And to the enjoyment of that, old age does not merely present no hindrance, it actually invites and allures to it. For where can it better warm itself, either by basking in the sun or by sitting by the fire, or at the proper time cool itself by grateful shade, or refreshing streams?

The crowning grace of old age is influence; for when it has enjoyed honors, it has an authority worth all the pleasures of youth. But remember, throughout my discourse all my praises belong to an old age that has been established

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on foundations laid by youth. Neither white hairs nor wrinkles can at once claim influence in themselves; it is the honorable conduct of earlier days that is rewarded by larger authority at the last.

CICERO.

FEBRUARY 8

THE fear of the Lord is honor and glory and gladness and a crown of rejoicing.

The fear of the Lord maketh a merry heart, and giveth joy and gladness, and a long life.

Whoso feareth the Lord, it shall go well with him at the last, and he shall be blessed in the day of his death.

The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish: both which are the gift of God, and it enlargeth their rejoicing that love him.

The fear of the Lord driveth away sins, and where it is present, it turneth away wrath.

Look at the generations of old, and see: did ever any trust in the Lord and was confounded? or did any abide in his fear and was forsaken, or whom did he ever despise, that called upon him?

For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction.

They that fear the Lord will not disobey his word; and they that love him will keep his ways.

They that fear the Lord will seek that which is well pleasing unto him; and they that love him shall be filled with the law.

They that fear the Lord will prepare their hearts, and humble their souls in his sight, saying, we will fall into the hands of the Lord and not into the hands of men; for as his majesty is, so is his mercy.

The fear of the Lord goeth before the obtaining of authority. Whether he be rich, noble, or poor, their glory is

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the fear of the Lord. Great men and judges and potentates shall be honored, yet is there none of them greater than he that feareth the Lord.

ECCLESIASTICUS.

FEBRUARY 9

THE way which the superior man pursues reaches wide and far, and yet is secret. Common men and women, however ignorant, may intermeddle with the knowledge of it; yet in its utmost reaches there is that which even the sage does not know. Common men and women, however much below the ordinary standard of character, can carry it into practice; yet in its utmost reaches there is that which even the sage is not able to carry into practice.

The way of the superior man may be found in its simple elements in the intercourse of common men and women; but in its utmost reaches it shines brightly through heaven and earth. When one cultivates to the utmost the principles of his nature, and exercises them in the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others. The superior man can find himself in no position in which he is not himself. In a high situation he does not treat with contempt his inferiors. In a low situation he does not court the favor of his superiors. He rectifies himself, and seeks for nothing from others, so that he has no dissatisfactions. He does not murmur against heaven, nor grumble against men. Thus it is that the superior man is quiet and calm, waiting for the appointments of heaven, while the mean man walks in dangerous paths, looking for lucky occurrences. From the emperor down to the mass of the people, all must consider the cultivation of the person the root of everything besides. It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has

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been slightly cared for, and at the same time, that what was of slight importance has been greatly cared for. He was able to make his virtue illustrious. He contemplated and studied the illustrious decrees of heaven. On the bathing-tub of T'ang these words were engraved: "If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation."

CONFUCIUS.

FEBRUARY 10

WHO hath believed our report, and to whom hath the arm of the Lord been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness, and when we see him, there is no beauty that we should desire him. He was despised and rejected of men, a man of sorrows, and acquainted with grief. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. For a small moment have I forsaken thee, but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer. For the mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall my covenant of peace be removed, saith the Lord that hath mercy on thee.

O thou afflicted, tossed with tempest and not comforted, behold, I will set thy stones in fair colors, and lay thy foundations with sapphires. And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of pleasant stones. And all thy children shall be taught of the Lord: and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear, and from terror, for it shall not come near thee. No weapon that is formed

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against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

And the work of righteousness shall be peace, and the effect of righteousness quietness and confidence forever. And my people shall abide in a peaceable habitation, and in sure dwellings, and in quiet resting places.

ISAIAH.

FEBRUARY 11

THOSE punishments that reach succeeding posterity, being manifest to all that are living at the same time, restrain the inclinations of many wicked persons. There is no punishment more grievous, or that goes more to the quick, than for a man to behold his children suffering for his crimes; nothing can more afflict the surviving soul of a wicked and profligate criminal, than to look down upon his own children, his friends, or nearest kindred, ruined and overwhelmed with calamity. Certainly were the same person to live again, he would refuse all the honors of Zeus, rather than to abandon himself a second time to his wonted injustice and passionate excesses. We cannot be said to do an absurd thing, but what is altogether useful and necessary, when we prescribe such exercise, diet, and remedies, not so much because persons are at that time troubled with illness, but to prevent the illness: for one born of an unsound body is deserving not of punishment but watchful healing. If, then, it is of such importance to care for the body born of diseased parents, ought we to suffer the innate principles of a wicked nature to spring up and grow by evil custom in youth, and to wait until, being diffused through the mind, they bring forth and ripen the malignant fruits of a malignant nature? Man, many times curbed by the shame of transgressing common customs, common opinion, or the law, conceals the evil that is within him, and imitates

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only what is praiseworthy and honorable: and we are hardly aware of the deception until we feel the stripes or sting of his injustice, imagining men to be only then unjust when we see their unrighteousness and sensuality, just as if a man were so simple as to believe a scorpion had no sting until he used it, or that a viper had no venom until he bit one. For no man then only becomes wicked when his wickedness is manifest: but no man's nature or disposition is concealed from God, who scrutinizes the soul with more exactness than the body.

One who knows nothing of the science cannot see why the physician uses the lancet earlier or later; so it is not easy or safe to speak otherwise of God than only this, that he alone knows the best time to apply to every transgressor the proper remedy for sin, and this not of an equal quality and measure, nor at one and the same time to all.

PLUTARCH.

FEBRUARY 12

THE Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When evil-doers came upon me to eat up my flesh, even mine adversaries and my foes, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, even then will I be confident. One thing have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the day of trouble he shall keep me secretly in his pavilion; in the covert of his tabernacle shall he hide me: he shall lift me up upon a rock. And now shall mine head be lifted up above mine enemies round about me; and I will offer in his tabernacle sacrifices of joy: I will sing, yea, I will sing praises unto the Lord.

Hear, O Lord, when I cry with my voice; have mercy

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also upon me and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek; put not thy servant away in anger: thou hast been my help: cast me not off, neither forsake me, O God of my salvation. For my father and mother have forsaken me, but the Lord will take me up. Teach me thy way, O Lord; and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine adversaries; for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be strong, and let thine heart take courage: Yea, wait thou on the Lord. Blessed be the Lord, because he has heard the voice of my supplications. The Lord is my strength and my shield: my heart trusted in him and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. The Lord is their strength, and he is a stronghold of salvation to his anointed. Save thy people, and bless thine inheritance: feed them also and bear them up forever. Sing praise unto the Lord, O ye saints of his, and give thanks to his holy name: for his anger is but for a moment; in his favor is life; weeping may tarry for the night, but joy cometh in the morning.

Thou hast set my feet in a large place.

Be strong, and let your heart take courage, all ye that hope in the Lord.

Rejoice in the Lord, O ye righteous: praise is comely for the upright. The word of the Lord is right, and all his work is done in faithfulness. He loveth righteousness and judgment. The earth is full of the lovingkindness of the Lord.

Thy lovingkindness, O Lord, is in the heavens; thy faithfulness reacheth unto the skies. Thy righteousness is like the mountains of God; thy judgments are a great deep. How precious is thy lovingkindness, O God; and the children of men take refuge under the shadow of thy wings.

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For with thee is the fountain of life; in thy light shall we see light. O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

PSALMS.

FEBRUARY 13

I CHOSE to have wisdom rather than light,
Because her bright shining is never laid to sleep,
But with her there came to me all good things together,
And in her hands innumerable riches.
Wisdom delivered out of troubles those that waited on her.
She rendered unto holy men a reward for their toils;
She guided them along a marvellous way
And became unto them a covering in the daytime,
And a flame of stars through the night.
As a ship passing through the billowy water,
Whereof when it is gone by, there is no trace to be found,
Neither pathway of its keel in the billows;
Or, as when a bird flieth through the air, no token of her way is found,
Or as when an arrow is shot at a mark
The air disparted closeth up again immediately,
So that men know not where it passed through,
So we also, as soon as we were born began to draw to an end.
The hope of the ungodly man is as chaff carried by the wind, and as foam vanishing before a tempest; and is scattered, as smoke is scattered by the wind, and passeth by as the remembrance of a guest that tarrieth but a day.
But the righteous live forever.
And in the Lord is their reward,
And the care of them with the Most High,
Therefore shall they receive the crown of royal dignity
And the diadem of beauty from the Lord's hand.
A righteous man though he die before his time shall be at rest,

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For honorable old age is not that which standeth in length
of time,
Nor is its measure given by number of years;
But understanding is gray hairs unto men,
And an unspotted life is ripe old age.

WISDOM OF SOLOMON.

FEBRUARY 14

SINCERITY is the way of heaven. To think how to be sincere is the way of man. Never has there been one possessed of complete sincerity who did not move others. Never has there been one who had not sincerity who was able to move others.

To say 'I am not able to dwell in benevolence, or pursue the path of righteousness,' is what we mean by throwing one's self away. Listen to a man's words and look at the pupil of his eye. How can a man conceal his character? Men must be decided on what they will not do and then they are able to act with vigor in what they ought to do.

The great man is he who does not lose his child-heart.

If the sovereign be benevolent, all will be benevolent. If the sovereign be righteous, all will be righteous. Acts of propriety which are not really proper, and acts of righteousness which are not really righteous, the great man does not do. Water indeed will flow indifferently to the east or west, but will it flow indifferently up or down? The tendency of man's nature to good is like the tendency of water to flow downwards. There are more that have this tendency to good, just as all water flows downwards. Now by striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill: — but are such movements according to the nature of water? It is the force applied which causes them. When men are made to do what is not good, their nature is dealt with in this way.

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I like life indeed, but there is that which I like more than life, and therefore I will not seek to possess it by any improper ways. I dislike death indeed, but there is that which I dislike more than death, and therefore there are occasions when I will not avoid danger.

The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers. Men who are possessed of intelligent virtue and prudence in affairs will generally be found to have been in sickness and trouble.

Let a man not do what his own sense of righteousness tells him not to do, and let him not desire what his sense of righteousness tells him not to desire: — to act thus is all he has to do. There are those who are the people of Heaven. They, judging that, if they were in office, they could carry out their principles throughout the empire, proceed so to carry them out.

There are those who are great men. They rectify themselves and others are rectified.

The disease of men is this: — that they neglect their own fields, and go to weed the fields of others, and that what they require from others is great, while what they lay upon themselves is light. The regular path of virtue is to be pursued without any bend, and from no view to emolument. To nourish the heart there is nothing better than to make the desires few. Here is a man whose desires are few: —in some things he may not be able to keep his heart, but they will be few. Here is a man whose desires are many: — in some things he may be able to keep his heart, but they will be few.

MENCIUS.

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FEBRUARY 15

SAY ye of the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked; it shall be ill with him: for the reward of his hands shall be given him.

O my people, they which lead thee cause thee to err, and destroy the way of thy paths.

And there shall be a tabernacle for a shadow in the daytime from the heat, and for a refuge and for a covert from storm and from rain. What could have been done more to my vineyard that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes? He looked for judgment, but beheld oppression; for righteousness, but beheld a cry.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope. Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter.

If ye will not believe, surely ye shall not be established.

Thou hast multiplied the nation, and not increased the joy.

Howbeit he meaneth not so, neither doth his heart think so.

For thou hast been a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. O Lord, thou art my God, I will exalt thee, I will praise thy name, for thou hast done wonderful things, even counsels of old, in faithfulness and truth.

O house of Jacob, come ye, and let us walk in the light of the Lord.

ISAIAH.

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FEBRUARY 16

LYSANDER used to say that Lacedæmon, of all the cities he knew, was the best home for an old man, for there is no place in the world where such respect and regard were paid to age. It is reported that an aged Athenian coming into the theatre at Athens when it was very much crowded, no one of his countrymen had the good manners to make room for him; but when he approached that part of the theatre assigned to the Lacedæmonian ambassadors, they all rose up and offered him a seat among them. Great and repeated applause ensued from the whole assembly, and one of the spectators remarked, "the Athenians understood politeness but did not practice it."

It is said that petulance, moroseness, and avarice are infirmities which discover themselves in old age. But these moral diseases of the mind belong to the constitution of the man, rather than to waning years. As it is not every kind of wine, so neither is it every sort of temper, that grows sour with years; and as to avarice: it is inconceivable how it can find admittance into an old man's breast, for what can be more absurd than to increase our provision for the road, the nearer we approach to our journey's end.

Unhappy indeed must he be, if in the long course of years he has yet to learn that there is nothing in death which can be regarded with alarm; for it is to be regarded with indifference if it extinguishes the soul, or greatly to be desired if it convey it to some region where it is to exist forever — for there is no third possibility. What, then, have I to fear if, after death, I shall either not be miserable, or shall certainly be happy.

CICERO.

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FEBRUARY 17

FAITH is the substance of things hoped for, the proving of things not seen. For therein the elders had witness borne to them. By faith we understand that the worlds have been framed by the word of God. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well pleasing unto God: and without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise; for he looked for the city which hath foundations, whose builder and maker is God.

These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if, indeed, they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he hath prepared them a city.

By faith Abraham, being tried, offered up Isaac; by faith Isaac blessed Jacob and Esau even concerning things to come: by faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather

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to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: accounting the reproach of Christ greater riches than the treasures of Egypt, for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible.

And what shall I more say? for the time would fail me if I tell of those who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens; they were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in sheepskins, in goat-skins, being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was before him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God.

THE EPISTLES.

FEBRUARY 18

ALL other knowledge is hurtful to him who has not the science of honesty and goodness.

Cripples are very unfit for exercises of the body and lame souls for exercises of the mind.

If we see a shoemaker with his shoes out at the toes, we

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say, "It is no wonder; for commonly, none go worse shod than they." In like manner, experience doth often present us a physician worse physicked, a divine worse reformed, and most frequently a scholar of less sufficiency, than another.

One asking Agesilaus what he thought most proper for boys to learn? "What they ought to do when they come to be men."

At Athens they learned to speak well, at Lacedæmon to do well; there those cudgelled their brains about words, these made it their business to inquire into things; there was an eternal babble of the tongue, here a continual exercise of the soul.

A sentence couched in the harmony of verse darts more briskly upon the understanding, and strikes both my ear and apprehension with a smarter and more pleasing power.

The greatest and most important difficulty of human science is the nurture and education of children. Cicero says, "The authority of those who teach is very often an impediment to those who desire to learn." The most certain sign of wisdom is a continual cheerfulness; her state is like that of things in the regions above the moon, always clear and serene. Philosophy has discourses equally proper for childhood as for old age.

It is not a soul, it is not a body, that we are training up; it is a man, and we ought not to divide him into two parts; we are not to fashion one without the other, but make them draw together like two horses harnessed to a coach.

The conduct of our lives is the true mirror of our doctrine.

