

what has been called an *indirect* dynamic power, even although Christ Himself be taken as the Teacher rather than as the Life. But the change involved is nevertheless so great as to amount, not to a fresh reading of Christianity, not to a mere amendment of unessential matters, but practically to a new religion. And no specious statements as to a Christian spirit being more important than a correct intellectual scheme, or as to spiritual experience being independent of a correct creed, must be allowed to cloud over the essential fact that Christian discipleship is an entirely different thing if the cardinal doctrines of the faith are

allowed to go. The Christian dynamic will be different; and, in consequence, the whole culture of the inner life will proceed upon new lines; since a new dynamic implies a new attitude and adjustment of the soul. And thus we come back to what was said at the beginning, that the best way to save the cardinal doctrines of Christianity is to realize that Christianity is *not* primarily doctrine, but dynamic, and to realize, also, precisely what sort of dynamic it brings. Christianity is not doctrine, but dynamic; but just because it is dynamic, the cardinal doctrines re-assert their place and their right.

In the Study.

For the Sanctuary.

The Invocation.

In the Morning.

Blessed art Thou, O Lord, our God, the God of our fathers; who turnest the shadow of death into the morning; and lightenest the face of the earth; who separatest darkness from the face of the light; and banishest night and bringest back the day.—Bishop ANDREWES.

We thank Thee for the light of the day whereby we see those things around us which display the wisdom of Thy handywork.—*Public Prayers by a Congregational Minister.*

Eternal God, who hast neither dawn nor evening, yet sendest us alternate mercies of the darkness and the day; there is no light but Thine, without, within. As Thou liftest the curtain of night from our abodes, take also the veil from all our hearts. Rise with Thy morning upon our souls: quicken all our labour and our prayer: and though all else declines let the noontide of Thy grace and peace remain. May we walk, while it is yet day, in the steps of Him who, with fewest hours, finished Thy divinest work.—JAMES MARTINEAU.

Worship.

We bless Thee that Thou dost speak to us in outward signs and services as well as in the depths of our hearts, and by the monitions of Thy providences as well as by the words of Thy grace and the life and death of Thy dear Son; and we

pray for ears to hear whatsoever God the Lord shall say to us: may the voice of our hearts ever be, 'Speak, Lord, Thy servant heareth.'—ALEXANDER MACLAREN.

Grant unto Thy servants now assembled for these holy offices of prayer and praise and meditation, the spirit of grace and supplication that our worship at this time may be acceptable in Thy sight.—J. HUNTER, *Devotional Services*, 1895.

Now, Father, do Thou bless us. Send forth Thy grace to guide us. Leave us not in darkness or alone. O Christ, be near us—as Thou didst bear of old this poor world's cross and pain. Help us in our daily need. O Holy Ghost, come near us in this place, and consecrate our spirits in this hour.—L. MACLEAN WATT.

The Word of God.

Guide Thou us, we pray Thee, when we try to meditate together upon Thy holy will and revelation.—ALEXANDER MACLAREN.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ.—*Collect for the Second Sunday in Advent.*

Concentration of Thought.

O Lord, take away from us all coldness, all wanderings of the thoughts, and fix our souls upon

Thee and Thy love, O merciful Lord and Saviour, in this our hour of prayer.—Archbishop BENSON.

Quiet in us vain desires; help us to cast out distracting thoughts, and may our spirits commune with the Eternal Spirit of truth and holiness.—R. A. ARMSTRONG.

O Lord, we do not find it easy to get rid of distracting thoughts, but we pray Thee to help us to draw the sword against them and drive them away; and as when the birds came down upon his sacrifice Abraham drove them away, so may we chase away all cares, all thoughts of pleasure, everything else, whether it be pleasing or painful, that would keep us away from real fellowship with the Father and with His Son Jesus Christ.—C. H. SPURGEON.

The Presence of God.

O Thou Infinite Presence, who art close to each of us, we would draw near to Thee, and lift up our souls unto Thee, who art to be worshipped in spirit and in truth. O Lord, whither shall we flee from Thy Spirit, or whither shall we go from Thy presence? In the beauty of summer Thou wert with us, and out of gentle skies sent Thy sweet beatitude of loving-kindness and tender mercy; and in the midst of winter Thou art with us still, in the ground under our feet and the heavens above our head.—THEODORE PARKER.

