

May 2007 Newsletter

S. CLEMENT'S CHURCH

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From the Rector

My dear People,

First, a word of thanks to all who made Holy Week and Easter such a memorable time. Those of us who were able to be at all the ceremonies of Palm Sunday, Maundy Thursday, Good Friday, the Easter Vigil and Easter Day were led through a wonderful pageant of ceremonies, which led us from the depths of human sin and wickedness to the heights of Heaven, from Our Lord's suffering and death to his glorious rising to new and eternal life.

The organists, the choir and the servers played their parts superbly, as did all our other helpers. One of the loveliest features this year were the superb new framework and hangings for the Altar of Repose on Maundy Thursday. These were designed and made by Dr Lilley, and transformed the S John's Chapel into a fitting and glorious shrine for the all-night Watch before the Blessed Sacrament. We owe John a debt of thanks for this and also, as always, for the arrays of flowers, which would not shame the Chelsea Flower Show.

You can see pictures of all these rites on our website, where you will also see some fine new features. Marc Coleman and his computer assistants put given a lot of time and effort into getting the new recording system set up, whereby we can now put the High Mass in its entirety onto the web every week. From my post-bag and from phone calls, I know what a huge number of people value our website, especially people who live in remote places where there is no nearby Anglican church (or, sadly, where there are only unspeakably awful Anglican or Roman Catholic liturgies on offer.). They will appreciate hearing the music (and maybe even the sermons!), and can follow the whole Mass by downloading the service sheet from another bit of the site. We would dearly

love to be able to televise the whole Mass weekly, but this would be expensive. However, this is our next goal.

Something else you can see on the website is the information about the Benefit Concert which the Choir is singing on Friday, 11th May. Tickets are selling very well and the evening promises to be something rather special. Thanks to those of you who cannot come to the concert, but have already sent generous donations to add to the grand total. This money will be split, with half going towards the cost of the restoration of the stonework of the north wall of the church, and half to fund what used to be called "the corporal works of mercy." If you would like to be more involved with this work, which at the moment is just getting off the ground, please speak to Ron Emrich, who is coordinating the Helping Others Group. Ideas that have been mooted include assisting with a soup kitchen, joining with other churches in trying to bring services such as legal and medical help, as well as basic food and clothing, to some of the street people who live their shadowy existence around us. No doubt we will find many other ways of obeying Our Lord's command to love our neighbours, as we explore their needs. We can never banish from our Christian consciousness the clear words of Jesus: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Maybe we should call the group the Inasmuch Group!). We should certainly put the work under the patronage of Our Lady, under her title of "Comfort of the Afflicted."

I'm writing this in the middle of April when spring seems at last to be on its way. During the coming month, we have several lovely Feasts which have a spring-like feel to them.

Sunday, 6th May is our annual May devotion in honour of Our Lady, to whom the month is dedicated. This includes the nerve-wracking ascent of the Subdeacon on a long ladder from which he crowns the image of Our Lady of Clemency with a coronet of roses.

The next Sunday, the 13th, is Rogation Sunday when we shall go in procession round the outside of the church and bless the garden as a symbol of asking God's blessing on all who work the land. This is the opposite end of the spectrum from the autumn Harvest Festival when we thank God for the blessings of the crops and all our food that comes from the earth. The Bible calls these two feasts "Seedtime and Harvest."

Ascension Day follows on Thursday, 17th May with a grand High Mass that evening, forty days after Easter during which Our Lord preached what has been called "the Gospel of the Forty Days" when he taught the apostles many things that they had been unable to comprehend while he was with them before his death and resurrection. In the Ascension Day Mass, the Paschal Candle which was lit at the Easter Vigil is solemnly extinguished at the reading of the Gospel proclaiming the good news of Our Lord's Ascension into Heaven.

And finally, on Sunday, 27th May we celebrate the Feast of Pentecost or Whitsunday, the Birthday

of the Church, when the Holy Ghost descended on the apostles, firing them with a new dynamic power to go and tell the good news of Jesus to the whole world. Simple (and very timorous and flawed) fishermen, tax collectors, and all sorts of ordinary people were filled with God's Spirit and began to face persecution, suffering and martyrdom. And it was their witness to a new way of living, a new way of showing forth their love of God and his Son by loving their neighbours, that "turned the world upside down" as one of their critics complained. That kind of living, with values quite unlike those of the powerful, the successful, the complacent, is what still commends the Church to outsiders, more than all the speaking and writing and preaching. S Clement's (thank the Lord!) has no nuns on guitars, red balloons, clown Masses, etc etc but in our traditional rites and ceremonies, we too testify to the ecstasy that shook the Church on the first Pentecost and needs to give us all a shake today.