For my part I hold, and Socrates is positive in it, that whoever has in his mind a vivid and clear idea, will express it well enough in one way or other; and if he be dumb, by signs.

MONTAIGNE.

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FEBRUARY 19

THESE things write we unto you that your joy may be full. God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Hereby we know that we know him, if we keep the commandments.

He that saith he is in the light, and hateth his brother, is in darkness even until now. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever.

This is the promise that he hath promised us, even eternal life. If ye know that he is righteous, ye know that every one that is righteous is born of him.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 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. And every man that hath this hope in him purifieth himself, even as he is pure.

THE EPISTLES.

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FEBRUARY 20

I AM a common man who only speaks the truth.

All good poets compose their beautiful poems not as works of art, but because they are inspired and possessed. For they tell us that they gather their strains from honied fountains out of the gardens and dells of the Muses; thither, like the bees, they wing their way. And this is true. For the poet is a light and winged and holy thing, and there is no invention in him until he is inspired.

God takes away the minds of poets, and uses them as his ministers, in order that we who hear them may know that they speak not of themselves who utter these priceless words in a state of unconsciousness, but that God is the speaker, and that through them he is conversing with us. For in this way the God would seem to indicate to us and not allow us to doubt that these beautiful poems are not human, or the work of man, but divine and the word of God; and that the poets are only the interpreters of the gods by whom they are severally possessed.

When any one repeats the verses of another poet, you go to sleep, and know not what to say, but when any one recites a strain of Homer, you wake up in a moment, and your soul leaps within you, and you have plenty to say, for not by art or knowledge about Homer do you say what you say, but by divine inspiration and by possession.

The guides of man are true opinion and knowledge. So I go my way, obedient to the God, and make inquisition into the wisdom of any one, whether citizen or stranger, who appears to be wise; and if he is not wise, then in vindication of the oracle I show him that he is not wise; and this occupation quite absorbs me, and I have no time to give to any public matter of interest, or to any concern of my own; but I am in utter poverty by reason of my devotion to the God.

PLATO.

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FEBRUARY 21

I CREATE the fruit of the lips; Peace, Peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

We wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, yea, we grope as they that have no eyes; and we stumble at noonday as in the twilight.

Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; desolation and destruction are in their paths. The way of peace they know not, and there is no judgment in their goings; they have made them crooked paths, whosoever goeth therein doth not know peace.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. A little one shall become a thousand, and the small one a strong nation. I the Lord will hasten it its time.

ISAIAH.

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FEBRUARY 22

THE great day of the Lord is near, it is near and hasteth greatly.

That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.

Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates, and let none of you imagine evil in your hearts against his neighbor, and love no false oath, for all these are things that I hate, saith the Lord.

But it shall come to pass that at evening time it shall be light.

In that day shall there be upon the bells of the horses, "holy unto the Lord," and the pots in the Lord's house shall be like the bowls before the altar.

Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him.

Then shall ye return and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.

Unto you that fear my name shall the sun of righteousness arise with healing in his wings.

Every morning doth he bring his judgments to light.

Who hath despised the day of small things?

Not by might, nor by power, but by my spirit, saith the Lord of hosts.

THE MINOR PROPHETS.

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FEBRUARY 23

O EPICTETUS, if it had been possible, I had made this little body and property of thine free, and not liable to hindrance. But now do not mistake: it is not thy own, but only a finer mixture of clay. Since, then, I could not give thee this, I have given thee a certain portion of myself.

Make the best of what is in our power, and take the rest as it occurs.

Not Zeus himself can get the better of my free will. It is you who are to consider what value you set upon yourself, and at what rate you sell yourself; for different persons sell themselves at different prices. I would be the purple, that small and brilliant part which gives a lustre and beauty to the rest (alluding to the purple border on the dress of the Roman nobility).

When Vespasian forbid Priscus going to the senate, he answered, "It is in your power to prevent my continuing a senator, but while I am one I must go." "Well, then, at least be silent there." "Do not ask my opinion, and I will be silent." "But I must ask it." "And I must speak what appears to me to be right." "But if you do, I will put you to death." "When did I ever tell you that I was immortal? You will do your part, and I mine; it is yours to kill, and mine to die intrepid; yours to banish, mine to depart untroubled."

Because my gifts are humble shall I neglect all care of myself? Heaven forbid! Epictetus may not surpass Socrates, — granted: but could I overtake him it might be enough for me. I shall never be Milo, and yet I do not neglect my body; nor Crœsus, and yet I do not neglect my property; nor should we omit any effort from or despair of arriving at the highest.

If a person could be persuaded of this principle as he ought: that we are all originally descended from God, I

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conceive he never would think of himself meanly or ignobly.

EPICTETUS.

FEBRUARY 24

THE pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

Come and let us go up to the mountain of the Lord, and he will teach us of his ways, and we will walk in his paths.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig-tree, and none shall make them afraid, for the mouth of the Lord of Hosts hath spoken it. For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God forever and ever.

Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?

He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him.

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Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!
He remembereth his worthies.

THE MINOR PROPHETS.

FEBRUARY 25

IT is said, "an old man has nothing even to hope." But it is here that he is in a better position than a young man, since what the latter hopes for he has already obtained. The one wishes to live long; the other has lived long. And yet what is "long" in a man's life? To my thinking nothing seems even long in which there is any "last," — for when the end comes, then that which has past, has slipped away — only that remains which you have attained by virtue and righteousness. A short term of life is long enough for the purposes of honor and virtue; but if he lives on, a wise man will no more lament his entrance into old age, than the husbandman, when the charm of the spring season has passed, that summer or autumn has arrived. Spring suggests youth, and the blossoms it puts forth are promises of the harvest to be; the other seasons of life are for the reaping and garnering of the crops. The fruit of old age is the memory and rich store of blessings laid up in earlier life. All things that accord with nature are to be counted as good; but what can be more natural than for an old man to die? but in youth it is a dissolution against which nature revolts and fights. The death of the young seems to me like putting out a great fire with a deluge of water, but the old die like a fire going out, because the fuel is consumed. Or, as fruit before it is ripe must be violently separated from the stalk, but drops of itself when ripe and mellow; so it is force that takes life from the young, ripeness from the old. This ripeness of old age is to me so delightful, that as I approach nearer to death, I seem to be sighting land, where I shall find a happy repose from the fatigues of a long voyage.

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Only a few arrive at old age, and this is a reason why the affairs of the world are no better conducted. For age brings with it experience, discretion, and judgment, and if there were no old men, states could never exist at all.

CICERO.

FEBRUARY 26

MY little children, let us not love in word neither in tongue, but in deed and in truth.

For if our heart condemn us, God is greater than our heart and knoweth all things.

Beloved, if our heart condemn us not, then have we confidence toward God.

He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us by the spirit which he hath given us.

Whoever hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him — how dwelleth the love of God in him?

Little children, let no man deceive you; he that doeth righteousness is righteous even as he is righteous. For this is the message that ye have heard from the beginning, that we should love one another. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Little children, keep yourselves from idols. Beloved, believe not every spirit, but try the spirits whether they are of God.

There are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds are they without water carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.

Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature.

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Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation.

The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.

THE EPISTLES.

FEBRUARY 27

I VERY much desire that we may be judged every man by himself, and I would not be drawn into the consequences of common examples.

Crawling upon the slime of the earth, I do not, for all that, the less observe in the clouds the inimitable height of some heroic souls.

Our judgments are yet sick, and obey the humor of our depraved manners.

'T is the duty of good men to draw virtue as beautiful as they can, and there would be no impropriety in the case should our passion a little transport us in favor of so sacred a form.

True, supreme, and divine poesy is above all the rules of reason. It is like a loadstone, that not only attracts the needle, but also infuses into it the virtue to attract others.

None of us can boast, what journey soever he may have in hand that he has the most set his heart upon, but when he comes to part with his family and friends he will find something that troubles him within; and though he restrain his tears, yet he puts his foot in the stirrup with a sad and cloudy countenance.

'T is said that the light of the sun is not one continuous thing, but that he darts new rays so thick one upon another, that we cannot perceive the intermission. Just so the soul variously and imperceptibly darts out her passions.

The corrupt ways by which men push on towards the

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height at which their ambitions aspire, do manifestly enough declare that their ends cannot be very good.

Charondas punished as bad men those who were convicted of keeping bad company.

There is little less trouble in governing a private family than a whole kingdom. For having shaken off the court and the exchange, we have not taken leave of the principal vexations of life; our ambition, avarice, irresolution, fear, and inordinate desires do not leave us with change of place.

MONTAIGNE.

FEBRUARY 28

HOW wise a man grows on a sudden, when Cæsar has made him his flunkey! Is one exalted to office? All who meet him congratulate him. He goes to his home; finds it illuminated. He ascends the capitol; offers a sacrifice. Who ever offered a sacrifice for having good desires; for confirming his aims to nature?

Difficulties are the things that show what men are. If I prize my body first, I have surrendered myself as a slave; if my estate, the same; for I at once betray where I am vulnerable. It is the nature of man not to endure the being deprived of good; not to endure the falling into evil.

Socrates used to say, that we ought not to live a life unexamined.

Man is a being fond of contemplation.

When you are going before any of the great, remember that there is another who sees from above what passes, and whom you ought to please, rather than man.

Have you not received faculties by which you may support every event of life? Have you not received greatness of soul? Have you not received a manly spirit? Have you not received patience? What signifies to me anything that happens, while my soul is above it? What shall disconcert or trouble or appear grievous to me? Shall I neglect to use my powers to that purpose for which I received them, and shall I lament and groan at every casualty?

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If they do not see the error, they will rise no higher than their convictions.

Who is unconquerable? He whom the inevitable cannot overcome.

Why should any person envy another? Why should he be impressed with awe by those who have great possessions, or are placed in high rank, especially if they are powerful and passionate? For what can they do to us? The things which they can do we do not regard; the things about which we are concerned, they cannot reach.

EPICTETUS.

FEBRUARY 29

A CHARGE against old age is that it lacks the pleasures of sensual gratifications. What a splendid service indeed if it deliver us from the greatest snares of youth. For nothing is so great an enemy to that divine endowment, reason, as the pleasures of sense. For pleasure thwarts good counsel, is the foe to reason, and blinds the eyes of the mind. Far from being a reproach to old age, it is its highest merit that it leaves us little relish for enjoyments of the sensual kind. If it must give up the pleasures of the table of luxuriant dishes, and the flowing cups, it is also free from their unhappy consequences: from painful indigestions, restless nights, and disordered reason. The divine Plato justly represents pleasure as the bait by which vice ensnares and captivates her deluded votaries, because men are caught by it as fish by a hook; yet old age, while it dispenses with costly banquets, is still capable of enjoying in a moderate degree, convivial gratifications. I acknowledge my obligations to old age for increasing my love for conversation, while it has abated it for the pleasures of the palate. Of what inestimable value is old age if it delivers us from the tyranny of lust and ambition, from the angry and contentious passions, from every inordinate desire, teaching us to retire within ourselves, and look for happi-

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ness in our own bosoms! If to this be added that sweet food of the mind which is gathered from the fields of learning, no season of life is passed more agreeably than the learned leisure of a virtuous old age. It is these intellectual pursuits which in minds rightly formed and properly cultivated grow with years; so that it is much to Solon's honor that he says, he grew old learning something every day, which is one of the most pleasing satisfactions of the human mind.

CICERO.

MARCH 1

WHY should we care about the opinion of the many? Good men, and they are the only persons who are worth considering, will think of things truly as they happened.

Your zeal is invaluable, if a right one; but if wrong, the greater the zeal the greater the evil.

Let me follow the intimations of the will of God.

To me there is no greater pleasure than to have Socrates brought to my recollection. I remember the strange feeling which came over me at being with him. For I could hardly believe that I was present at the death of a friend, and therefore I did not pity him; his mien and his language were so noble and fearless in the hour of death, that to me he appeared blessed. I thought that in going to the other world he could not be without a divine call, and that he would be happy, if any man ever was, when he arrived there.

Philosophy has always been the pursuit of my life, and is the noblest and best of music. Any man who has the spirit of philosophy will be willing to die; though he will not take his own life, for that is held not to be right.

There is a doctrine uttered in secret that man is a prisoner who has no right to open the door of his prison and run away; this is a great mystery which I do not quite

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understand. Yet I believe that the gods are our guardians, and that we are a possession of theirs.

I am quite ready to acknowledge that I ought to be grieved at death, if I were not persuaded that I am going to other gods who are wise and good (of this I am as certain as I can be of anything of the sort) and to men departed (though I am not so certain of this), who are better than those whom I leave behind.

PLATO.

MARCH 2

I BESEECH you, by the mercies of God, to present your bodies, a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office; so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting; he that giveth, let him do it with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren, be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continu-

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ing stedfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless and curse not. Rejoice with them that rejoice; weep with them that weep.

THE EPISTLES.

MARCH 3

HEAR, O Israel, the commandments of life; give ear to understand wisdom. How happeneth it, O Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country? Thou hast forsaken the fountain of wisdom. For if thou hadst walked in the way of God thou shouldest have dwelled in peace forever. Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace. Who hath found out her place? and who hath come into her treasuries? Where are the princes of the heathen, and such as ruled the beasts that are upon the earth; they that had their pastime with the fowls of the air, and they that hoarded up silver and gold wherein men trust; and of whose getting there is no end? For they that wrought in silver, and were so careful, and whose works are past finding out, they are vanished and gone down to the grave, and others are come up in their steads. Younger men have seen the light, and dwelt upon the earth; but the way of knowledge have they not known, neither understood they the paths thereof; neither have their children laid hold of it; they are far off from their way. It hath not been heard of in Canaan, neither hath it been seen in Teman. The sons also of Agar that seek understanding, which are in the land, the merchants of Merran and Teman, and the authors of fables, and the searchers out of understanding; none of these have known the way of wisdom, or remembered her paths.

BARUCH.

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MARCH 4

O ISRAEL, how great is the house of God! how large is the place of his possession! great, and hath none end; high, and immeasurable. There were giants born that were famous of old, great of stature, and expert in war. These did not God choose, neither gave he the way of knowledge unto them; so they perished, because they had no wisdom, they perished through their own foolishness. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath gone over the sea and found her, and will bring her for choice gold? There is none that knoweth her way, nor any that comprehendeth her path. But he that knoweth all things knoweth her, he found her out with his understanding; he that sendeth forth the light, and it goeth; he called it, and it obeyed him with fear; and the stars shined in their watches, and were glad; when he called them, they said, Here we be; they shined with gladness unto him that made them. This is our God, and there shall none other be accounted of in comparison of him. This is the law that endureth forever. Turn thee, O Jacob, and take hold of it; walk towards her shining in the presence of the light thereof. O Israel, happy are we; for the things that are pleasing to God are made known unto us. Be of good cheer, my people, the memorial of Israel. Hearken, ye women that dwell about Sion; for God hath brought me with great mourning; for I have seen the captivity of my sons and daughters, which the Everlasting hath brought upon them. For I sent you out with mourning and weeping; but God will give you to me again with joy and gladness for ever. For I have trusted in the Everlasting that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting your Savior.

BARUCH.