We do not ask to be entranced nor to see an angel in shining apparel, but we do ask that by faith we may see Jesus, and may His presence be so evidently realized among us that we may rejoice as well as if our eyes beheld Him, and love Him and trust Him and worship Him as earnestly as we should do if we could now put our fingers into the print of the nails.—C. H. SPURGEON.

Most gracious God, to know and love whose will is righteousness, enlighten our souls with the brightness of Thy presence, that we may both know Thy will and be enabled to perform it.—*Roman Breviary*.

We beseech Thee to give us the rejoicing sense of Thy presence and love, that our worship may be glad, inspiring, quickening, and complete.—ALEXANDER MACLAREN.

Our Father, who art in heaven and on earth, and near unto every heart, we flee unto Thee seeking to feel Thy Presence, and, conscious of

Thee, to know Thee as Thou art, and to worship Thee with all our mind and conscience and heart and soul.—THEODORE PARKER.

The Church.

O beneficent King of Ages, accept Thy Church approaching Thee through Thy Christ; fulfil that which is profitable to each of us; bring all to perfection and make us worthy of the grace of Thy sanctification, gathering us together in Thy Church.—*Liturgy of St. James*.

O God, who didst send Thy Word to speak in the prophets and live in Thy Son; and appoint Thy Church to be witness of divine things in all the world: revive the purity and deepen the power of its testimony; and through the din of earthly interests and the storm of human passions let it make the still small voice of Thy Spirit only felt.—JAMES MARTINEAU.

The Communion of Saints.

We rejoice in the blessed communion of all Thy saints, wherein Thou givest us also to have part.—*Book of Prayers*, 1851.

O God, the Father everlasting, whom patriarchs, prophets, apostles, martyrs, with all the spirits of the just made perfect, continually do serve and glorify: fix the eye of our faith, we beseech Thee, with clear and full vision, on the great cloud of witnesses wherewith we are thus compassed about; that, laying aside every weight, and the sin that doth so easily beset us, we may run with patience the race that is set before us, and receive from Thee the crown of life.—R. C. JONES.

Our Need.

With all gladness and confidence we would come to Thee, as knowing Thine infinite mercy and our all but boundless need.—ALEXANDER MACLAREN.

Peace.

Grant us the sweet peace of the eternal years.—W. K., *Prayers Ancient and Modern*.

As Thou grantest us to rejoice in outward tranquillity, so vouchsafe to us Thine inward peace.—*Leonine Sacramentary*.

Lift the light of Thy countenance upon us, calm every troubled thought, and guide our feet into the way of peace.—E. TODD, *Short Prayers and Responses*.

Light.

O Sun of Righteousness, shine on those who sit in darkness and under the shadow of death.—*Anthology of Prayers*, 1907.

We beseech Thee that in Thy light we may see light; and walking ever in that light in which Thou art, may have the darkness which is in us conquered and scattered, and may be able with purged eyes, to behold the things that are afar off, the things that are, and are for ever.—ALEXANDER MACLAREN.

O Thou who art the Life and Light of this wonderful world which is our home, we would open our hearts to the quickening power of Thy Life and the inflowing of the Light that comes from Thee.—R. A. ARMSTRONG.

O Almighty and Everlasting God, to whom nothing is unknown, nothing is hidden, send forth Thy light into our hearts, that we, knowing Thy precepts and walking in the way of Thy commandments, may never go astray from Thee.—DOM GASQUET, *Prayers from Old English Sources*.

Vision.

We beseech Thee, O Lord, of Thy great goodness to grant unto us the heavenly vision; that we may behold not only the things of sense in their turmoil and transience, but also the things that endure in their rest and everlastingness.—W. K., *Prayers Ancient and Modern*.

Enlighten our understanding that we may have a true conception of Thy glory; and so quicken our spiritual vision that we may see the King in His beauty, and adore with awe and humility.—M. P. TALLING, *Extempore Prayer*.

Wisdom.

O Thou who art the Wisdom and the Word of God, mightily and sweetly ordering all things, come to teach us the way of understanding.—*Anthology of Prayers*, 1907.