Whether we are nineteen or ninety, may God infuse into us a new spring-time, new growth, a new appreciation of all his blessings.

Your friend and Rector,

Summer Quartets

Summer Sunday High Mass settings, from 17th June through 30th September inclusive, will again be sung by Quartets drawn from our Choir members. The cost of the Quartets will be \$240 each, and I invite members of the congregation and friends of S Clements to sponsor one or more of these Masses.

Please send your check, make out to S Clement's and marked "Summer Quartets," and, if you wish, choose the intention for your sponsorship, as e.g., "in thanksgiving for . . ." or "in memory of . . ." This will be printed in the leaflet. You may also like to choose the date of your sponsored Quartet, and I will try to allot the dates accordingly, but of course it will have to be a case of first come first served.

The Quartets last year gave us some lovely settings, and I am sure they will do so again.

Kalendar

May 2007 – *The Month of Mary, Mother of God.*

- 1 Tu **Ss Philip & James, AppMm** Of the Octave of S Joseph. [The Bishop & Diocese of Pennsylvania]
- 2 W Octave Day of S Joseph. *S Athanasius, BCD.* [Faithful witness to Catholic Doctrine]
- 3 Th **Invention of the Holy Cross..** *S Alexander I, P. & his Companions, Mm* [The Order of the Holy Cross]
- 4 F Ss Martyrs of England & Wales, *S Monica, W. Abs.* [Unity of the Churches according to the mind of Christ]
- 5 Sa S Pius V, PC. [Catholic renewal of public worship]
- 6 Su **Easter IV.** Octave Day of the Dedication. *S John before the Latin Gate.* [Parish]
- 7 M S Stanislas, BM [Growth & renewal in the Society of S John the Evangelist]
- 8 Tu Apparition of S Michael, Archangel. [Increase of devotion to the Holy Angels]
- 9 W S Gregory Nazianzen, BCD. [Those who teach & study theology]
- 10 Th S Antonine, BC. *Ss Gordian & Epimachus, Mm.* [Living Rosary of Our Lady & S. Dominic]
- 11 F Feria. Requiem. [May Chantry List]
- 12 Sa Ss Nereus & Comp, Mm. [Ecumenical Society of Our Lady]
- 13 Su **Easter V.** S Robert Bellarmine, BCD [Parish]
- 14 M S Boniface, M *Lesser Litanies.* [For a blessing on the spring planting]
- 15 Tu S Isidore the Farmlaborer, C. *S John Baptist de La Salle, C.* Lesser Litanies. [For justice for farm workers]
- 16 W S Simon Stock, C. *S Ubald, BC.* Lesser Litanies. [For a right use of God's gifts in nature]
- 17 Th **Ascension of Our Lord.** *Holy Day of Obligation.* [Parish]
- 18 F S Venantius, M. *Of the Octave. Abs.* [Increase of vocations to the Religious Life]
- 19 Sa S Dunstan, BC. *S Peter Celestine, PC.* S Pudentiana, V. *Of the Octave.* [Rowan, Archbishop of Canterbury]
- 20 Su **Within the Octave of the Ascension.** *S Bernardine of Siena, C.* Of the Octave. [Parish]
- 21 M Of the Octave. [The Guild of All Souls]
- 22 Tu Of the Octave. [The Shrine of Our Lady of Walsingham]
- 23 W Of the Octave [The Shrine of Our Lady of Clemency & its clients]
- 24 Th Octave Day of the Ascension. [The Parish of the Ascension & S Agnes]
- 25 F S Aldhelm, BC. *S Gregory VII, PC.* S Urban I, PM *Abs.* [The Church of England]
- 26 Sa Vigil. *S Philip Neri, C.* S Eleutherius, PM [The Oratory of S Philip Neri]
- 27 Su **Pentecost.** [Parish]
- 28 M OF THE OCTAVE. [For the Gifts of the Holy Ghost]
- 29 Tu OF THE OCTAVE. [For the Fruits of the Holy Ghost]
- 30 W Ember Day. *S Felix, PM. Fast & Part. Abs.* [Pope Benedict XVI]
- 31 Th Of the Octave. *Our Lady, Queen of All Saints & Mother of Fair Love.* [The Society of Mary]