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MARCH 5

IF thou knowest of a serpent lurking in a place, where without suspicion, a person is going to sit down, by whose death thou expectest an advantage, thou dost ill if thou dost not give him caution of his danger: and so much the more because the action is to be known by none but thyself.

Seeing philosophy has not been able to find out any way to tranquillity that is good in common, let every one seek it for himself.

The mariner of old said to Neptune, in a great tempest: "O God, thou mayest save me if thou wilt, and if thou wilt, thou mayest destroy me: But whether or no, I will steer my rudder true."

They were more ambitious of a great reputation than of a good one. This vice is very common; we are more solicitous that men speak of us, than how they speak; and 't is enough for us that our names are often mentioned, be it after what manner it will.

Ceremony forbids us to express by words things that are lawful and natural, and we obey it; law forbids us to do things unlawful and ill, and nobody obeys it.

The approbation of others makes me not think the better of myself. The uncertainty of my judgment is so equally balanced in most occurrences that I could willingly refer it to be decided by the chance of a die.

Happy people, who do what they are commanded better than they who command without tormenting themselves with the causes, who suffer themselves gently to roll on, after the celestial revolution. Obedience is never pure nor calm in him who argues and disputes.

I have known men enough that had several fine parts; one wit, another courage, another address, another conscience, another language; but a man generally great, that we should admire him, and compare him with those we

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honor of times past, my fortune never brought me acquainted with; and the greatest I ever knew was de la Boëtie; his was a full soul indeed, and that had every way a beautiful aspect: a soul of the old stamp.

'T is the only comfort I find in my old age, that it mortifies in me several cares and desires wherewith life is disturbed; the care how the world goes, the care of riches, of grandeur, of knowledge, of health, of myself.

MONTAIGNE.

MARCH 6

I AM the Alpha and the Omega, saith the Lord God, which is and which was, and which is to come, the Almighty. I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false: and thou hast patience, and didst bear for my name's sake, and hast not grown weary. But I have this against thee, that thou didst leave thy first love.

He that hath an ear let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God. Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear to hear let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the second death. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it. Howbeit that which ye have, hold fast till I come. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations; and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him the morning star. He

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that hath an ear, let him hear what the Spirit saith to the churches. Be thou watchful, and stablish the things that remain which were ready to die; for I have found no works of thine fulfilled before God. He that overcometh, the same shall thus be arrayed in white raiments, and I will in no wise blot his name out of the book of life. He that hath an ear, let him hear what the Spirit saith unto the churches. I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name.

REVELATION.

MARCH 7

BRETHREN, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness, looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. For each man shall bear his own burden. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing; for in due season we shall reap, if we faint not.

So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

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Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and peace shall be with you.

THE EPISTLES.

MARCH 8

THE twittering yellow bird rests on a corner of the mound. The Master said, "When it rests, it knows where to rest. Is it possible that a man should not be equal to this bird?"

Profound was King Wan. With how bright and unceasing a feeling of reverence did he regard his resting-places. As a sovereign, he rested in benevolence. As a son, he rested in filial piety. As a father, he rested in kindness. In communication with his subjects, he rested in good faith.

What is meant by being beneficent without great expenditure? The Master replied, "When the person in authority makes more beneficial to the people the things from which they naturally derive benefit, is not this being beneficent without great expenditure? When he chooses the labors which are proper, and makes them labor on them, who will repine? When his desires are set on benevolent government and he realizes it, who will accuse him of covetousness? Whether he has to do with many people or few, or with things great or small, he does not dare to indicate any disrespect, — is not this to maintain a dignified ease without any pride?

Sincerity is the way of Heaven. The attainment of sincerity is the way of men. He who possesses sincerity is he who, without an effort, hits what is right, and apprehends without the exercise of thought; — he is the sage who naturally and easily embodies the right way. He who attains to sincerity is he who chooses what is good, and firmly holds it fast. To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.

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How great is the path proper to the sage! It waits for the proper man, and then it is trodden. Like overflowing water, it sends forth and nourishes all things, and rises up to the height of heaven. Only by perfect virtue can the perfect path, in all its courses, be made a fact.

When a country is well governed, poverty and a mean condition are things to be ashamed of. When a country is ill governed, riches and honor are things to be ashamed of.

I do not know how a man without truthfulness is to get on.

He who offends against heaven has none to whom he can pray.

CONFUCIUS.

MARCH 9

IT shall be as when an hungry man dreameth, and behold he eateth; but he awaketh and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion.

They are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers, hath he covered. And all vision is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. And the Lord said, Forasmuch as this people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me: Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Ye turn things upside down. Shall the potter be counted as clay, that the

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thing made should say of him that made it, He made me not; or the thing framed say of him that framed it, He hath no understanding? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength, and ye would not.

ISAIAH.

MARCH 10

THAT is good for every part of nature which the nature of the whole brings, and what serves to maintain this nature. Let these principles be enough for thee, let them always be fixed opinions. But cast away the thirst after books, that thou mayest not die murmuring, but cheerfully, truly, and from thy heart thankful to the gods. Remember how often thou hast received an opportunity from the gods, and yet dost not use it. Thou must now at last perceive of what universe thou art a part, and of what administrator of the universe thy existence is an efflux, and that a limit of time is fixed for thee, which if thou dost not use for clearing away the clouds from thy mind, it will go and thou wilt go, and it will never return.

Every moment think steadily as a man to do what thou hast in hand with perfect and simple dignity, and feeling of affection, and freedom and justice: and to give thyself relief from all other thoughts. And thou wilt give thyself relief, if thou doest every act of thy life as if it were the last, laying aside all carelessness and passionate aversion from the commands of reason, and all hypocrisy, and self-love, and discontent with the portion which has been given to thee. Thou seest how few the things are, the which if a

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man lays hold of, he is able to live a life which flows in quiet, and is like the existence of the gods; for the gods on their part will require nothing more from him who observes these things. Do the things external which fall upon thee distract thee? Give thyself time to learn something new and good, and cease to be whirled about. But then thou must also avoid being carried about the other way. For those too are triflers who have wearied themselves in life by their activity, and yet have no object to which to direct every movement and, in a word, all their thoughts. Hast thou reason? Why, then, dost not thou use it? For if this does its own work, what else dost thou wish?

The soul of man does violence to itself when it is overpowered by pleasure or by pain: when it plays a part, and does or says anything insincerely and untruly: when it allows any act of its own and any movement to be without an aim, and does anything thoughtlessly and without considering what it is, it being right that even the smallest thing be done with reference to an end.

MARCUS AURELIUS.

MARCH 11

WHAT is purification, but the separation of the soul from the body; the habit of the soul gathering and collecting herself into herself; the dwelling in her own place alone, as in another life, so also in this, as far as she can: — the release of the soul from the chains of the body?

In this present life, I reckon that we make the nearest approach to knowledge when we have the least possible concern or interest in the body, and are not saturated with the bodily nature, but remain pure until the hour when God himself is pleased to release us. And then the foolishness of the body will be cleared away, and we shall be pure and hold converse with other pure souls, and know of ourselves

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the clear light everywhere, and this is surely the light of truth.

Many are the thyrsus-bearers, but few are the mystics — the true philosophers.

Where shall we find a good charmer of our fears, Socrates, when you are gone? Hellas, he replied, is a large place, and has many good men, and there are barbarous races not a few; seek for him among them all, far and wide, sparing neither pains nor money, for there is no better way of using your money. And you must not forget to seek him among yourselves too; for he is nowhere more likely to be found.

I would ask you to be thinking of the truth and not of Socrates; agree with me, if I seem to you to be speaking the truth, or if not, withstand me might and main, that I may not deceive you as well as myself in my enthusiasm, and like the bee, leave my sting in you before I die.

A soul which is absolutely a soul has no vice.

Any man who is not devoid of natural feeling has reason to fear, if he has no knowledge or proof of the soul's immortality.

PLATO.

MARCH 12

YOU do a sick man more harm than good in removing him from place to place. You fix and establish the disease by motion, as stakes go deeper and more fixedly into the earth by being moved up and down in the place where they are designed to stand. And therefore it is not enough to get remote from the public; 't is not enough to shift one's self, a man must fly from the popular dispositions that have taken possession of his soul — he must sequester and tear himself from himself.

One telling Socrates that such a one was nothing improved by his travels, "I may well believe it," said he, "for he took himself along with him."

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A wise man never loses anything if he has himself.

No doubt but Greek and Latin are very great ornaments and of great use, but we buy them too dear.

By how much the soul is more empty and without counterpoise, with so much greater facility it yields under the weight of the first persuasion.

In friendship, 't is a general and universal fire, but temperate and equal, a constant and steady heat, all easy and smooth, without poignancy or roughness. Friendship is enjoyed proportionately as it is desired, and only grows up, is nourished, and improves by enjoyment, as being spiritual, and the soul growing still more perfect by use.

If any one should importune me to give a reason why I loved him, I feel it could no otherwise be expressed than by making answer, "Because it was he; because it was I." Our souls have drawn so unitedly together, and we have, with so mutual a confidence, laid open the very bottom of our hearts to one another's view, that I not only know his as well as my own, but should certainly, in any concern of mine, have trusted my interest much more willingly with him than with myself.

This friendship that possesses the whole soul, and there rules and sways with an absolute sovereignty, can admit of no rival.

'T is a hard matter to reduce divine things to our balance without losing a great deal of the weight.

MONTAIGNE.

MARCH 13

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned. The voice of one that crieth, Prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked

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shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the breath of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever.

O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God. He shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom, and shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and shewed to him the way of understanding? To whom then will ye liken God? or what likeness will ye compare unto him? Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth princes to nothing, he maketh the judges of the earth as vanity.

To whom then will ye liken me, that I should be equal to him? saith the Holy One. Lift up your eyes on high, and see who hath created these, that bringeth out their host by

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number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking. Hast thou not known? hast thou not heard? the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.

ISAIAH.

MARCH 14

THE soul is like a vase filled with water; while the semblances of things fall like rays upon its surface. I would be found engaged in nothing but in the regulation of my own will; how to render it undisturbed, unrestrained, uncompelled, free. That I may be able to say to God, "Have I transgressed thy commands? Have I perverted the powers, the senses, the instincts which thou hast given me? Have I ever accused thee, or censured thy dispensations? I have been ill, because it was thy pleasure, like others: but I willingly. I have been poor, it being thy will: but with joy. I have not been in power, because it was not thy will: and power I have never desired. Hast thou ever seen me saddened because of this? Have I not always approached thee with a cheerful countenance, prepared to execute thy commands and the indications of thy will? Is it thy pleasure that I should depart from this assembly? I depart. I give thee all thanks that thou hast thought me worthy to have a share in it with thee; to behold thy works, and to join with thee in comprehending thy administration." Let death overtake me while I am thinking, while I am writing, while I am reading such things as these.

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Whenever you lay anything to the charge of Providence, do but reflect, and you will find that it has happened agreeably to reason. "Well; but a dishonest man has the advantage." In what? "In money." Here he ought to surpass you; because he flatters, he is shameless, he keeps awake. Where is the wonder? But look whether he has the advantage of you in fidelity or in honor. You will find he has not, but that whenever it is best for you to have the advantage of him, there you have it. How can you call him happy in possessions acquired by means which you detest? Or what harm does Providence do in giving the best things to the best men? Is it not better to have a sense of honor than to be rich? Always remember that a better man has the advantage of a worse in that direction in which he is better, and you will never have any indignation.

EPICTETUS.

MARCH 15

BE not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless.

Beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

Giving all diligence, add to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.

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But he that lacketh these things is blind and cannot see afar.

These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved forever.

As obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation.

Because it is written, Be ye holy; for I am holy.

All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever.

I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

THE EPISTLES.

MARCH 16

COME and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

For I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings.

For they have sown the wind, and they shall reap the whirlwind.

And they shall say to the mountains, Cover us, and to the hills, Fall on us.

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord till he come and rain righteousness upon you.

Ye have ploughed wickedness; ye have reaped iniquity.

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I drew them with cords of a man, with bands of love. And now they sin more and more.

Therefore they shall be as the morning cloud, and as the early dew that passeth away; as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

O Israel, thou hast destroyed thyself, but in me is thine help. Who is wise that he shall understand these things, prudent and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.

I am the Lord which exercise loving-kindness, judgment, and righteousness on the earth; for in these things I delight, saith the Lord.

O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

THE PROPHETS.

MARCH 17

UNLESS we allow unjust and impious persons to be wise and prudent, there is nothing for one to trust in, nothing permanent, nothing durable or constant in whatever wickedness proposes to itself, but wherever avarice, voluptuousness, envy, malice, and depravity are associated together, there you shall also surely find superstition nestling in secret with effeminacy, and fear of death; violent passions rapidly changing, and an arrogant ambition for undeserved honor. Such men as these stand in constant dread of those who condemn them, and fear those who applaud them, thinking themselves injured by their flatteries, and more especially are they at enmity with the wicked, because they are so free to extol those who seem to be good. However, that which hardens men to evil soon grows brittle and shivers in pieces like bad iron. So

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that in process of time, coming to a better knowledge of themselves, they abhor and utterly disclaim their former course of life. For my part, I believe there is no occasion for the Gods or men to inflict their punishment upon the worst offenders, for the course of their own lives is sufficient penalty for their crimes while they are under the fear and torments following their guilt. As for those whose nature has embraced the vices they have inherited, holy justice pursues and prosecutes the innate resemblance to sin. I think that the ancients ascribed to Cecrops a double body, not because from a good king he became a merciless and dragon-like tyrant, but because from being at first both cruel and feared, afterwards he became a mild and gentle ruler. Others, having obtained the sovereignty by violence and wickedness, used their power with virtue; coming to the throne unjustly they ruled with moderation, and for the public good; by recommending wholesome laws, and giving encouragement to husbandry, they converted their subjects from idle scoffers and babbling romancers into modest citizens and industrious men.

PLUTARCH.

MARCH 18

BEHOLD my servant whom I uphold; my chosen in whom my soul delighteth. I have put my spirit upon him. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment in truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house.

I am the Lord, and there is none else; I will gird thee,

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though thou hast not known me. Oh that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea. There is no peace, saith the Lord, unto the wicked. I have labored in vain, I have spent my strength for nought and vanity, yet surely my judgment is with the Lord, my recompense with my God.

They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

For the Lord hath comforted Zion; he hath comforted all her waste places, and hath made her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.

The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die, but my salvation shall be forever, and my righteousness shall not be abolished.

ISAIAH.

MARCH 19

SHOW me that he who has the worse principles can get the advantage over him who has the better. You never will show it, nor anything like it; for the law of nature and of God is this — let the better always prevail over the worse. One body may be stronger than another, a thief than one who is not a thief. I lost my lamp because the thief was better at keeping awake than I. But for that lamp he paid the price of becoming a thief; for that lamp he lost his virtue. This seemed to him a good bargain; and so let it be.

Let us not act inconsiderately, nor from cowardice, nor on slight ground, since that would be contrary to the will of God; for he hath need of such a world, and such beings to

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live on earth. But if he sounds a retreat, as he did to Socrates, we are to obey him when he sounds it, as our General.