Love.

O Lord, who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee.—Archbishop CRANMER.

Truth.

Open our hearts to receive Thy truth and the love of it.—*Directory and Forms*.

Gladness.

As Thou makest the outgoings of the morning and evening to rejoice, so lift up the light of Thy countenance upon us, and make us glad with the tokens of Thy love.—BENJAMIN JENKS.

Cleansing.

We beseech Thee, dwelling in our hearts, to purge all their corners, to refine all their affections; to cleanse all their desires.—ALEXANDER MACLAREN.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy name.—*Gregorian Sacramentary*.

We pray that Thou wouldst cleanse us from all our evil and make us more like Thyself, and bring us nearer to the image of Thy dear Son.—ALEXANDER MACLAREN.

Deliverance.

Thou who art the Lord and Leader of the house of Israel, come to deliver us; O Thou who hast the key of David, who openest, and no man shutteth, who shuttest, and no man openeth, come and bring forth the prisoners out of the prison house.—*Anthology of Prayers*, 1907.

Deliver us from all selfishness and self-righteousness.—*Presbyterian Forms of Service*, 1899.

Guiding.

Be Thou our Guide unto death, in death our Comfort, and after death our Portion and Happiness everlasting.—BENJAMIN JENKS.

Our fathers in their pilgrimage walked by Thy guidance and rested on Thy compassion: still to their children be Thou the cloud by day, the fire by night.—JAMES MARTINEAU.

Obedience.

O Almighty God, who alone canst order the unruly wills and affections of sinful men, grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry

and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found.—*Gelasian Sacramentary*.

Speak, Lord, for Thy servant heareth. Grant us ears to hear, eyes to see, wills to obey, hearts to love; then declare what Thou wilt, reveal what Thou wilt, command what Thou wilt, demand what Thou wilt.—CHRISTINA G. ROSSETTI.

Duty.

May we evermore rejoice in the duties that bring with them a quiet heart.—W. K., *Prayers Ancient and Modern*.

Be pleased to impart to us the strength that we need for the faithful performance of duty; inspire us with a sincere desire to glorify Thee in all the labours of our hands, and by all the thoughts of our hearts; and grant that we, seeking first the Kingdom of God and His righteousness, may ever be found not only diligent in business, but fervent in spirit, serving the Lord.—*Presbyterian Forms of Service*, 1899.

Faithfulness.

Strengthen us evermore by Thy grace, that we, resisting all denial of our convictions and all sinful evasion, may in the good fight be faithful unto death and at last receive the crown of life.—*Presbyterian Forms of Service*, 1899.

Deliver us from fear and favour: from mean hopes and cheap pleasures.—R. L. STEVENSON.

Charity.

Enlarge our hearts with a divine charity, that we may hope all things, endure all things; and become messengers of Thy healing mercy to the grievances of men.—JAMES MARTINEAU.

In the Evening.

We pray that as by Thy grace we have happily spent the day, so in Thy name we may pass this night in safety.—DOM GASQUET, *Prayers from Old English Sources*.

So guard us through the nights and days of this earthly life that we may merit to see the dawn of the day that knows no night.—DOM GASQUET, *Prayers from Old English Sources*.

As we say farewell to the days that are dead behind us, in this day that is dying even while we kneel upon its threshold, give unto us Thy blessing, we beseech Thee, and grant

us Thy saving grace in Christ.—L. MACLEAN WATT.

Day is fled and gone, life too is going, this lifeless life; night cometh, and cometh death, the deathless death; near as is the end of day, so too the end of life: we then, also remembering it, beseech of Thee for the close of our life that Thou wouldest direct it in peace, Christian, acceptable, sinless, shameless, and, if it please Thee, painless, Lord, O Lord, gathering us together under the feet of Thine Elect, when Thou wilt, and as Thou wilt, only without shame and sin.—Bishop ANDREWES.

Pilgrims, a day's march nearer Home, we would rest under the shadow of the Rock of Ages.—WILLIAM ODOM.