Music for the Month – May 2007

7th May, Easter IV (May Festival):

Ordinary: *Antonio Lotti*, Mass in A Major ‘Horns’

Motet: *Tomás Luis de Victoria*, Vidi speciosam

Antiphon: *Easter Hymn (congregational)*, Regina Coeli

Organ: *Alfred Hollins*, A Song of Sunshine; *Hollins*, Minuet

11th May, Benefit Choral Concert, 8.00 p.m.:

Giovanni Gabrieli, Jubilate Deo

Orlandus Lassus, Kyrie [Missa ‘Osculetur me’]

Richard Sheppard: Libera nos

Juan Gutiérrez Padilla, Gloria [Missa ‘Ego flos campi’]

Francesco Milani, Ave verum Corpus

Josef Rheinberger, Ave vivens Hostia

Herbert Howells: Creed [Collegium Regale]

Edward Elgar, Light Out of Darkness

Charles Wood, O Thou Sweetest Source of Gladness

Rheinberger, Sanctus & Benedictus [Cantus Missæ]

Igor Stravinski, Ave Maria

Victoria: Vidi speciosam

Pierre Villette, Hymne á la Vierge Marie

Maurice Duruflé, Prelude & Fugue sur le nom ‘Alain’

Antonin Dvorak, Agnus Dei [Mass in D]

Gustav Holst, Nunc Dimittis

13th May, Easter V (Rogation Procession):

Ordinary: *Hans Leo Hassler*, Missa Octo Vocem

Motet: *Edward Bairstow*, I sat down under his shadow

Antiphon: *Orlandus Lassus*, Regina Cœli

Organ: *Maurice Duruflé*, Scherzo; *Robert Schumann*, Fugue on the name BACH (No. 2)

17th May, Ascension of Our Lord:

Ordinary: *Tomás Luis de Victoria*, Missa ‘Ascendens Christus in altum’

Motet: *Victoria*, Ascendens Christus in altum

Organ: *Olivier Messiaen*, Prière du Christ montant vers son Père; *Simon Preston*,
Alleluyas

20th May, Sunday in the Octave of the Ascension::

Ordinary: *Giovanni Pierluigi da Palestrina*, Missa ‘Ascendo ad Patrem’

Motet: *Palestrina*, Ascendo ad Patrem

Organ: *Alexandre Guilmant*, Andante [Sonata VIII]; *Norman Crocker*, Tuba Tune

27th May, Pentecost:

Ordinary: *Antonin Dvorak*, Mass in D Major

Sequence: *Tomás Luis de Victoria*, Veni Creator Spiritus

Motet: *Thomas Tallis*, Loquebantur variis linguis

Organ: *Maurice Duruflé*, Choral varié; *Johann Sebastian Bach*, Komm, Heiliger Geist

Agenda:

- 6 May **Easter IV.** Regular Sunday schedule with May Procession & Crowning of Our Lady at the end of the High Mass.
- 11 May **Music Divine**, a Benefit Concerted presented by S Clement's Choir, 8.00 p.m. Tickets are still available @ \$75, \$35 and \$15.
- 13 May **Easter V.** Rogation Procession following the High Mass at 11.00 am.
- 17 May **Ascension of Our Lord.** Holy Day of Obligation. Low Mass, 12.10 p.m.; Procession & High Mass, 7.00 p.m.
- 22 May Monthly meeting of Vestry, 7.00 p.m. [Anchor Room]
- 26 May **Vigil of Pentecost.** Vigil Ceremonies (Prophecies, Litany of the Saints & Blessing of the Font) and High Mass, 10.00 a.m.
- 27 May **Whitsunday, the Feast of Pentecost.** Regular Sunday schedule with Procession and High Mass at 11.00 a.m.
- 28 May Memorial Day Holiday. Low Mass: 10.00 a.m. The parish office will be closed & Evensong will not be said publicly.
- 3 June **Trinity Sunday.** Summer Sunday schedule begins with Low Mass, 8.00 a.m. and High Mass, 10.00 a.m.
- 7 June **Corpus Christi.** Low Mass, 12.10 p.m. High Mass, Procession of the Blessed Sacrament and Benediction, 7.00 p.m.
- 10 June **Sunday in the Octave of Corpus Christi.** Annual Parish Picnic to be held in the Church Garden following the High Mass at 10.00 a.m.