This is not the contest I would choose, say you. Is it in your power, then, to make the selection? Such a body is given you, such parents, such brothers, such a country, and such a rank in it; and then you come to me to change the conditions! Have you not abilities to manage that which is given you?

Do you come and make some use of what you have learned. It is not reasonings that are wanted now, for there are books stuffed full of stoical reasonings. What is wanted is the man who shall apply them; whose actions may bear testimony to his doctrines, that we may no longer make use in the schools of the examples of the ancients, but may have some examples of our own. Will you not remember what you are, and over whom you bear rule; and that they are by nature your relatives, your brothers; that they are the offspring of God?

EPICTETUS.

MARCH 20

IF we knew how to convert stones into gold, the knowledge would be of no value to us, unless we also knew how to use the gold.

And if there were a knowledge which was able to make men immortal, without giving them the knowledge of the way to use the immortality, neither would there be any use in that.

I am a common man, who only speaks the truth.

They tell us that the lyric poets gather their strains from honied fountains out of the gardens and dells of the muses; thither, like bees they wing their way.

The poet is a light and winged and holy thing, and there is no invention in him until he has been inspired and is out of his senses, and the mind is no longer in him; when he

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has not attained to this state, he is powerless and unable to utter his oracle.

God takes away the minds of poets, and uses them as his ministers, in order that we who hear them may know that they speak not of themselves, but that God is the speaker, and that through them he is conversing with us. In this way God would seem to indicate to us that these beautiful poems are not human or the work of man, but divine and the word of God, and that the poets are only the interpreters of the Gods.

When any one recites a strain of Homer, you wake up in a moment, and your soul leaps within you, and you have plenty to say, for not by art or knowledge about Homer do you say what you say, but by divine inspiration and possession.

All inquiry and all learning are but recollection.

The guides of man are true opinion and knowledge.

I go my way obedient to the God and make inquisition into the wisdom of any one, whether citizen or stranger, who appears to be wise; and if he is not wise, then in vindication of the oracle I show him that he is not wise; and this occupation quite absorbs me, and I have no time to give either to any public matter of interest or to any concern of my own, for I am in utter poverty by reason of my devotion to the God.

PLATO.

MARCH 21

VANITY of vanities, saith the preacher, vanity of vanities, all is vanity. What profit hath man of all his labor wherein he laboreth under the sun? One generation goeth, and another generation cometh; and the earth abideth forever. The sun also ariseth, and the sun goeth down, and hasteth to the place where he ariseth. The wind goeth toward the south, and turneth about unto the north; it turneth about continually in its course, and

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the wind returneth again to its circuits. All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again. All things are full of weariness; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing. That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun. Is there a thing whereof men say, See, this is new? it hath been already, in the ages which were before us. There is no remembrance of the former generations; neither shall there be any remembrance of the latter generations that are to come, among those that shall come after. I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind. That which is crooked cannot be made straight, and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I have gotten me great wisdom above all that were before me in Jerusalem; yea, my heart hath had great experience of wisdom and knowledge, and I applied my heart to know wisdom, and to know madness and folly; I perceived that this also was a striving after wind. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.

ECCLESIASTES.

MARCH 22

PHILOSOPHY estimates other pleasures as nothing in comparison with the pleasure of knowing the truth, and in that abiding, ever learning, in the pursuit of truth, not far indeed from the heaven of pleasure.

How would a man profit if he received gold and silver on the condition that he was to enslave the noblest part of him to the worst? Who can imagine that a man who sold his son or daughter into slavery for money would be the gainer, however large might be the sum which he received? And will any one say that he is not a miserable caitiff who

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sells his own divine being to that which is most atheistical and detestable, and has no pity?

A man is not to be reverenced before the truth.

Even when the just man is in poverty or sickness, or any other seeming misfortune, all things will in the end work together for good to him in life and death; for the gods have a care of any one whose desire is to be just and to be like God, as far as any man can attain his likeness by the pursuit of virtue. He who endures to the end of every action and occasion of his entire life has a good report and carries off the prize which men bestow.

PLATO.

MARCH 23

BELOVED, let us love one another; for love is of God, and every one that loveth is born of God and knoweth God.

He that loveth not, knoweth not God, for God is love.

Beloved, if God so loved us, we ought also to love one another.

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

Hereby know we that we dwell in him, because he hath given us of his spirit.

God is love, and he that dwelleth in love dwelleth in God and God in him.

There is no fear in love; but perfect love casteth out fear. He that feareth is not made perfect in love.

We loved him, because he first loved us.

If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him, That he who loveth God love his brother also. By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep

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his commandments, and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

Now I beseech thee, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

I have no greater joy than to hear that my children walk in truth.

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil hath not seen God.

THE EPISTLES.

MARCH 24

THE ransomed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. For ye shall not go out in haste, neither shall ye go by flight; for the Lord will go before you; and the God of Israel will be your rearward. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

And thine ears shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left.

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O Lord, be gracious with us, we have waited for thee; be thou their arm every morning, our salvation also in the time of trouble. And there shall be stability in thy times, abundance of salvation, wisdom, and knowledge; the fear of the Lord is his treasure.

He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ear from hearing of blood, and shutteth his eyes from looking upon evil; he shall dwell on high; his place of defence shall be the munitions of rocks; his bread shall be given him; his waters shall be sure.

Thine eyes shall behold the King in his beauty; they shall behold a far-stretching land.

For the Lord is our judge, the Lord is our lawgiver; the Lord is our King — he will save us.

Blessed are ye that sow beside all waters.

ISAIAH.

MARCH 25

CONFUCIUS said, "There are three friendships which are advantageous, and three friendships which are injurious. Friendship with the upright; friendship with the sincere; and friendship with the man of much observation; — these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued; — these are injurious.

There are three things men find employment in which are advantageous, and three things they find enjoyment in which are injurious. To find enjoyment in the discriminating study of ceremonies and music; to find enjoyment in speaking of the goodness of others; to find enjoyment in having many worthy friends; — these are advantageous. To find enjoyment in extravagant pleasures; to find enjoyment in idleness and sauntering; to find enjoyment in the pleasures of feasting; — these are injurious.

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There are three errors to which they who stand in the presence of a man of virtue and station are liable. They may speak when it does not come to them to speak;—this is called rashness. They may not speak when it comes to them to speak;—this is called concealment. They may speak without looking at the countenance of their superior;—this is called blindness.

There are three things which the superior man guards against. In youth, when the physical powers are not yet settled, he guards against lust. When he is strong, and the physical powers are full of vigor, he guards against quarrelsomeness. When he is old, and the animal powers are decayed, he guards against covetousness. There are three things of which the superior man stands in awe. He stands in awe of the ordinances of heaven. He stands in awe of great men. He stands in awe of the words of sages.

CONFUCIUS.

MARCH 26

PATROCLES said, The slowness of the Supreme Being in the punishment of the wicked seems to me the greatest mystery; for it becomes the Deity not to be remiss in anything, but more especially in the prosecution of the wicked; for they themselves are no way dilatory in ill-doing, but always driven on by their impetuous passions to acts of injustice. For certainly, as Thucydides says, punishment which follows injury closest at the heels puts a stop to successful wickedness. Therefore, there is no debt put off with so much loss as that of justice, for it weakens the hope of the person wronged, and renders him hopeless and comfortless, but heightens the boldness and insolence of the oppressor. The fruit which injustice yields is soon ripe, and offers itself to the gatherer's hand; whereas punishment comes late, lagging long behind the pleasure of enjoyment. The tardiness of retribution takes away a belief in Providence, and the wicked, seeing that

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calamity and punishment do not follow immediately at the heels of every enormous crime, but a long time after, and looking upon their wrong as a misfortune, and calling it chance, not punishment, are not reformed, being troubled indeed at what befalls them, but never led to repentance for the ills they have committed. For, as in usual discipline, the punishment which immediately follows the fault corrects and reduces the offender to his duty; but the beatings and thumpings which are laid on out of time seem for some other reason than to teach or instruct, and put the sufferer to pain without understanding his error; so, were the sins of great transgressors repressed by immediate severity, it would bring them to a sense of their folly, humble them, and strike them with awe of the Divine Being, whom they find with a watchful eye beholding the actions and passions of men, and with no delay speedily avenging every iniquity; but that remiss and slow-paced justice, as Euripides describes it, falling upon the wicked by chance, being uncertain, ill-timed, and out of order, seems rather to resemble chance than providence. So I do not see what use there is in these mills of the gods, which are said to grind so late, by which the punishment of heaven is obscured, and the fear of evil rendered vain.

PLUTARCH.

MARCH 27

THE hand of the Lord was upon me, and he carried me out in the spirit of the Lord, and set me down in the midst of the valley; and it was full of bones; and he caused me to pass by them round about; and behold, there were very many in the open valley, and lo, they were very dry.

He said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy over these dry bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus

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saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews of the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So, I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off from our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel; and when I have brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I, the Lord, have spoken it and performed it.

EZEKIEL.

MARCH 28

GOD defend me from being an honored man, according to the description I daily see every one make in honor of himself. What before were vices are now become manners.

We who live private lives, not exposed to any other view than our own, ought to have settled a pattern within ourselves, by which to try our actions; and according to that,

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sometimes to encourage, and sometimes to correct ourselves. I have my own laws and judicature to judge of myself, and apply myself more to these than any other rules.

I do indeed restrain my actions according to others, but judge them not by any other rule than my own. You yourself only know if you are cowardly and cruel, or loyal and devout; others see you not, and only guess at you by uncertain conjectures; they do not so much see your nature as your art; rely not, therefore, upon their opinions, but stick to your own: "Thou must spend thy own judgment upon thyself; great is the weight of thy own conscience in the discovery of thy own virtues and vices; that being taken away, all things are lost." Every one may take a part in the farce and assume the character of an honest man upon the stage; but within, and in his own bosom, where all things are lawful to us, all things concealed, — to be regular, that is the point.

Drusus being about to build a home, and the architect offering to contrive it so that none of his neighbors might look into it, Drusus said, "If you know how, make me such a home rather, that what I do in it may be seen by everybody."

The shortest way to arrive at glory should be to do that for conscience which we do for glory; and the virtue of Alexander appears to me with much less vigor, in his great theatre, than that of Socrates, in his mean and obscure employment. I can easily conceive Socrates in the place of Alexander; but Alexander in that of Socrates I cannot. Who shall ask the one, what he can do, he will answer, "Subdue the world." Who shall put the same question to the other, he will say, "Carry on human life conformably to his natural condition."

MONTAIGNE.

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MARCH 29

I TURNED myself to behold wisdom and madness and folly; for what can the man do that cometh after the king? even that which hath been already done. Then I saw that wisdom excelleth folly as far as light excelleth darkness. The wise man's eyes are in his head and the fool walketh in darkness; and yet I perceived that one event happeneth to them all. Then said I in my heart, As it happeneth to the fool, so will it happen even to me, and surely was I then more wise? Then I said in my heart, that this also was vanity. For of the wise man, even as of the fool, there is no remembrance forever; seeing that in the days to come all will have been already forgotten. And how doth the wise man die even as the fool! So I hated life; because the work that is wrought under the sun was grievous unto me; for all is vanity and a striving after wind. And I hated all my labor wherein I labored under the sun; seeing that I must leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? Yet shall he have rule over all my labor wherein I labored, and wherein I have shewed wisdom under the sun. This also is vanity. Therefore I turned about to cause my heart to despair concerning all the labor wherein I had labored under the sun. For there is a man whose labor is with wisdom, with knowledge, and with skilfulness; yet to a man that hath not labored therein shall he give it for his portion. This also is vanity and a great evil. For what hath a man of all his labor, and of the striving of his heart wherein he laboreth under the sun? For all his days are but sorrows, and his travail is grief; yea, even in the night his heart taketh no rest. This also is vanity.

ECCLESIASTES.

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MARCH 30

YOU, therefore, if you are wise, my son, will entreat the gods to pardon you if you have been wanting in respect toward your mother, lest, regarding you as an ungrateful person, they should be disinclined to do you good; and you will have regard also to the opinion of men, lest, observing you to be neglectful of your parents, they should all condemn you, and you should then be found destitute of friends; for if men surmise that you are ungrateful toward your parents, no one will believe that if he does you a kindness, he will meet with gratitude in return.

Do you reflect how much grievous trouble you have given your mother by your peevishness, by voice, and by action, in the day and in the night, and how much anxiety you have caused her when you were ill? Yet you are displeased at your mother, although you well know that, whatever she says, she not only says nothing with intent to do you harm, but that she wishes you more good than any other human being. For my part, I think if you cannot endure such a mother, you cannot endure anything that is good.

Socrates, having observed that two brothers well known to him were at variance with each other, said to one, "Tell me, you surely are not one of those men, are you, who think wealth more valuable than brothers, when wealth is but a senseless thing, and a brother endowed with reason; when wealth needs protection, while a brother can afford protection; when wealth besides is plentiful, and a brother is but one?"

At present you are in the same case as if the two hands, which the gods have made to assist each other, should neglect their duty, and begin to impede each other. Would it not be a great folly and misfortune to use for our hurt what was formed for our benefit? And indeed, as it appears to me, the gods have designed brothers to be of greater mu-

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tual service than the hands, or feet, or eyes, or other members, which they have made in pairs for men ; for the hands, if required to do things at the same time, at greater distance than a fathom, would be unable to do them ; the feet cannot reach two objects at the same time that are distant even a fathom, and the eyes, which seem to reach to the greatest distance, cannot, of objects that are much nearer, see at the same time those that are before and behind them ; but brothers, if they are in friendship, can, even at the greatest distance, act in concert and for mutual benefit.

XENOPHON.

MARCH 31

A STATE arises out of the needs of mankind ; no one is self-sufficing, but all of us have many wants. As we have many wants, and many persons are needed to supply them, one takes a helper for one purpose and another for another, and when these helpers and partners are gathered together in one habitation the body of inhabitants is termed a state. And they exchange with one another, and one gives, and another receives, under the idea that the exchange will be for their good. Let us begin and create a state, and yet the true creator is necessity, who is the mother of our invention. There are diversities of natures among us, which are adapted to different occupations. All things are produced more plentifully and easily, and of a better quality when one man does one thing which is natural to him, and is done at the right time, and leaves other things. We shall have to select natures which are suited to their task of guarding the city. He who is to be a really good and noble guardian of the state will require to unite in himself philosophy and spirit and swiftness and strength. The beginning is the chiefest part of any work, especially in a young and tender thing ; for that is the time at which the character is formed and most readily receives the desired impression. And shall we just carelessly allow children to

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hear any casual tales which may be framed by casual persons, and to receive into their minds notions which are the very opposite of those which are to be held by them when they are grown up? Then the first thing will be to have a censorship of the writers of fiction, and let the censors receive any tale of fiction which is good, and reject the bad, and we will desire mothers and nurses to tell their children the authorized ones only. Let them fashion the mind with these tales, and not the tender frame with the hands only. At the same time, most of those which are now in use will have to be discarded, — whenever an erroneous representation is made of the nature of gods and heroes, — like the drawing of a limner which has not the shadow of a likeness to the truth. The young man should not be told that in committing the worst of crimes he is far from doing anything outrageous, and in them will only be following the example of the first and greatest among the gods. For the young man cannot judge what is allegorical and what is literal, and anything that he receives into his mind at that age is apt to become indelible and unalterable, and therefore the tales which they first hear should be models of virtuous thoughts. God is always to be represented as he truly is; that is one form which is equally to be observed in every kind of verse, whether epic, lyric, or tragic.