O God, who faintest not, neither art weary; whose everlasting work is still fresh as Thy creative thought; we bless Thee for the pity of night and sleep, giving us the rest Thou never needest. We would lie down each evening in peace and thankfulness, and commit the folded hours to Thee. But, O Lord, through toil and repose, save us from any fatal slumber of the spirit: and keep us through life to the holy vigils of love and service, as they that watch for Thy morning of eternity.—JAMES MARTINEAU.

Comprehensive and Conclusive.

O Lord God, our heavenly Father, we are come to Thee in the multitude of Thy mercies to bring to Thee our united offering of gratitude. We are come in the multitude of our sins to beg Thy forgiveness. We are come in the multitude of our wants to ask Thy fatherly blessing. In the spirit of Thy children, in the spirit of Thy beloved Son, we would lift up our hearts to Thee in worship and adoration. May no unhallowed thoughts or cares disturb the quiet of this day. And whatever desires of ours may not be granted, cast us not away from Thy presence, and take not Thy Holy Spirit from us.—T. SADLER.

Lord of life and of light, our souls wait upon the living God, as those that watch for the morning. We wait for power, and love, and a sound mind; we wait for the air of the heavenly life; we wait for strength and peace; we wait for the Holy Spirit, for the forgiveness of our sins, for communion with the saints. We have fallen out of our true life; we wait to be restored to it again: We have been care-bound in the life of the world;

O take us into those upper currents of desire which end with Thee, and have ever Thy light upon them.—J. HAMILTON THOM.

Through Jesus Christ our Lord.—*Liturgy of St. James.*

This we ask in His name.—*Directory and Forms.*

O God our Strength and our Redeemer.—
JOHN HUNTER.

Some Devotional Literature.

MESSRS. KEGAN PAUL have published a translation of Fr. Aug. Poulain's *Des Grâces D'Oraison*, giving it the title of *The Graces of Interior Prayer* (10s. 6d. net). It is a book of incalculable worth, whether for the study of Prayer or Mysticism, and whether for Catholic or Protestant. But it needs both study and practice.

Is it possible to have too much of such good things as prayer and communion? This closely printed volume of nearly seven hundred pages is occupied entirely with directions for the practice of devotion, and with remarks on the directions. Well, the first commandment is 'Thou shalt love the Lord thy God with all thy heart and soul and mind and strength.' But there is a second. And the second is like the first. It is also an absorption of love: 'Thou shalt love thy neighbour as thyself.' What opportunity does Father Poulain leave for the love of our neighbour? For it must be understood that the communion which he so minutely regulates is a very conscious one, occupying for the time all the faculties—heart, soul, mind, strength—and it lasts for all the time. So the book must be studied, and the student must exercise his judgment on it.

But, after all, the danger of our day is the neglect of the first commandment. The books that are written mostly insist on the observance of the second. They even say that there is no first, that if we love our neighbour we do thereby love God. It is a long time now since the motto was made plausible: *laborare id est orare*. Now surely it is much more serious an omission to omit the first than to omit the second of the two commandments. Surely it is easier to work if we pray than to pray if we work. It is certainly more often accomplished.

Take this great packed book of prayer then;

sift it; accept it; practise it. We have much need to learn 'the practice of the presence of God.'

Messrs. Wells Gardner have published a book of Readings and Prayers for Households, Hospitals, and Institutions. The Readings and Prayers are taken from the Bible and the Book of Common Prayer. The title of the volume—a nicely printed and in every way attractive volume—is *Day by Day we worship Thee* (3s. 6d. net).

There is some difficulty in discovering an easy entrance to the mystical theology of the Roman Church. Try now at last the door that has been opened by Mr. A. B. Sharpe, M.A., in *Mysticism: Its True Nature and Value* (Sands & Co.; 5s.). It is a pleasant book to read and it is not too long. And it seems to be accurate. What is of most consequence of all, it does not profess to explain the inexplicable; it does not attempt to offer to the whole world that experience which must be singular to every individual. At the end of his book Mr. Sharpe furnishes a translation of the 'Mystical Theology' of Dionysius, and of the Letters to Caius and Dorotheus.