May

Month of Mary

AT last the Spring has moved further than beauty. She has about her some of the richness of Summer. The earth has lost the faintly wistful air that she wore in March and April, the air of expectancy, as of one waiting the fulfillment of a promise. That promise is already realised—in the rich leaves that have clothed the trees, removing that earlier suggestion of austerity in their outline—in the first springing corn—in the first hard, small apples that appear in the orchards while the fallen blossom is still on the ground—in the shagginess of the hedges and the warm heaviness of the air, where scents are no longer fugitive, but lie thick and drowsy. The air too is full of wings—the wings of birds and insects, alert with their spring business; it is full of sounds as well as of movements and of scents—humming and droning and buzzings and trillings, the utterance of innumerable small voices. The air teems, the earth teems, though as yet Summer has not come, and over the hedges and fields lies the virginal white of the hawthorn and daisies. Mingled with the richness of Summer is still the white beauty of Spring, the expectancy of Spring, the freshness and coolness of Spring.

* * * *

For many years the religions of the world had dreamed of a woman born of the foam of the sea. To the Greeks, Aphrodite had walked delicately over the waves, to the Hindu, Maya was born of the churning of the ocean. The dream was one of beauty and illusion—of beauty which in the throes of man's imagination became lust and illusion which became peril. The religions of the world dreamed too of a woman who symbolised the teeming earth, the earth which brings forth her

children rejoices in them, loses them, seeks them and finds them again. Proserpine, Ceres, Isis, all stand as images of the fruitful earth in her joys and distresses. It has been made a reproach of Christianity that she has collected and preserved these dreams in the figure of Mary, Virgin and Mother. Mary, we are told has incorporated in her story the legends of Aphrodite, Maya, Ceres and Isis. Her very name is the name of the bitter, salt-tasting sea—her sorrows for her son untimely slain are the sorrows of Ceres who sought her daughter at the throne of Pluto, and of Isis who sought her son in the floods of the Underworld. They are all, first, in a dim legend, the sea whence life mysteriously came, and then in later myth the earth-mother living through the adventure of seed-time and harvest, Spring, Summer and Winter. May is the inheritor of them all, both earth and sea—the toiling mother of the year, and the far-off, virgin source of life.

Christianity would not be what it professes, the religion of the world and perfect harvest of the Golden Bough, if it did not fulfil the religious dreams of mankind, the myths, legends and allegories of a world growing slowly lighter. Since our Lord is the embodiment of the world's dreams of a triumphant sun-god, slain buried, and mightily risen, so our Lady is the embodiment of the world's dreams of a woman wonderful in her child-bearing and herself wonderfully born. The two strains of sea-daughter and earth-mother meet in her. Her beauty is the beauty of Aphrodite before men's hearts corrupted it, of the virginal, white sea-foam—her fertility is the fertility of Proserpine, lady of the harvest, her sorrows are the sorrows of Ceres, that far-off Mater Dolorosa who suffered in her child.

She is the meeting-place of Spring and Summer, both Virgin and Mother. She stands before us as the maiden, sweet, youthful and lovely—all the purity of the world is in her mouth and in her eyes. Yet her virginity is not sterile—she is not only virgin but mother. She is the palace of life—on her arm is throned the New Life come in the eternal child.

As Virgin and Mother, Mary fulfils the world's dreams of womanhood—dreams more tarnished and groping than any, perhaps, since the world was astray in strange paths of thought as it sought to realise a perfect woman. For the world had conceived its ideal of a perfect woman as a paradox—the paradox of virginity and motherhood. Some such ideal would seem to lie, perversely, at the bottom of sensual and terrible cults, corrupted almost past recognition in their development, but none the less traceable in their origins. In other cases the two strands of the paradox are divided, and we have the age-long and universal reverence for virginity surviving and flourishing in the midst of cults based on the worship of fertility and the processes of generation.

Mary is both Virgin and Mother. Therefore she is perfect and complete. Virginity alone lacks something—Motherhood alone has lost something. In Mary alone there is neither loss nor lack, so she is able to stand at the meeting-place of two worlds. Behind her lies the old Covenant that made her—the age-long processes of nature, the agonies of the earth-mother, the gropings and dreams of the mind of man, and finally, as the stream narrows, the austere ways of Israel—the “ethical Monotheism” which was to mould her conduct and belief so as to fit her for the guidance of the Holy and True—the endless complication, the sanctified hygiene of the Mosaic law, preparing a noble body for her who was to give a body to her Maker. Is it fanciful to believe that the Mosaic law—all that long elaboration of washings and cleansings and self-denials, or regulated food and regulated marriage—had no other object than to prepare a fit physical vehicle for Incarnate God? . . . “a body hast thou prepared me.”