God, if he be good, is not the author of all things, as the many assert, but he is the cause of a few things only, and not of most things that occur to men; for few are the goods of human life, and many are the evils, and the good only is to be attributed to him. That God, being good, is the author of evil to any one, that is to be strenuously denied, and not allowed to be sung or said in any well-ordered commonwealth by old or young. Such a fiction is suicidal, ruinous, impious. God and his attributes are absolutely perfect. God is one and the same, immutably fixed in his own proper image.

PLATO.

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APRIL 1

HAVE no will but the will of God. When you have such a guide, and conform your will and inclinations to his, why need you fear being disappointed? Fix your desire and aversion on riches or poverty; the one will be disappointed, the other incurred. Fix them on health, power, honors, your country, friends, children, — in short, on anything beyond the control of your will, — you will be unfortunate. But fix them on Zeus, on the gods; give yourself up to these; let these govern you; let your powers be ranged on the same side with these, and how can you be any longer unprosperous? Having two things united in our composition, a body in common with the brutes and reason in common with the gods, many incline to this unhappy and mortal kindred, and only some few who suppose that they are made for faith and honor and a wise use of things will never think meanly or ignobly concerning themselves.

I yield up all the rest; it suffices me if once I become able to pass my life free from hindrance and grief, to stretch out my neck to all events as freely, and to look up to Heaven as the friend of God, fearing nothing that can happen.

Whatever you would make habitual, practice it; and if you would not make a thing habitual, do not practice it, but habituate yourself to something else.

Whenever you are angry, be assured that it is not only a present evil, but that you have increased a habit, and added fuel to a fire.

Be willing to approve yourself to yourself. Be willing to appear beautiful in the sight of God; be desirous to converse in purity with your own pure mind and with God.

EPICTETUS.

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APRIL 2

CHARGE them that are rich in this present world that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

Above all things, put on love, which is the bond of perfectness, and let the peace of God rule in your hearts, and be ye thankful.

Let your manner of life be worthy of the Gospel of Christ. Have this mind in you which was also in Christ Jesus. Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, children of God without blemish, in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life.

That I may know him, and the power of his resurrection, and the fellowship of his suffering, being conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already attained, or am already made perfect; but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended; but one thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus. For our citizenship is in heaven. Rejoice in the Lord alway, again I will say, Rejoice. Let your forbearance be known unto all men. In nothing be anxious; but in everything by prayers and sup-

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plication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth understanding, shall guard your hearts and your thoughts in Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. I have learned in whatever state I am, therein to be content. I know how to be abased, and I know also how to abound. I can do all things in him that strengtheneth me.

THE EPISTLES.

APRIL 3

WHAT wonder, since the actions of men are so difficult to be understood, it is no less difficult to determine concerning the gods, why they send their punishments upon sinners, sometimes later, sometimes sooner. There is no greater benefit that man can enjoy from God than to be incited to the study of virtue, by the imitation and pursuit of those perfections and that holiness which are in him. Therefore, God, with forbearance and at leisure, inflicts his punishments upon the wicked, not because he fears committing a mistake, or may repent, were he to hasten his indignation, but to cast out the brutish and eager desire for revenge in human breasts, and to teach us that we are not, in the heat of fury, nor when our anger boils up above our understanding, to fall upon those who have done us an injury, like those who seek to gratify a vehement thirst, or burning appetite; but that we should in imitation of this mildness and forbearance, with due composure, give way to the desire of punishment or correction, only after such sufficient time for reflection as may admit of no repentance. As Socrates said, it is far less an evil for a man overwhelmed with intemperance and gluttony to drink muddy water, than when the mind is disturbed by

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anger and fury, and before it is settled and limpid again, for a man to seek his revenge upon the body of a friend or kinsman. For Thucydides says, not the revenge nearest to the injury, but that at the greatest distance from it, is the most fitting; so reason does that which is just and moderate, laying aside passion and fury; as when Plato, holding his staff over his page's shoulders, paused a long time, correcting his own anger; or Archytas, observing the sloth and negligence of his servants in the field, and perceiving his anger to rise, went away, saying, as he left them, "It is your good fortune that I am angry." As one who is unskilled in husbandry would by no means choose a piece of ground overrun with brakes and weeds, abounding with wild beasts, and covered with stagnant pools; yet to him who has understood the nature of the earth, these are sure signs of the softness and fertility of the soil; so great natures many times produce many absurd and vile enormities, and we, not enduring their excesses, are at once for lopping off the lawless transgressors; but the more prudent judge, who discerns the abounding goodness and generosity secretly hidden in those transcendent minds, waits the cooperation of age and season for reason and virtue to manifest themselves and gather the ripe fruit when nature has ripened it.

PLUTARCH.

APRIL 4

AS many as are led by the Spirit of God, these are the sons of God. For ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are children of God; and if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified with him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest

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expectation of the creature waiteth for the revealing of the sons of God. For the creature was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For by hope were we saved; but hope that is seen is not hope; for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it.

THE EPISTLES.

APRIL 5

THE Lord sent Nathan unto David. And he came unto him and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this is worthy to die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man.

II. SAMUEL.

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This commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply, and that the Lord thy God may bless thee in the land whither thou goest in to possess it. I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live to love the Lord thy God, to obey his voice, and to cleave unto him, for he is thy life, and the length of thy days.

DEUTERONOMY.

APRIL 6

ON every occasion a man should say: This comes from God: and this is according to the spinning of the thread of destiny. If thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure, as if thou shouldest be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who is able to prevent this. It is in thy power whenever thou shalt choose to retire into thyself. For nowhere either with more quiet or more freedom

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from trouble does a man retire than into his own soul, particularly when he has within him such thoughts that by looking into them, he is immediately in perfect tranquillity; for tranquillity is nothing else than the good ordering of the mind. Constantly then give to thyself this retreat, and renew thyself, and let thy principles be brief and fundamental, which, as soon as thou shalt recur to them, will be sufficient to cleanse the soul completely, and to send thee back free from all discontent. See how soon everything is forgotten, and look at the chaos of infinite time on each side of the present, and the emptiness of applause and the changeableness and want of judgment in those who pretend to give praise. The whole world is a point, and how small a nook in it is thy dwelling. Remember to retire into this little territory of thy own, and do not distract thyself, but be free, and look at things as a human being.

MARCUS AURELIUS.

APRIL 7

HE who has preferred to everything else the dæmon within him acts no tragic part, does not groan, will not need either solitude or much company. He will live without either pursuing or flying from life, but whether for a longer or a shorter time he shall have the soul inclosed in this body, he cares not at all; for even if he must depart immediately, he will go as readily as if he were going to do anything else which can be done with decency and order, taking care of this only all through life, that his thoughts turn not away from anything which belongs to an intelligent animal and a member of a civil community. In the mind of one who is chastened and purified thou wilt find no corrupt matter. Bear in mind that every man lives only for this present time, that all the rest of his life is either past or it is uncertain. Short is the time which every man lives, and small the nook of the earth where he lives: and short, too, the longest posthumous fame, and even this only

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continued by a succession of poor human beings, who will very soon die, and who know not even themselves, much less him who died long ago.

As physicians have always their instruments and knives ready for cases which suddenly require their skill, so do thou have principles ready for the understanding of things divine and human, and for doing everything, even the smallest, with a recollection of the bond which unites the divine and human to one another. For thou wilt not do anything well which pertains to man without at the same time having a reference to things divine.

The soul is dyed by thoughts. Dye it, then, with a continuous series of such thoughts as these: for instance, that where a man can live, there he also can live well. But he must live in a palace: well, then, he can also live well in a palace. Nothing happens to any man which he is not formed by nature to bear. Reverence that which is best in the universe; reverence also that which is best in thyself. Live with the gods. And he does live with the gods who constantly shows to them that his own soul is satisfied with that which is assigned to him, and that it does all that the dæmon wishes, which Zeus hath given to every man for his guardian and guide, a portion of himself.

MARCUS AURELIUS.

APRIL 8

YE will not come to me, that ye may have life. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you. It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life. My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. Judge not according to appearance, but judge righteous judgment. I am the light of the world:

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he that followeth me shall not walk in the darkness, but shall have the light of life. I came that they may have life, and may have it more abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. I am come a light into the world, that whosoever believeth on me may not abide in darkness. Greater love hath no man than this, that a man lay down his life for his friends.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. I am the way, and the truth, and the life: no man cometh unto the Father but by me. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive: for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you comfortless: I will come to you: because I live, ye shall live also. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. If ye loved me, ye would have rejoiced, because I go unto the Father. Herein is my Father glorified, that ye bear much fruit: and so shall ye be my disciples. If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

THE GOSPELS.

APRIL 9

WHY are we afraid when we send a young man from the school into active life, that he should behave indecently; that he should either debase himself by slovenliness, or clothe himself too finely? Knows he not

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the God within him? Knows he not in what company he goes? If you were a statue of Phidias, or Zeus or Athena, you would remember both yourself and the artist; and if you had any other sense, you would endeavor to be in no way unworthy of him who formed you, nor of yourself, nor to appear in an unbecoming manner to spectators. And are you now careless how you appear when you are the workmanship of Zeus himself? What work of any artist has conveyed into its structure those very faculties which are shown in shaping it? The Athena of Phidias, when its hand is once extended, and a Victory placed in it, remains in that attitude forever. But the works of God are endowed with motion, breath, the powers of use and judgment. Being, then, the work of such an artist, will you dishonor him?

Olympian Zeus keeps a steady countenance, as becomes him who is about to say, — "My promise is irrevocable, sure." Such will I show myself to you: faithful, modest, noble, tranquil.

May it never fall to my lot to have a wise, that is, an untractable, fool for my friend.

Expel grief, fear, desire, envy, malevolence, avarice, effeminacy, intemperance. But these can be no otherwise expelled than by looking up to God alone, as your pattern; by attaching yourself to him alone, and being consecrated to his commands. As if I should say to a wrestler, Show me your muscle, and he should answer me, "See my dumb-bells." Your dumb-bells are your own affair. I desire to see the effect of them. I inquire how you manage your desires and aversions, your intentions and purposes, how you meet events, whether in accordance with nature's laws, or contrary to them.

Never make your life to lie in one thing and yet seek progress in another.

EPICTETUS.

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APRIL 10

THE Spirit also helpeth our infirmity; for we know not how to pray as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, and we know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren; and whom he foreordained, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What then shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth: who is he that shall condemn? Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, For thy sake we are killed all the day long: we were accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Owe no man anything, save to love one another; for he that loveth his neighbor hath fulfilled the law. Love worketh no ill to his neighbor; love therefore is the fulfilment of the law.

THE EPISTLES.

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APRIL 11

OF all animals the boy is the most unmanageable: inasmuch as he has the fountain of reason in him not yet regulated, he is the most insidious, sharp-witted, and insubordinate of animals. Wherefore he must be bound with many bridles.

Of all the great affairs of state the minister of the education of youth is the greatest; for the first shoot of any plant rightly tending to the perfection of its own nature has the greatest effect on its maturity; and this is not only true of plants, but of animals wild and tame, and also of men. Man is a tamed or civilized animal; nevertheless he requires proper instruction and a fortunate nature, and then of all animals he becomes the most divine and most civilized; but if he be insufficiently or ill educated, he is the savagest of earthly creatures. Wherefore the legislator ought not to allow the education of children to become a secondary or accidental matter.

The greatest ignorance is when a man hates that which he nevertheless thinks to be good and noble, and loves and embraces that which he knows to be unrighteous and evil.

If any one gives too great a power to anything, too much food to the body, too large a sail to a vessel, too much authority to the mind, and is regardless of the mean, everything is overthrown, and in wantonness of excess runs in the one case to disorder and in the other to injustice, which is the child of excess.

There is no soul of man, young and irresponsible, who will be able to sustain the temptation of arbitrary power — no one who will not under such circumstances become filled with folly, that worst of diseases, and be hated by his nearest and dearest friends; when this happens, his kingdom is undermined, and all his power vanishes from him. And great legislators should know the nature of the mean and take heed of the danger.

It is an excellent rule not lightly to profane the names

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of the Gods after the fashion of men in general, who care little about piety and purity in their actions.

Every man should regard adulteration as a particular kind of falsehood.

The possession of justice in the soul is preferable to the possession of wealth.

All things are full of Gods.

PLATO.

APRIL 12

HE carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high. And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: the length and the breadth and the height are equal. And the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. And the twelve gates were twelve pearls; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it. And the gates thereof shall in no wise be shut by day, for there shall be no night there, and they shall bring the glory and the honor of the nations into it: and there shall in no wise enter into it anything unclean: or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life.

REVELATION.

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APRIL 13

BE of good cheer, O my children, and cry unto God; for ye shall be remembered of him that hath brought these things upon you. For as it was your mind to go astray from God, so return and seek him ten times more. For he that brought these plagues upon you shall bring you everlasting joy again with your salvation. Be of good cheer, O Jerusalem, for he that calleth thee by name will comfort thee. Say ye in your hearts, O Lord, we must worship thee. For mine angel is with you, and I myself do care for your souls.

O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God. Lo, thy sons come, whom thou sentest away; they come gathered together from the east to the west at the word of the Holy One, rejoicing in the glory of God. Put off, O Jerusalem, the garment of thy mourning and affliction, and put on the comeliness of the glory that cometh from God forever. Cast about thee the robe of the righteousness which cometh from God; set a diadem on thine head of the glory of the Everlasting. For God will shew thy brightness unto every region under heaven. For thy name shall be called of God forever, The peace of righteousness, and The glory of Godliness. Arise, O Jerusalem, and behold thy children gathered from the going down of the sun unto the rising thereof, rejoicing that God hath remembered them. For they went from thee on foot, but God bringeth them in unto thee from on high with glory, as on a royal throne. For God hath appointed that every high mountain and the everlasting hills should be made low, and the valleys filled up, to make plain the ground, that Israel may go safely in the glory of God.

BARUCH.

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APRIL 14

FOR behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called; but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to nought the things that are; that no flesh should glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord. And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the mystery of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among the perfect; yet a wisdom not of this world, nor of the rulers of this world, which are coming to nought; but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory; which none of the rulers of this world knoweth; for had they known it, they would not have crucified the Lord of Glory: but as it is written,

Things which eye saw not, and ear heard not,
And which entered not into the heart of man,
Whatsoever things God prepared for them that love him.

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But unto us God revealed them through the Spirit; for the Spirit searcheth all things, yea, the deep things of God.

THE EPISTLES.

APRIL 15

A HOLY spirit of discipline will flee deceit, and will start away from thoughts that are without understanding; and will be put to confusion when unrighteousness hath come in. For wisdom is a spirit that loveth man, and will not hold a reviler guiltless for his lips. Refrain your tongue from backbiting; because no secret utterance shall go on its way void, and a mouth that belieth destroyeth a soul.

