

lighten all men, open their eyes to true wisdom, make them comprehend the eternal truths announced through Thy prophets, so that they may return to Thee, confess Thy name, and proclaim, with all Israel, "The Eternal, our God, is One!" Amen.

Then read Psalm xxiv.

MEDITATION FOR MONDAY (THE SECOND DAY).

ON THE LOVE OF GOD.

As men, formed by the hands of God, and created in His image, we are enjoined to love the Lord our Creator in all things and at all times, in order that we may attain true happiness. If we rightly reflect on our position in the world relative to God, nothing will be easier or more agreeable than the fulfilment of this duty. For why should not all our thoughts, all our affections, all the moments of our life, be devoted to prove our love of the Lord? Have we not received all we have from His bounty? He has given us our existence; He provides for all our wants; every day that we live, every thing which we enjoy, are simply new blessings we obtain from Him. Every day He bestows on us favour and mercy; nay, our ingratitude exhibited by deeds of wickedness does not close His paternal hand, nor exhaust the abundance of His indulgence and forbearance. It is therefore scarcely needed for us to be *commanded* to love God; on the contrary, affection for Him ought to be a spontaneous offering of the soul, manifested in all our actions.

To love God with all our heart is to give Him all our affection, our constant worship, not for the sake of recompense, nor the dread of punishment, but for the sake of His glorious attributes, and His inexhaustible mercy. How can we fail to love Him, who alone is perfection, with the whole strength of our being, and thus fulfil the injunction of the Psalmist, "Serve the Lord with gladness"? But do we love God thus? Some obey Him with indifference, and bear im-

patiently the yoke of the law; others serve Him with superstitious fear and in ignorance of His greatness; others, more guilty still, make to themselves idols to which they render homage:—self-interest, with its sordid views;—ambition, with its intrigues;—sensuality, with all its vices!—and these, O Israel! are the gods thou dost too often adore.

To love God with all our soul is to render homage to His glory, His omnipotence; to centre in Him all our hopes in this perishable world, all our expectations in the world to come; to know and proclaim that He is the Creator, the Ruler, Sustainer, and Judge of the universe.

But, to love God, we must know him: “Know, thou the God of thy father, and serve Him with an entire heart and with a willing soul.” (1 Chron. xxviii. 9.) To know Him, we must seek Him in His works, study His Holy Word, and follow His divine will.

To love God with all our heart, with all our soul, and with all our might, is to love Him with all our affections, with all our faculties, and with all our means. No sacrifice should be too great, no labour too difficult, when His service is concerned. For we must show our love in our deeds: “Thou shalt love the Lord thy God, and keep His charge, and His statutes, and His ordinances, and His commandments, all the days.” (Deut. xī. 1.) Such is true, sincere love of God; but to be content with saying that we love and desire to please Him, without effort, devotion, or sacrifice, is not to love God. “For the Lord is righteous, and loveth righteousness.” (Ps. xi. 7.) He loves charity and equity. To love God is to follow His precepts willingly, and to perform all such deeds as are pleasing in His sight.

Whether we are great or little, rich or poor, happy or unhappy, we should love the Lord, the Holy One of Israel, and only live on this earth to love Him and become worthy of His love. To whom else should we render worship? He alone will live eternally, and thus remain to us when all mere earthly affections, which fill and stimulate, but can never satisfy, our heart, will have perished. Let us love the

Eternal with all our heart, with all our soul, and love Him even when we draw our latest breath.

PRAYER.

O God! I feel that I am yet far removed from experiencing such a love! Forgive me if I have so long mistaken Thy holy precepts. I will henceforth love Thee with a new and perfect love, with deeds and not with words; for Thy love, O God! is revealed to me in Thy words and in the blessings which Thou continually bestowest on me.

Then say Psalm xlvi.

MEDITATION FOR TUESDAY (THE THIRD DAY).

ON THE LOVE OF THY NEIGHBOUR.

“Thou shalt love thy neighbour as thyself.” (Lev. xix. 18.) The God of Israel teaches us in these words every human charity, and they contain the essence of the whole moral law.

The love of our neighbour is essentially a Jewish virtue; it was our holy law which, in the name of God, first proclaimed the dogma of universal brotherhood. Israel was charged to propagate and teach it among the nations, and God's people has never been guilty of utterly disregarding it; for in every page of Holy Writ, God has established the strictest rules of charity not only towards Israelites, but has commanded us also to extend this charity, this fraternal love, to strangers of all nations: “The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself.” (Lev. xix. 34.) These holy precepts have been perpetuated among us by tradition; and Israel, while so often forgetting many of God's commands, which are in our days especially so much neglected, observes at least the divine precept of charity, and through works of mercy seems still to retain the impress of the spirit