—from THE MIRROR OF THE MONTHS, by Sheila Kaye-Smith, The Society of SS Peter & Paul, London

Summer School on Oxford and English Christianity

St Stephen's House, Oxford will be running a summer school from 2-9 September 2007 entitled **Oxford and English Christianity**. This will consist of 5 mornings of lectures by distinguished lecturers on aspects of Oxford's Christian history. Subjects covered will include Oxford during the Reformation, the Wesleys, the Oxford Movement and C.S. Lewis. In the afternoons, there will be visits to related places of interest in and around the city, as well as time to relax and enjoy being in Oxford. Accommodation will be in the college building, ten minutes' walk from the city centre. There will be a formal dinner each evening with an invited speaker. Speakers include Baroness James of Holland Park (P.D.James), Peter Bottomley MP and Ruth Gledhill. The cost is £650 (includes accommodation, all meals and tuition).

A flyer is available on St Stephen's House website: www.ssho.ox.ac.uk, or please contact either Natasha O'Hear (coordinator): natasha.ohear@worcester.oxford.ac.uk, or the Rev'd Dr Edward Dowler (Vice-Principal): edward.dowler@ssho.ox.ac.uk.

Mary

If Matthew, in his stories of the infancy of Jesus, focuses his attention on the person of Joseph (*Matt. 1.18-25*), Luke concentrates on the person of Mary. He is expert in telling a story. He is a doctor with a deep sensitivity. With great delicacy he looks at the conception and birth of Jesus as it were through the eyes of Mary, and enters into the troubled wonder with which she greeted the fact of her pregnancy. The angel seeks to reassure her—‘Greetings, most favoured one! The Lord is with you.’ But Mary is troubled—what does that greeting mean? ‘Do not be afraid, Mary, for God has been gracious to you.’ The bewilderment persists—‘How can this be? I am still a virgin.’ Then, deep within her comes the conviction that she is not alone—‘The Holy Spirit will come upon you, and the power of the Most High will overshadow you . . . God’s promises can never fail’ (*Luke 1.35-37*). It was like the calm which comes after a storm has blown itself out. Mary’s reply is the more powerful for its superb simplicity: ‘I am the Lord’s servant; may it be as you have said.’

‘The Lord’s servant.’ Here is Mary as the Servant-Mother. Hold on to that reply and ponder it. For it may be that it gives us a clue—the clue?—to the meaning of her son’s life and death. The Servant-Mother was about to bear him who, above all others, was to be the servant of the Lord.

Who knows the influence of a mother on her unborn child? Here is a world of mystery which is still not wholly understood. But is it not possible that something of the concept of dedicated servanthood which was at the very heart of this young pregnant woman ‘got through’ to the child as yet unborn, and became an integral part in the shaping of his manhood and his ministry? There may be more in this than has been generally recognised.

Be that as it may, of this we may be certain. Mary saw, with a God-given clarity, at the moment of her greatest crisis, that servanthood lies at the very centre of the meaning of life as God intends it to be lived. Servanthood obedience, in the great crises of life and in the little decisions of everyday, Mary saw as things of first importance. And so she doubtless taught the little boy on her lap, at her knee, through all his formative years. What greater prayer could she offer for her son than that he might grow up to be a servant of the Lord—possibly (did she glimpse it as she pondered on these things in her heart?) he might be even *the* servant of the Lord.

One of the greatest gifts that a mother can give to her children is not only to pray for them but, from their earliest years, to teach them to pray. We may be sure that Mary’s little boy was not very old when he began to pray the prayer which his mother used when first she knew she was pregnant: ‘I am the Lord’s servant; may it be to me as you have said,’ or, to put it more simply and shortly, ‘Your will be done.’ As the boy grew older, she taught him what it meant to think of God as king, to see life lived under his kingship as the only life worth living. She taught him to pray: ‘Your kingdom come.’ Out of her own experience of life and prayer, she learned to pray. Out of that same experience she taught her son to pray: ‘Your kingdom come, your will be done,’ and to do so, not grudgingly but exultingly.

It is not stretching our imagination too far to suggest that we owe to Mary those two basic clauses which come at the beginning of her son’s prayer—‘Your kingdom come, your will be done.’