While our heart beateth reason is a spark, which being extinguished, the body shall be turned into ashes, and the spirit shall be dispersed as thin air; and our name shall be forgotten in time, and no man shall remember our works; and our life shall pass away as the traces of a cloud, and shall be scattered as is a mist when it is chased by the beams of the sun, and overcome by the heat thereof.

Then shall the righteous man stand in great boldness before the face of them that afflicted him, and them that make his labors of no account. When they see it they shall be troubled with terrible fear, and shall be amazed at the marvel of God's salvation. They shall say within themselves, repenting, This was he whom aforetime we had in derision, and made a parable of reproach; we fools accounted his life madness and his end without honor: how was he numbered among sons of God, and how is his lot among saints? I took thought in my heart how that in kinship unto wisdom is immortality, and in her friendship is good delight. When an unrighteous man fell away from her in his anger, and when for his cause the earth was drowning with a flood, Wisdom again saved it, guiding the righteous man's course by a poor piece of wood; and thy Providence, O Father, guideth it along, because even in the sea thou gavest a way,

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and in the waves a sure path. When proud giants were perishing, the hope of the world, taking refuge on a raft, left to the race of men a seed of generations to come, thy hand guiding the helm.

WISDOM OF SOLOMON.

APRIL 16

WHEREFORE, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath; neither give place to the devil. Let him that stole, steal no more; but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and railing be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.

For ye were once darkness, but are now light in the Lord: walk as children of light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord, and have no fellowship with the unfruitful works of darkness. Look therefore carefully how ye walk, not as unwise, but as wise, redeeming the time because the days are evil. Be not drunk with wine, but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

THE EPISTLES.

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APRIL 17

THE offences which are committed through desire are more blameable than those which are committed through anger. For he who is excited by anger seems to turn away from reason with a certain pain and unconscious contraction, but he who offends through desire, being overpowered by pleasure, seems to be in a manner more intemperate in his offences.

Since it is possible that thou mayest depart from life this very moment, regulate every act and thought accordingly. But to go away from among men, if there are gods, is not a thing to be afraid of, for the gods will not involve thee in evil, but if indeed they do not exist, or if they have no concern about human affairs, what is it to me to live in a universe devoid of gods or devoid of providence? But in truth they do exist, and they do care for human things, and they have put all the means in man's power to enable him not to fall into real evils. And as to the rest, if there was anything evil, they would have provided for this also, that it should be altogether in a man's power not to fall into it. Now that which does not make a man worse, how can it make a man's life worse? But neither through ignorance, nor having the knowledge but not the power to guard against or correct these things, is it possible that the nature of the universe has overlooked them; nor is it possible that it has made so great a mistake, either through want of power or want of skill, that good or evil should happen indiscriminately to the good and the bad. But death certainly, and life, honor and dishonor, pain and pleasure, all these things equally happen to good men and to bad, being things which make us neither better nor worse. Therefore they are neither good nor evil.

Death is nothing else than an operation of nature; and if any one is afraid of an operation of nature, he is a child.

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This, however, is not only an operation of nature, but it is also a thing which conduces to the purposes of nature.

MARCUS AURELIUS.

APRIL 18

IF the sayings and actions of men, when called to mind, have such a power to soften the harshness of wrath, much more does it become us, seeing how God, with whom there is neither dread nor repentance of anything, defers his punishments to future time, to be very cautious in these matters, and to regard as a divine part of virtue that mildness and long-suffering of which God affords us an example, who by punishing reforms a few, but by delaying punishment helps and admonishes many.

God probably sees into the motives and inclinations of every diseased soul which he follows with his divine justice, whether indeed they tend to repentance, and gives time for reformation to those whose wickedness is neither invincible nor incorrigible, well knowing what proportion of virtue souls bring with them from himself, and how strong their innate and primal goodness still continues. For wickedness buds forth upon the corruption of bad diet and evil conversation, but some souls recover to a perfect cure, or an indifferent condition, and therefore the Deity does not inflict his punishments alike upon all. Those that are incurable he presently cuts off and deprives of life, as being hurtful to others, but most hurtful to themselves, and always wallowing in wickedness. But as for those who transgress rather out of ignorance for what is good and virtuous than through choice of what is foul and vicious, he grants them time to turn, but if they remain obdurate, at last he inflicts his punishments upon them, for there is no fear lest they should escape. Hesiod asserts that the punishment of injustice is of the same age with it, and arises from the same place and root. The Cantharis, by a certain kind of antipathies in its nature, carries within itself the cure of the wound it inflicts;

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on the other hand, wickedness at the same time it is committed, causing its own pain and torment, not at last, but at the very moment of the injury, suffers the reward of the injustice it has done.

Every malefactor bears his own cross to the crucifixion, and so all the various torments of all wicked acts are prepared by the several sorts of wickedness themselves. Such a diligent architect of a miserable and wretched life is wickedness, attended by a thousand terrors of the mind, incessant repentance, and never-ceasing tumults of the spirit.

PLUTARCH.

APRIL 19

SOLOMON stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands towards heaven; and he said, Lord God of Israel, there is no God like thee in heaven above, or on earth beneath; who keepest covenant and mercy with thy servants, that walk before thee with all their heart. But will God in very deed dwell on the earth? behold, heaven and the heaven of heavens cannot contain thee: how much less this house that I have builded. Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to harken unto the cry and to the prayer which thy servant prayeth before thee this day; that thine eyes may be open toward this house night and day, even toward the place whereof thou hast said, My name shall be there; to hearken unto the prayer which thy servant shall pray toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place; yea, hear thou in heaven thy dwelling place; and when thou hearest, forgive. If there be in the land famine, if there be pestilence; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and

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spread forth his hands toward this house: then hear thou in heaven thy dwelling place, and forgive, and do, and render unto every man according to all his ways, whose heart thou knowest: (for thou, even thou only, knowest the hearts of all the children of men.)

The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments and his statutes and his judgments, which he commanded our fathers; that all the peoples of the earth may know that the Lord he is God; there is none else. Let your heart therefore be perfect with the Lord our God.

I. KINGS.

APRIL 20

THE right and left hand are supposed to differ by nature when we use them, whereas no difference is found in the use of the feet and the lower limbs; but in the use of the hands we are in a manner lame, by reason of the folly of nurses and mothers; for although our several limbs are by nature balanced, we create a difference in them by bad habit.

Education has two branches, — one of gymnastic, which is concerned with the body, and the other of music, which is designed for the improvement of the soul. As the shipwright first lays down the lines of the keel, and draws the design in outline, so do I seek to distinguish the patterns of life, and lay down their keels according to the nature of different men's souls; seeking truly to consider by what means and in what ways we may go through the voyage of life best.

Man is made to be the plaything of God, and this truly considered is the best of him. God is the natural and worthy object of a man's most serious and blessed endeavors; wherefore every man and woman should follow in this way, and pass life in the noblest of pastimes, and be of another

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mind from what they now are. They think that their serious pursuits should be for the sake of their sports, for they deem war a serious pursuit, which must be managed well for the sake of peace; but the truth is, that there neither is, nor has been, nor ever will be, either amusement or instruction in any degree worth speaking of in war, which is nevertheless deemed by us to be the most serious of our pursuits. And therefore, every man of us should live the life of peace as long and as well as he can.

The legislator ought to be whole and perfect, and not half a man only; he ought not to let the female sex live softly and waste money and have no order of life, while he takes the utmost care of the male sex, and leaves half of life blest with happiness, when he might have made the whole state happy. The life which is wholly concerned with the virtue of body and soul may truly be said to be twice, or more than twice, as full of toil and trouble as the pursuit after Pythian and Olympic victories, which debars a man from every employment of life. For there ought to be no life-work which interferes with the due exercise and nourishment of the body, or the attainments and habits of the soul. Night and day are not long enough for the accomplishment and consummation.

Much sleep is not required by nature, either for our souls or bodies, or for the actions in which they are concerned, if the habit of not sleeping be once formed.

PLATO.

APRIL 21

A MAN should use himself to think of those things only about which if one should suddenly ask, What hast thou now in thy thoughts? with perfect openness thou mightest immediately answer, This or That, so that from thy words it should be plain that everything in thee is simple and benevolent, and such as befits a social animal, and one that cares not for thoughts about pleasure

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or sensual enjoyments at all, or any rivalry or envy or suspicion or anything else for which thou wouldest blush if thou shouldst say that thou hadst it in thy mind. For the man who is such as no longer to delay being among the number of the best is like a priest or minister of the gods, using, too, the deity which is planted within him, which makes the man uncontaminated by pleasure, unharmed by pain, untouched by an insult, feeling no wrong, a fighter in the noblest fight, one who cannot be overpowered by any passion, dyed deep with justice, accepting with all his soul everything which happens and is assigned to him as his portion, and not often, nor yet without great necessity and for the general interest, imagining what another says, or does, or thinks. And he remembers, also, that every rational animal is his kinsman, and that to care for all men is according to man's nature; and a man should hold on to the opinion, not of all, but of those only who confessedly live according to nature. Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to hate any man, to suspect, to curse, to act the hypocrite, to desire anything which needs walls and curtains. He is a runaway who flies from social reason; he is blind who shuts the eyes of the understanding; he is poor who has need of another, and has not from himself all things which are useful for life.

MARCUS AURELIUS.

APRIL 22

WISDOM delivered out of troubles those that waited on her.

Thou lovest all things that are, for never wouldest thou have formed anything if thou didst hate it, and how would anything have endured except thou hadst willed it? But being righteous, thou rulest all things righteously.

Thou, our God, art gracious and true, long-suffering, and in mercy ordering all things. For even if we sin we are

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thine, knowing thy dominion ; but we shall not sin, knowing that we have been accounted thine : for to be acquainted with thee is perfect righteousness, and to know thy dominion is the root of immortality. He who, having but a little before been made of earth, after a short space goeth his way to the earth out of which he was taken, when he is required to render back the soul which was lent him.

For of a truth it was neither herb nor mollifying plaister that cured them, but thy word, O Lord, which healeth all things ; for thou hast authority over life and death. It is not the growth of the earth's fruits that nourisheth a man, but thy word preserveth them that trust thee.

The world fighteth for the righteous.

Thou gavest thy people angels' food to eat.

Great are thy judgments, and hard to interpret ; therefore souls undisciplined went astray. For when lawless men had supposed that they held a holy nation in their power, they themselves, prisoners of darkness, and bound in the fetters of a long night, close kept beneath their roofs, lay exiled from the eternal providence.

For in all things, O Lord, thou didst magnify thy people, and thou didst glorify them and not lightly regard them ; standing by their side in every time and place.

WISDOM OF SOLOMON.

APRIL 23

THINGS do not touch the soul ; but perturbations come only from the opinion which is within.

The universe is transformation ; life is opinion.

How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure. That which is really beautiful has no need of anything, not more than law, not more than truth, not more than benevolence or modesty.

Everything harmonizes with me which is harmonious to

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thee, O Universe. Nothing for me is too early nor too late which is in due time for thee. Everything is fruit to me which thy seasons bring, O Nature; from thee are all things, in thee are all things, to thee all things return. The poet says, Dear city of Cecrops: Wilt not thou say, Dear city of Zeus? The greatest part of what we say and do being unnecessary, if a man takes this away, he will have more leisure and less uneasiness. Does any one do wrong? It is to himself that he does the wrong. Has anything happened to thee? well: out of the universe from the beginning everything which happens has been apportioned and spun out to thee. Love the art, poor as it may be, which thou hast learned, and be content with it; and pass through the rest of life like one who has intrusted to the Gods with his whole soul all that he has, making thyself neither the tyrant nor the slave of any man. Remember on every occasion which leads thee to vexation to apply this principle: that this is not a misfortune, but that to bear it nobly is good fortune; happy am I, neither crushed by the present, nor fearing the future.

MARCUS AURELIUS.

APRIL 24

TO divert myself from a troublesome fancy 't is but to run to my books: they presently fix me to them, and drive the other out of my thoughts; and do not mutiny at seeing I have only recourse to them for want of other more real, natural, and lively conveniences; they always receive me with the same kindness. I never travel without books, either in peace or war. 'T is the best viaticum I have yet found out for this human journey.

Prosperity is the same discipline and instruction to me that adversity and persecution are to others. As if good fortune were a thing incompatible with good conscience, men never grow good but in evil fortune. Happiness is to me a singular spur to modesty and moderation.

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The smallest and slightest impediments are the most piercing, and as small print most tires the eyes, so do little affairs the most disturb us. Vain vexations, vain sometimes, but always vexations. Life is a tender thing, and easily molested.

Oh! what a mean and ridiculous thing it is for a man to study his money, to delight himself with handling and telling it over and over! 't is by such ways that avarice makes its approaches. I hate poverty equally with pain; but I could be content to change the kind of life I live for another that was meaner and had fewer affairs. Even the goods of the mind, wisdom itself, seems even fruitless to us if only enjoyed by ourselves. We compare ourselves in all our fortunes to what is above us, and still look towards the better; but let us measure ourselves with what is below us, and there is no condition so miserable, wherein a man may not find a thousand examples that will administer consolation.

Praise is always pleasing, let it come from whom or upon what account it will; yet ought a man to understand why he is commended, that he may know how to keep up the same reputation still. Even imperfections may meet with commendation from some one or other: the vulgar and common esteem seldom hits right; and I am much mistaken if among the writings of my time the worst are not those which have most gained the popular applause.

It were a fine thing to be old, if we only travelled towards improvement: but 't is a drunken, stumbling, reeling, ill-favored motion, like that of reeds which the air casually waves to and fro at pleasure.

MONTAIGNE.

APRIL 25

WHETHER one member suffereth, all the members suffer with it; or one member is glorified, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof. And God

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hath set some in the church: first apostles, secondly prophets, thirdly teachers, then powers, then gifts of healing, helps, governments, divers kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of powers? have all gifts of healing? do all speak with tongues? do all interpret? But desire earnestly the greater gifts.

That I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me. Concerning these things I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong.

Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? or what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? and what agreement hath a temple of God with idols? for we are a temple of the living God.

For we can do nothing against the truth, but for the truth.

THE EPISTLES.

APRIL 26

BECAUSE thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that no one take thy crown. He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of

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heaven from my God, and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.

I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So, because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich, and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest, and eyesalve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten; be zealous therefore, and repent. Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

REVELATION.

APRIL 27

KNOW ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may attain. And every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I bruise my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer

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you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it. Whatsoever is sold in the shambles, eat, asking no question for conscience sake; for the earth is the Lord's, and the fulness thereof. If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed, and for conscience sake: conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God.

There are, it may be, so many kinds of voices in the world, and no kind is without signification. I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

Brethren, be not children in mind: howbeit in malice be ye babes, but in mind be men.

THE EPISTLES.

APRIL 28

ONE of the multitude said unto him, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he reasoned within himself saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and

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there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God. Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! Consider the lilies, how they grow; they toil not, neither do they spin; yet I say unto you, Even Solomon, in all his glory, was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall he clothe you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added unto you. Make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.

THE GOSPELS.