Messrs. Sands have also published *The Doctrine of the Communion of Saints in the Ancient Church* (5s. net). It is the translation of a work on that subject by Dr. J. P. Kirsch, Professor of Patrology and Christian Archæology in the University of Freiburg. To take up a single doctrine and confine the investigation of it to a short period of history is just the work that scholars like Professor Kirsch are set apart for. The superficial survey does not make for progress. This study may be used both by the student in theology and by the preacher, with profit and with confidence. To the alert (not to say suspicious) Protestant, some ideas will seem to be read into the early times out of a later and more impure period. But the book is a scholar's work.

A Mediæval Mystic is the title given to 'A Short Account of the Life and Writings of Blessed John Ruysbroeck, Canon Regular of Groenendael, A.D. 1293-1381,' by Dom Vincent Scully, C.R.L. (Thomas Baker; 2s. 6d. net). Incidentally Mr. Scully lets us know what mysticism means to him, and that there are many false mystics abroad in the world. But the book is a pleasant short

estimate of the life and thought of this one mystic who was of the truth.

Here may be taken all the publications for the season of Drummond's Tract Depôt, Stirling. What are they? First, *The Gospel according to Hosea and the Master's Gospel*, by the Rev. P. C. Purves (2s. 6d.), an intimate study of the state of the sinner and the grace of the Gospel. Next, *Enduring Love* (1s. 6d.), a story with more in it than a moral, a story with a whole remedy for sin in it. Next, four sixpenny booklets—*Thy Keeper* (by Bishop Moule); *The Song of our Syrian Guest*; *The Happy Days of Youth* (by J. Forbes Moncrieff); and *Pleasant Pastures*, the last two being for young people. Last of all there are many cards and tracts, all devised to tell plainly the story of the Cross.

Messrs. Williams & Norgate have published a translation of *The Soliloquies of St. Augustine* (6s. net). It is a most welcome book. For the translation is thoroughly well done, and it is introduced by fifty pages of information and enlightenment on the mind of St. Augustine and his spiritual conflict. The language is modern. How few can pray sincerely in antiquated English. It is better to have ten words in the language we use. The book ends with many useful notes and parallel passages.

A cheap (1s. net) issue of Dr. Alexander Whyte's appreciation of *Santa Teresa* is welcome (Oliphant, Anderson & Ferrier).

The Deity of Christ (6d. net), by the Rev. Robert E. Speer, D.D., may be taken here also. For it belongs to Messrs. Oliphant, Anderson & Ferrier's 'Living Thoughts' series, and its character is not dogmatic but devotional. What a beautiful little book it is, the finest work without and within.

The Crowded Inn is a new 'Quiet Talk' by the Rev. S. D. Gordon (Revell; 1s. net).

Messrs. James Parker & Co., Oxford, have issued a new edition of *Paradise for the Christian Soul*, 'Adapted to the Use of the English Church by the late Rev. E. B. Pusey, D.D.' (3s. net).

Four addresses given by the Rev. H. W. Webb-Peploe at the Keswick Convention in 1910 have been published by Messrs. Marshall Brothers

under the title of *That Beautiful Name* (1s. net). The text is Ja 2⁷ (τὸ καλὸν ὄνομα).

Mr. John Lane has a 'Library of Golden Thoughts,' bound with much taste in green and gold. The latest addition is *Golden Thoughts of Carmen Sylva* (1s. net). Here is a thought or two;

In savage countries woman is a beast of burden; in Turkey a toy; in Europe a little of both.

Forgiveness is almost indifference; who really loves does not forgive.

You cannot teach people to speak your language unless you speak theirs.

Be a Puritan yourself, but do not insist on Puritanism in others.

The Altar by the Hearth is the happy title of a very small volume of prayer for family worship, prepared by Ralph H. Williams (Kelly; 1s. 6d. net).

Our conduct is to be directed by the walk and conversation of Jesus Christ. So Dr. Smellie takes the words, 'Looking upon Jesus as He walked,' as the motto of his New Year booklet, *The Daily Walk* (Melrose; 6d.).

Bishop Boyd Carpenter has all his life been attracted to the subject of prayer. He has written about prayer and he has written prayers. Now he has collected a book of private prayer from all the masters, and published it under the title of *The Communion of Prayer* (Jarrold).