What a debt we owe her!

—The Most Rev’d Donald Coggan,
Archbishop of Canterbury 1974-80

Some Excerpts from the sermons of Dr G. H. Morrison of Glasgow

Friendship

Did you never notice how men of opposite temperaments draw together? We might almost call it one of the laws of friendship that men are attracted by their opposites. We say that birds of a feather flock together; but that is a proverb, and only half a truth. The deepest, the tenderest friendships in the world have been conspicuous for the reverse. Were David and Jonathan men of one stamp and mould? What a great gulf between aged and heroic Paul and tender and timorous and youthful Timothy! Yet the hearts of David and Jonathan were knit together. And the friendship of Paul and Timothy was wonderful. For we do not want our double in our friend. One of ourselves is quite enough, God knows. We want, unconsciously perhaps, but very truly, the man who will help us to complete the circle. We want a heart that, being knit with ours, will help us towards the symmetry we lack. And so our friendships and our loves and marriages, when they are made and fashioned upon God's lines, are present strugglings towards that coming harmony when the length and the breadth and the height shall be equal. (*Revelation 21.16*).

Christian Diversity

I find Christ sitting at Simon the leper's table, and the woman who was a sinner is kneeling there, and she has broken the alabaster box, and is pouring the precious ointment on the feet of Jesus. And the disciples murmur and are indignant. They cannot understand this gross extravagance. "Might not this ointment have been sold for three hundred pence and given to the poor?" Let her alone, says Jesus, why trouble ye the woman? Let her alone, you do not understand. She is serving with a service of her own, moved by the passion of an all-pardoning love: there is one work, there is one character for her, there is another service and another life for you.

And that, brethren, is one glory of the Gospel. It does not crush men into one common mould, but it gives the freest play to individuality, and perfects and crowns each struggling soul apart. You are never yourself until you are Christ's, and woe to that preaching of an exalted Lord that forces men's service into a common type! It is not because I want to be original, it is because I want to be a Christian, that I say to all murmuring disciples, Let me alone, I have *my* box to break, it is not yours.

I want to see the keen man in this church, the man who is honourable and Christian in his business. And I want to see the philanthropist in this church, the man who is eagerly bent on doing good. And I want to see the dreamer in this church, the man who feels the beauty of the world, and never does anything, perhaps, except reflect it. And I wish to say to the philanthropist, Do not upbraid the merchant. And I wish to say to the keen man of business, Do not despise the dreamer. Let him alone. He too is serving God. There is need for the purification of the market. There is need for heroic work among the poor. There is need that the beautiful should be interpreted. And when all is over, and morning breaks, and the manifold service of a million hearts is unified in Christ, you will be thankful that you let alone, for there will be more "well dones" than you had ever dreamed!

Serving God

It is easier far to do one striking deed than to be uniformly kind. It is easier any day to be a fasting monk than to be a conscientious cobbler. Many a man has given his body to be burned, who never gave the little services of daily love to wife and children. And many a man in persecuting times has kept the faith, who, when the quiet times came, had never grace enough to keep his temper. I honour every witness, every protester, every martyr. But I do not know whether the unnoticed service in a thousand homes be not as great as theirs. To carry the spirit of Jesus into every day: to bring the love of Jesus to bear on every relationship: to do the commonest drudgery as for Jesus' sake—there is no service loftier than that.

Our place in the world

“For as a bird that wandereth from her nest, so is a man that wandereth from his place.” (*Proverbs 27.8*)

Sometimes, of course, we do not know our place. I mean, we are almost certain this is not our place, and it is only afterwards that we find it was. The prodigal son, when he lived on the farm at home, was quite convinced that that was not *his* place. It was a thousand pities for that brilliant youth to be wasting his talents on that dreary farm. But when the famine came, and the feeding of the swine, and the gnawing and craving of insatiable hunger, he learned—and it was a dear-bought lesson—that the farm had been his true place after all.

So when our dear Redeemer hung on Calvary, the whole world said, That is no place for God! And it has taken the centuries to teach us that the love of God came to its beauty there. It takes a little faith to credit it, that your humble post is your place tonight. You feel that you are capable of better things, and I do not doubt for a moment that you are. But do not fret. And do not grow dissatisfied. And do not waste one of the golden moments in thinking what you would do if things were different. Act! and accept thy cross! Be silently, doggedly, faithful where you are! It is not the place that makes the man: it is the man and his heart who make the place.