APRIL 29

YE shall be holy; for I the Lord your God am holy. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor

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and the stranger: I am the Lord your God. Ye shall not steal; neither shall ye deal falsely, nor lie one to another. Thou shalt not oppress thy neighbor, nor rob him; the wages of a hired servant shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but thou shalt fear thy God: I am the Lord. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor. Thou shalt not go up and down as a talebearer among thy people; thou shalt not hate thy brother in thine heart; thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself. Neither shall ye use enchantments, nor practice augury. Ye shall keep my sabbaths, and reverence my sanctuary. Turn ye not unto them that have familiar spirits, nor unto the wizards. Thou shalt rise up before the hoary head, and honor the face of the old man. And if a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself: for ye were strangers in the land of Israel. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have. And ye shall observe all my statutes and all my judgments, and do them. I am the Lord.

LEVITICUS.

APRIL 30

YOU said that the wrong-doer is happy, if he be unpunished; and I say that he is most miserable, and that those who are punished are less miserable. The proper office of punishment is twofold: he who is rightly punished ought either to become better and profit by it, or he ought to be made an example to his fellows, that they

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may see what he suffers, and fear and become better; those who are punished by Gods and men, and improved, are those whose sins are curable; still the way of improving them, as in this world, so also in another, is by pain and suffering; for there is no other way in which they can be delivered from their evil. But they who have been guilty of the worst crimes, and are incurable by reason of their crimes, are made examples; for, as they are incurable, the time has passed at which they can receive any benefit themselves. But others get good when they behold them forever enduring the most terrible and painful and fearful sufferings as the penalty of their sins — there they are, hanging up as examples, in the prison-house of the world below, a spectacle and a warning to all unrighteous men who come thither. And most of these examples are taken from the class of tyrants and kings and public men, for they are the authors of the greatest and most impious crimes, because they have the power. The very bad men come from the class of those who have power. And yet in that very class there may arise good men, and worthy of all admiration they are; for where there is great power to do wrong, to live and die justly is a hard thing, and greatly to be praised, and few there are who attain this. In general, great men are also bad.

Goods are of two kinds: there are human goods and there are divine goods, and the human hang upon the divine; and the state which attains the greater at the same time acquires the less, or not having the greater, loses both. Of the lesser goods the first is health, the second beauty, the third strength, and the fourth wealth, not the blind god, but one who is keen of sight and has wisdom for a companion. Wisdom is chief and leader of the divine class of goods, and next follows temperance; and from the union of these two with courage springs justice, and fourth in the scale of virtue is courage. How ought we to define courage? Is that to be regarded only as a combat against fears and pains, or also against desires and pleasures, and against flatteries;

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which exercise such a tremendous power that they make the hearts even of respectable citizens to melt like wax?

PLATO.

MAY 1

IN many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. Behold the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue also is a little member, and boasteth great things. Behold how much wood is kindled by how small a fire, and the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. For every kind of beasts and birds, of creeping things, and things in the sea, is tamed and hath been tamed by mankind; but the tongue can no man tame; it is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God; out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? Can a fig tree, my brethren, yield olives, or a vine figs? Neither can salt water yield sweet.

Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not, and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion, and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits without variance, without hypoc-

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risy. And the fruit of righteousness is sown in peace for them that make peace.

THE EPISTLES.

MAY 2

I AM not now speaking of the common or qualified form of friendship, which considers both pleasure and profit, but of that true and perfect friendship which existed in the few select instances which history holds in remembrance. Such friendship adds to the brightness of prosperity, and lessens the burdens of adversity by dividing and sharing them. He who looks into the face of a true friend sees as it were a second self. So that where his friend is he is; he is not poor if his friend is rich; if he is weak, he has his friend's strength; and in his friend's life he lives after his own is ended, such is the respect, the fond remembrance, and the enduring love with which the departed are followed by the living. If one does not know what virtue there is in friendship and harmony, he may learn it from discords and strife. For what home is so firmly established, what state is so secure, that it cannot be overthrown by hatred and divisions? Here we may learn the inestimable value of friendship. A Greek philosopher sang in verse that whatever in nature and the universe is harmonious and unchangeable comes from the binding power of friendship; and all that is changeable comes from the power of discord. In friendship there can be nothing feigned, nothing pretended: everything in it must be genuine and spontaneous. Did Africanus need me? Did I need Africanus? Though many and great material advantages came from our friendship, they were not the cause of our mutual love. For as we are not beneficent and generous in order to demand gratitude in return, but are by a natural law inclined to generosity; so friendship is not to be sought for the sake of gain, but because its rewards are in its love.

CICERO.

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MAY 3

MY son, keep the commandment of thy father, and forsake not the law of thy mother: bind them continually upon thine heart, tie them about thy neck. When thou walkest, it shall lead thee; when thou sleepest, it shall watch over thee; and when thou awakest, it shall talk with thee. Doth not wisdom cry, and understanding put forth her voice? In the top of high places by the way, where the paths meet, she standeth; beside the gates, at the entry of the city, at the coming in at the doors, she crieth aloud: Unto you, O men, I call; and my voice is to the sons of men. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared unto her. I wisdom have made subtilty my dwelling, and find out knowledge and discretion. Counsel is mine, and sound knowledge: I am understanding; I have might. I love them that love me; and those that seek me diligently shall find me. Riches and honor are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. Before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth nor the fields, nor the beginning of the dust of the world.

PROVERBS.

MAY 4

REJOICE, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy

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heart, and put away evil from thy flesh; for youth and the prime of life are vanity. Remember also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them; or ever the sun, and the light, and the moon, and the stars, be darkened, and the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low; yea, they shall be afraid of that which is high, and terrors shall be in the way; and the almond tree shall blossom, and the grasshopper shall be a burden, and the caper-berry shall fail: because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern; and the dust return to the earth as it was, and the spirit return unto God who gave it. Vanity of vanities, saith the Preacher; all is vanity. Because the Preacher was wise he still taught the people knowledge: yea, he pondered, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words, and that which was written uprightly, even words of truth. The words of the wise are as goads, and as nails well fastened are the words of the collectors of sentences, which are given from one shepherd. Of making many books there is no end; and much study is a weariness of the flesh. This is the end of the matter; all hath been heard; fear God, and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every hidden thing, whether it be good or whether it be evil.

ECCLESIASTES.

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MAY 5

THERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the children of the east. And his sons went and held a feast in the house of each one upon his day; and they sent and called for their three sisters to eat and to drink with them. And it was so when the days of their feasting were gone about, that Job went and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, it may be that my sons have sinned, and renounced God in their hearts. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil. Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath, on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will renounce thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

And it fell on a day when his sons and his daughters were

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eating and drinking wine in their eldest brother's house, that there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them; and the Sabeans fell upon them and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made three bands, and fell upon the camels, and have taken them away, yea, and slain the servants with the edge of the sword, and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped; and he said, Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God with foolishness.

JOB.

MAY 6

WHEN he established the heavens, I was there;
When he set a circle upon the face of the deep;
When he made firm the skies above;
When the fountains of the deep became strong;
When he gave to the sea its bound,
That the waters should not transgress his commandments;
When he marked out the foundations of the earth;

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Then I was by him as a master-workman;
And I was daily his delight;
Rejoicing always before him;
Rejoicing in his habitable earth;
And my delight was with the sons of men.
Blessed are they that keep my ways.
Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors,
For whoso findeth me findeth life,
And shall obtain favor of the Lord.
But he that sinneth against me wrongeth his own soul:
All they that hate me love death.
The fear of the Lord is the beginning of wisdom;
And the knowledge of the Holy One is understanding.
He that gathereth in summer is a wise son;
But he that sleepeth in harvest is a son that causeth shame.
Blessings are upon the head of the righteous;
But violence covereth the mouth of the wicked.
The memory of the just is blessed;
But the name of the wicked shall rot.
He that walketh uprightly walketh surely.
The rich man's wealth is his strong city;
The destruction of the poor is their poverty.
When the whirlwind passeth, the wicked is no more;
But the righteous is an everlasting foundation.
A false balance is an abomination to the Lord;
But a just weight is his delight.

PROVERBS.

MAY 7

THE entrances of this world were made narrow, and sorrowful, and toilsome; they are but few and evil, full of perils, and charged with great toils. For the entrances of the greater world are wide and sure, and bring forth fruit of immortality. If then they that live enter not

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these strait and vain things, they can never receive those that are laid up for them. Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? And why art thou moved, whereas thou art but mortal? And why hast thou not considered in thy mind that which is to come, rather than that which is present?

O Lord, that bearest rule, lo, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish. The righteous therefore shall suffer strait things and hope for wide: but they that have done wickedly have suffered the strait things, and yet shall not see the wide.

If I have found favor in thy sight, show further unto me, thy servant, whether in the day of judgment the just will be able to intercede for the ungodly, or to entreat the Most High for them, whether fathers for children or children for parents, or brethren for brethren, or kinsfolk for their next of kin, or friends for them that are most dear.

Since thou hast found favor in my sight, I will show thee this: The day of judgment is a day of decision, and displayeth unto all the seal of truth; even as now a father sendeth not his son, or a son his father, or a master his slave, or a friend him that is most dear, that in his stead he may be sick, or sleep, or eat, or be healed, so never shall any one pray for another in that day, neither shall one lay a burden on another, for then shall all bear every one his own righteousness or unrighteousness.

For in truth there is no man among them that be born but he hath dealt wickedly; and among them that hath lived there is none which hath not done amiss. For in this, O Lord, thy righteousness and thy wonders shall be declared, if thou be merciful unto them which have no store of good works.

ESDRAS.

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MAY 8

THE grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world. God gave us not a spirit of fearfulness, but of power and love and discipline. For this is thankworthy, if a man for conscience toward God endureth grief, suffering wrongfully. Because Christ also suffered for us, leaving us an example that ye should follow his steps.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous. Not rendering evil for evil, or railing for railing, but contrariwise blessing. For he that will love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile. Let him eschew evil, and do good, let him seek peace and ensue it. Every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving. Exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. Be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity. Let brotherly love continue! Remember them that are in bonds, as bound with them; them that are evil-entreated, as being yourselves also in the body. Let your conversation be without covetousness. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until it receive the early and latter rain. Be ye also patient; stablish your hearts.

THE EPISTLES.

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MAY 9

JESUS spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher; then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

What man of you having a hundred sheep and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance.

Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

Which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish.

He looked up, and saw the rich men that were casting their gifts into the treasury. And he saw a certain poor widow casting in thither two mites. And he said, Of a

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truth, I say unto you, This poor widow cast in more than they all; for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

THE GOSPELS.

MAY 10

THE fruit of a tree declareth the husbandry thereof: so is the utterance of the thought of the heart of man. Many have fallen by the edge of the sword: yet not so many as they that have fallen because of the tongue. The stroke of a whip maketh a mark in the flesh: but the stroke of a tongue will break the bones. Suretiship hath undone many that were prospering; and shaken them as a wave of the sea: mighty men hath it driven from their houses; and they wandered among strange nations. Better is the life of a poor man under a shelter of logs, than sumptuous fare in another man's house. An unbroken horse becometh stubborn: and a son left at large becometh headstrong.

Better is a poor man, being sound and strong of constitution, than a rich man that is plagued in his body. Health and a good constitution are better than all gold: and a strong body than wealth without measure. There is no riches better than health of body; and there is no gladness above the joy of the heart. Death is better than a bitter life, and eternal rest than a continual sickness. Gladness of heart is the life of a man; and the joyfulness of a man is length of days. Envy and wrath shorten a man's days; and care bringeth old age before the time. Wine is as good as life to men, if thou drink it in its measure. What life is there to a man that is without wine? and it hath been created to make men glad. Wine drunk in season and to satisfy is joy of heart, and gladness of soul: wine drunk largely is bitterness of soul, with provocation and conflict.

In every work trust thine own soul.

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Be not ashamed concerning thy soul; for there is a shame that bringeth sin; and there is a shame that is glory and grace.

ECCLESIASTICUS.

MAY 11

IT is the fear of dying, and not the love of life, that ties the fool to his body.

Such as returned from the new world discovered by the Spaniards in our fathers' day testify to us how much more honestly and regularly those nations live, without magistrate and without law, than ours do, where there are more officers and lawyers than there are of other sorts of men and business. It was what a Roman senator of the latter ages said, that their predecessors' breath was offensive with garlic, but their stomachs were perfumed with a good conscience; and that, on the contrary, those of his time were all sweet odor without, but offensive within with all sorts of vices; that is to say, that they abounded with learning and eloquence, but were very defective in moral honesty. Incivility, ignorance, simplicity, roughness, are the natural companions of innocence; curiosity, subtlety, knowledge, bring malice in their train; humility, fear, obedience, and affability, which are the principal things that support and maintain human society, require an empty and docile soul, and little presuming upon itself.

To meet with an incredible thing is an occasion to Christians to believe, and it is so much the more according to reason by how much it is against human reason. If it were according to reason, it would be no more a miracle; and if it were according to example, it would be no longer a singular thing. "God is better known by not knowing him," says St. Austin, and Tacitus, "It is more holy and reverent to believe the works of God than to know them," and Plato thinks there is something of impiety in inquiring too curiously into God, the world, and the first causes of things. It

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is more by the mediation of our ignorance than of our knowledge that we know anything of the divine wisdom.

MONTAIGNE.

MAY 12

HE that goeth about as a tale-bearer revealeth secrets: therefore meddle not with him that openeth wide his lips. The glory of young men is their strength: and the beauty of old men is the hoary head. To do justice and judgment is more acceptable to the Lord than sacrifice. Whoso keepeth his mouth and his tongue keepeth his soul from troubles. A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. Train up a child in the way he should go, and when he is old he will not depart from it. Riches certainly make themselves wings, like an eagle that flieth toward heaven.

Who hath woe? who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine: they that go to seek out mixed wine. Look not then upon the wine when it is red, when it giveth its color in the cup, when it goeth down smoothly: at the last it biteth like a serpent, and stingeth like an adder.

Through wisdom is an house builded; and by understanding is it established; and by knowledge are the chambers filled with all precious and pleasant riches. If thou faint in the day of adversity, thy strength is small. Fret not thyself because of evil-doers: neither be thou envious at the wicked; for there shall be no reward to the evil man; the lamp of the wicked shall be put out.

PROVERBS.

MAY 13

IF you kill me, you will not easily find another like me, who, if I may use such a ludicrous figure of speech, am a sort of gadfly, given to the state by the God; and the state is like a great and noble steed who is tardy in his mo-

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tions owing to his very size, and requires to be stirred into life. I am that gadfly which God has given the state, and all day long and in all places am always fastening upon you, arousing and persuading, and reproaching you.

You have often heard me speak of an oracle or sign which comes to me. This sign I have had ever since I was a child. The sign is a voice which comes to me and always forbids me to do something which I am going to do, but never commands to do anything.

The difficulty, my friends, is not in avoiding death, but in avoiding unrighteousness; for that runs faster than death.

O my judges, I should like to tell you of a wonderful circumstance. Hitherto the familiar oracle within me has constantly been in the habit of opposing me even about trifles, if I was going to make a slip or error about anything; and now as you see there has come upon me that which may be thought, and is generally believed to be the last and worst evil. But the oracle made no sign of opposition. I regard this as a proof that what has happened to me is a good, and that those of us who think that death is an evil are in error. The customary sign would surely have opposed me had I been going to evil and not to good.