Mr. George Clarke has made a devotional study of the twenty-third psalm, and has published the result under the title of *From the Cross to the Crown* (Marshall Brothers; 2s. 6d.). On the second half of the first verse, 'I shall not want,' he comments by asking what were the good things which the psalmist had in mind; and he answers—rest, restoration, guidance, courage, good company, comfort, supplies, joy, followers, and a home. All these he finds referred to in the psalm.

One book more. It is a study of the earliest liturgies of the Church, and its object is to encourage the beginner in the study of liturgiology and pass him on to Brightman. The author, the Rev. R. M. Woolley, B.D., is a young Cambridge scholar of distinction. The title is *The Liturgy of the Primitive Church* (Cambridge Press; 5s. net).

*Virginitus Puerisque.*¹Our Pilot (Ezk 27⁸).

Out in the river against the wharf there lies a great steamship. Her cargo is all in the hold, her captain, officers, and crew are on board, the tide has come, all things are ready, and yet there she stays, making no attempt to start on her voyage. Now, can any boy or girl say why the ship is waiting, or for whom? She is waiting for the pilot. She wants him to guide her down the river, and dare not start without him.

We are all very much in the same condition. Boys and girls are little ships ready to start out on this new river of time we call the new year, or on the great voyage of life, and we want a pilot to come on board and guide us so that we may not suffer injury or shipwreck. Now there is one Pilot who is very anxious to be ours. He was waiting last year, and He is still waiting to come on board. Can you tell me who it is? Yes, it is Jesus. He wants to come, and He does not need to be paid. He will do all the work freely. What do you say to try Him? He is the best pilot we can have, and I will tell you why.

For one thing, He knows all the way; and that is the kind of pilot we want. It is no use having one who does not know all the turnings and shoals and rocks and currents and landmarks. And he must know as well in the night as in the day. Now Jesus does. He has lived our life, made the voyage before us, so He knows all about it. Then He can see all the way. Why do you think the captain and the helmsman of a ship stand on the bridge higher than anybody else? So that they can see far ahead and avoid the dangers. And Jesus is high up in heaven and can see everything from beginning to end. You are sure to be safe in His hands. Nobody knows the way so well as Jesus.

Then Jesus will go all the way with us. The pilots do not go all the way with the vessel. They take her out of the river into the sea and then leave her. But Jesus will not do that. Once He comes on board He will stay. He will go with you to school and to pleasure and to business; be with you in sickness and storm and danger, and also in death. Nobody else can do that;

¹ From *Children's Sunday Afternoons*, by Charles E. Stone (Allenson).

mother cannot, nor father. No one can go all the way with you but Jesus. And that is the kind of pilot we want; one who will always be near at hand to help and guide.

Then Jesus will stick to us. I read of a pilot who left the ship a day sooner than he ought to have done. There was a little glass in the captain's cabin that said a great storm was coming, and he did not want to be caught in it. Jesus does not mind the storms, they won't send Him away. A great ship on one of the American rivers caught fire. They tried to put the fire out, but it was too fierce. There was only one thing to do, and that was to run the ship on the shore so that the passengers could jump off and save themselves. So the pilot at the wheel turned the ship. The flames leaped all about him, scorching his hands, burning his hair, his head, but he held on to the wheel and brought the ship to the shore and saved the lives of all on board. If he had left that wheel and run away because the fire hurt him, all might have been lost. And that is the sort of pilot Jesus is; He will stick to us in sorrow and danger, and even when we have brought sorrow and trouble and perhaps shame upon ourselves.

But there is one thing we must remember—that the moment the pilot comes on board he is the captain. Everybody has to obey the pilot. Even an admiral on a great man-of-war has to let the pilot do what he likes with the vessel. He takes him on board, and then has to trust him to take the vessel safely into the harbour. If a pilot is not obeyed and trusted he leaves the ship, refuses to act. And so Jesus must be Captain. Once we ask Him to go with us, we must trust Him and do what He tells us; and if we do not, if we take things out of His hands, we may suffer shipwreck.

Some people think they can do without a pilot. A captain of a foreign ship thought so, and refused one of our English pilots. He knew he could take her into the harbour all right. And he tried, with the result that he drove his ship on the rocks, where she became a total wreck. That is what will happen to us if we try to do without Jesus. Determine to take Him with you all this new year.

Jesus, Saviour, pilot me
O'er the world's tempestuous sea.