PLATO.

MAY 14

WHAT fellowship shall the wolf have with the lamb?
So is the sinner with the godly.
What peace is there between the hyena and the dog?
And what peace between the rich man and the poor?
Wild asses are the prey of lions in the wilderness;
So poor men are pasture for the rich.
Lowliness is an abomination to a proud man;
So a poor man is an abomination to the rich.
A rich man when he is shaken is held up by his friends:

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But one of low degree being down is thrust away also by his
friends.
When a rich man is fallen, there are many helpers;
He speaketh things not to be spoken, and men justify him.
A man of low degree falleth and men rebuke him withal;
He uttereth wisdom, and no place is allowed him.
A rich man speaketh, and all keep silence;
And what he saith they extol to the clouds;
A poor man speaketh, and they say, Who is this?
And if he stumble, they will help to overthrow him.
Riches are good that have no sin:
And poverty is evil in the mouth of the ungodly.
He that is evil to himself, to whom will he be good?
Do well unto thy friend before thou die.
If thou will, thou shalt keep the commandments;
And to perform faithfulness is of thine own good pleasure.
He hath set fire and water before thee; thou shalt stretch
forth thy hand unto whichsoever thou wilt.
Before man is life and death; and whichsoever he liketh
it shall be given him.
As his mercy is great, so is his correction also.
He judgeth a man according to his works.
The sinner shall not escape with his plunder;
And the patience of the godly shall not be frustrate.
The number of man's days at the most are a hundred
years.
As a drop of water from the sea, and a pebble from the sand,
So are a few years in the day of eternity.

ECCLESIASTICUS.

MAY 15

THEY delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to

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sea, and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the lee of Crete, and with difficulty coasting along it we came unto a certain place called Fair Havens. And when much time was spent, and the voyage was now dangerous, Paul admonished them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter there.

And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. But after no long time there beat down from it a tempestuous wind, called Euroclydon; and when the ship was caught, and could not face the wind, we gave way to it and were driven. And running under the lee of a small island called Cauda, we were able with difficulty to secure the boat; and when they had hoisted it up, they used helps, undergirding the ship; and fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we labored exceedingly with the storm, and no small tempest lay on us, all hope that we should be saved was now taken away. Then Paul stood forth in the midst of them, and said, Sirs, I exhort you to be of good cheer, for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me.

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And when the fourteenth night was come, as we were driven to and fro on the sea of Adria, about midnight the sailors surmised that they were drawing near to some country; and they sounded, and found twenty fathoms; after a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern and wished for day. And when it was day, they knew not the land, but they perceived a certain bay with a beach; and casting off the anchors, and hoisting up the foresail to the wind, they made for the beach. Lighting upon a place where two seas met, they ran the vessel aground, and the stern began to break up by the violence of the waves. The centurion commanded that they which could swim should cast themselves overboard, and the rest, some on planks, and some on other things from the ship. And so it came to pass that they all escaped safe to land.

ACTS.

MAY 16

HOW do we act in a voyage? What is in my power? To choose the pilot, the sailors, the day, the hour. Afterwards comes a storm, what have I to care for? My part is performed. This matter belongs to another, to the pilot. But the ship is sinking: what then have I to do? That which alone I can do; I submit to being drowned, without fear, without clamor, or accosting God; but as we who know that what is born must likewise die. For I am not eternity, but a man, — a part of the whole, as an hour is of the day. I must come like an hour, and like an hour must pass away.

The events of life occur indifferently, but the use of it is not indifferent. When you are told, therefore, that these things are indifferent, do not on that account be careless; nor yet, when you are governed by prudence, be abject, and dazzled by externals. Chrysippus rightly says: While con-

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sequences are uncertain, I will keep to those things which will bring me most in harmony with nature. It would be a curse upon ears of corn not to be reaped, and we ought to know that it would be a curse upon man not to die.

Only remember the distinction between what is your own and what is not your own, and you will never claim what belongs to others.

We are to learn what the gods are; for such as they are found to be, such must he seek to be to the utmost of his power, who would please and obey them. If the deity is faithful, he too must be faithful; if free, beneficent, and noble, he must be free, beneficent, and noble likewise, in all his words and actions behaving as an imitator of God.

EPICTETUS.

MAY 17

THIS present world is not the end; the full glory abideth not therein; therefore have they who were able prayed for the weak. But the day of judgment shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is passed away, intemperance is at an end, infidelity is cut off, but righteousness is grown, and truth is sprung up. Then shall no man be able to have mercy on him that is cast in judgment, nor to thrust down him that hath gotten the victory.

I answered: it had been better that the earth had not given Adam; or else, when it had given him to have restrained him from sinning. For what profit is it for all that are in this present time to live in heaviness, and after death to look for punishment? O thou Adam, what hast thou done? for though it was thou that sinned, the evil is not fallen on thee alone, but upon all of us that come of thee. For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death? And that there is promised us an everlasting hope, whereas ourselves most miserably are become vain? And

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that there are reserved habitations of health and safety, whereas we have lived wickedly? And that the glory of the Most High shall defend them which have led a pure life, whereas we have walked in the most wicked ways of all? And that there shall be shewed a paradise, whose fruit endureth without decay, wherein is abundance and healing, but we shall not enter it, for we have walked in unpleasant places? And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness? For while we lived and committed iniquity, we considered not what we should have to suffer after death.

ESDRAS.

MAY 18

O LORD, thou hast searched me, and known me, thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou searchest out my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, and the light about me shall be night; even the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee. I will give thanks unto thee, for I am fearfully and wonderfully made: wonderful are thy works, and that my soul knoweth right well. How precious also are thy thoughts unto me, O God! how great is the sum of

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them. If I should count them, they are more in number than the sand; when I awake, I am still with thee. Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any way of wickedness in me, and lead me in the way everlasting.

PSALMS.

MAY 19

WHAT a ridiculous thing it is to trouble and affect ourselves about taking the only step that is to deliver us from all misery and trouble. Nothing can be grievous that is but once, and is it reasonable so long to fear a thing that will be so soon despatched?

Death is the beginning of another life. Your death is a part of the order of the universe, 't is a part of the life of the world. Why dost thou fear thy last day? it contributes no more to thy dissolution than every one of the rest. Every day travels towards death, the last only arrives at it.

Miracles appear to be so, according to our ignorance of nature, and not according to the essence of nature. The continually being accustomed to anything blinds the eye of our judgment.

In spite of all our projects, counsels, and precautions, fortune will still be mistress of events.

I always despise physic, and when I am sick, I begin yet more to hate and fear it, telling those who importune me to take physic, that they must at least give me time to recover my strength and health, that I may be the better able to support and encounter the violence and danger of the potion.

Whosoever despises his own life is always master of that of another man.

We should rather examine who is better learned, than who is more learned.

It is not enough that our education does not spoil us: it should alter us for the better.

Would to God that, for the sake of justice, our courts of

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judicature were as well furnished with understanding and conscience, as they are with knowledge.

MONTAIGNE.

MAY 20

I WENT by the field of the slothful,
And by the vineyard of the man void of understanding;
And, lo, it was all grown over with thorns,
The face thereof was covered with nettles,
And the stone wall thereof was broken down.
Then I beheld, and considered well;
I saw and received instruction.
Yet a little sleep, a little slumber,
A little folding of the hands to sleep;
So shall thy poverty come as a robber;
And thy want as an armed man.
It is the glory of God to conceal a thing;
But the glory of kings is to search out a matter.
Take away the dross from the silver,
And there cometh forth a vessel for the finer;
Take away the wicked from before the king,
And his throne shall be established in righteousness.
Put not thyself forward in the presence of the king,
And stand not in the place of great men:
Far better is it that it be said unto thee, Come up hither,
Than that thou shouldst be put lower in the presence of the prince.
A word fitly spoken is like apples of gold, in baskets of silver.
As an ear-ring of gold, and an ornament of fine gold:
So is a wise reprover upon an obedient ear.
Confidence in an unfaithful man in time of trouble
Is like a broken tooth, and a foot out of joint.
If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
For thou shalt heap coals of fire upon his head:
And the Lord shall reward thee.

PROVERBS.

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MAY 21

A CERTAIN lawyer stood up and tempted Jesus, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? and he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbor? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho: and he fell among robbers, which both stripped him, and beat him, and departed leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

Unto what is the kingdom of God like? and whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heavens lodged in the branches thereof. And again he said, Whereunto shall I liken the kingdom of God? It is like unto

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leaven, which a woman took and hid in three measures of meal, till it was all leavened.

THE GOSPELS.

MAY 22

IT seems wonderful to me that any one should have been persuaded that Socrates corrupted the youth: Socrates, who was not only the most rigid of all men in the government of his passions and appetites, but also most able to withstand cold, heat, and every kind of labor; and besides so inured to frugality, that though he possessed very little, he very easily made it a sufficiency. How, then, being of such a character himself, could he have rendered others impious, or lawless, or luxurious, or too effeminate to endure labor? On the contrary, he restrained many of them from such vices, leading them to love virtue, and giving them hopes that if they would take care of themselves, they would become honorable and worthy characters. Not, indeed, that he ever professed to be an instructor in that way, but, by showing that he was himself such a character, he made those in his society hope that, by imitating him, they would become such as he was. He asked no remuneration from those who desired his company; by refraining from such a demand he thought that he consulted his liberty, and called those who took money for their discourses their own enslavers, since they must of necessity hold discussions with those from whom they received pay. He expressed wonder, too, that any one who professed to teach virtue should demand money, and not think that he gained the greatest profit in securing a good friend, but fear that he whom he had made an honorable and worthy character would not retain the greatest gratitude towards his greatest benefactor.

It is not the part of those who cultivate the intellect to use violence, for to adopt such a course belongs to those who possess brute force without intellect. Fathers keep their

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sons, though they be of a virtuous disposition, from the society of bad men, in the belief that association with the good is an exercise of virtue, but that association with the bad is the destruction of it; as one of the poets says: "From good men you will learn what is good; but if you associate with the bad, you will lose the understanding which is in you."

XENOPHON.

MAY 23

MAN is born for uprightness. If a man lose his uprightness, and yet live, his escape from death is the effect of mere good fortune. They who know the truth are not equal to those who love it, and they who love it are not equal to those who find pleasure in it. The man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others. With coarse rice to eat, with water to drink, and my bended arm for a pillow, I have still joy in the midst of these things. Riches and honors acquired by unrighteousness are to me as a floating cloud.

He is a man who in his eager pursuit of knowledge forgets his food, who in the joy of his attainment forgets his sorrows, and who does not perceive that old age is coming on.

Is virtue a thing remote? I wish to be virtuous, and lo! virtue is at hand. Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than to be insubordinate. When a bird is about to die, its notes are mournful; when a man is about to die, his words are good.

The mean man does not know the ordinances of Heaven, and consequently does not stand in awe of them. He is disrespectful to great men. He makes sport of the words of sages. Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so readily get possession of knowledge, are the next. Those who are dull and stupid, and yet compass the learning, are

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another class next to these. As to those who are dull and stupid and yet do not learn, — they are the lowest of the people.

If a man take no thought about what is distant, he will find sorrow near at hand. Is there any word which may serve as a rule of practice for all one's life? The Master said, "Is not reciprocity such a word? What you do not want done to yourself do not do to others."

CONFUCIUS.

MAY 24

A FAITHFUL friend is a strong defence; and he that hath found him hath found a treasure. There is nothing that can be taken in exchange for a faithful friend; and his excellency is beyond price. A faithful friend is a medicine of life; and they that fear the Lord shall find him.

Come unto wisdom as one that plougheth and soweth; and wait for her good fruits. Come unto her with all thy soul, and keep her ways with thy whole power. Search and seek, and she shall be made known unto thee, and when thou hast got hold of her, let her not go. For at the last thou shalt find her rest; and she shall be turned for thee into gladness. And her fetters shall be to thee for a covering of strength, and her chains for a robe of glory. For there is a golden ornament upon her, and her hands are a riband of blue. Thou shalt put her on as a robe of glory, and shalt array thee with her as a crown of rejoicing. If thou seest a man of understanding, get thee betimes unto him, and let thy foot wear out the steps of his doors. Be willing to listen to every godly discourse; and let not the proverbs of understanding escape thee. Do no evil: so shall no evil overtake thee. Depart from wrong, and it shall turn aside from thee. Be not faint-hearted in thy prayer. Hate not laborious work; neither husbandry, which the Most High hath ordained.

ECCLESIASTICUS.

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MAY 25

AGRIPPA said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence: —

I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews: especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, if God doth raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I

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said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision.

And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

ACTS.

MAY 26

ALL other creatures are indeed excluded from a power of comprehending the administration of the world; but a reasonable being has abilities for the consideration of all these things. Besides, being by nature constituted noble, magnanimous, and free, it sees that of the things which relate to it, some are unrestrained and in its own power, some restrained and in the power of others.

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And for this reason, if it esteems its good and its interest to consist in things unrestrained and in its own power, it will be free, prosperous, happy, safe, magnanimous, pious, thankful to God for everything, never finding fault with anything, never censuring anything that is brought about by him. Why may not he, who discerns these things, live with an easy and light heart, quietly awaiting whatever may happen, and bearing contentedly what has happened? Shall it be poverty? Bring it; and you shall see what poverty is when it is met well. Would you have power? Bring toils too, along with it. Banishment? Wherever I go, it will be well with me there; for it was well with me here, not on account of the place, but of the principles which I shall carry away with me; for no one can deprive me of these; on the contrary, they alone are my property and cannot be taken away.

A life at odds with fortune resembles a wintry torrent; for it is turbulent and muddy and difficult to pass, and violent and noisy and brief. A soul conversant with virtue resembles a perpetual fountain; for it is clear and gentle, and agreeable and sweet, and serviceable and rich, and harmless and innocent.

If you would be good, first believe that you are bad. No one who is a lover of money, a lover of pleasure, or a lover of glory, is likewise a lover of mankind; but only he who is a lover of virtue. As you would not wish to sail a large and elegant and gilded ship, and sink; so neither is it desirable to inhabit a grand and sumptuous house, and be in a tumult.

EPICTETUS.

MAY 27

PRAISE waiteth for thee, O God, in Zion! and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come. Iniquities prevail against me; as for our transgressions, thou shalt

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purge them away. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts; we shall be satisfied with the goodness of thy house, the holy place of thy temple. By terrible things thou wilt answer us in righteousness, O God of our salvation; thou that art the confidence of all the ends of the earth, and of them that are afar off upon the sea; which by his strength setteth fast the mountains; being girded about with might; which stilleth the roaring of the seas, the roaring of their waves, and the tumult of the peoples. They also that dwell in the uttermost parts are afraid at thy tokens; thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth and waterest it; thou greatly enrichest it; the river of God is full of water; thou providest them corn, when thou hast so prepared the earth. Thou waterest her furrows abundantly; thou settlest the ridges thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the hills are girded with joy. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

PSALMS.

MAY 28

IF there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing, and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool, are ye not divided in your own mind, and become judges with evil thoughts? Hearken, my beloved brethren! Did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonored the poor man. Do not the rich oppress

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