

**HELPS TO MEDITATION;  
SKETCHES FOR EVERY  
DAY IN THE YEAR, VOL. II**

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Helps to meditation; sketches for every day in the year, Vol. II by Alfred G. Mortimer

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**ALFRED G. MORTIMER**

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DAY IN THE YEAR, VOL. II**



# Helps to Meditation

SKETCHES FOR EVERY DAY  
IN THE YEAR



BY THE  
REV. ALFRED G. MORTIMER, D.D.

Sometime Rector of St. Mark's, Philadelphia

With an Introduction by  
The Right Rev. The  
Bishop of Springfield

*Eighteenth Impression*

VOL. II.  
TRINITY TO ADVENT

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TO MY FATHER IN GOD

The Right Reverend

HORATIO POTTER, D.D., LL.D., D.C.L., &c.  
BISHOP OF NEW YORK

By his kind permission, and with sincere filial respect and affection,  
I dedicate this work





## P R E F A C E .

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FOR the unavoidable delay in the issue of this Volume I desire to express my sincere regret. I had hoped that it would have been ready for use for the Trinity season of last year; pressure of other work, however, rendered this impossible.

As to the plan of the work,—I have provided a Sketch for every day in the year following the Church's seasons, besides adding one for every Saint's Day, and a course on the Beatitudes. At least one Meditation, and generally more, will be found on the Epistle or Gospel for the week, and, to give the book some sort of completeness, Meditations have been inserted on all our LORD'S Miracles and Parables, and on the chief events of His life. This has given, especially in this Volume, a great preponderance to subjects from the Gospels.

In addition to a table of contents, I have now drawn up a classified index of subjects treated in both Volumes, arranging them in courses, so that they may be used as series of Meditations or Sermons. Very many of these have been actually so used by myself; for instance, those on the Parable of the Pearl were from notes of a Retreat I gave at Boston in 1879 to Associates of the Sisterhood of S. Margaret; those on the Epistles to the Seven Churches from a Retreat at S. Gabriel's, Peekskill, in 1880, to Associates of the Sisterhood of S. Mary; while those on S. John Baptist were used for a Retreat for priests in New York, in 1882. Of course they only contain the outline of the thoughts developed in these Retreats, but to make them useful to others on similar occasions, an Introductory Meditation has been added (page 200), which may be used with any of them.

There is also at the end of each Volume an index of texts, for convenience of reference, the Psalms being quoted from the Prayer Book version as the more familiar.

The criticisms of Volume I, which have appeared in various Church papers, both in England and America, have all been very favourable, far more so than I could have expected, and those of the principal papers are appended to this Volume. As will be seen, the only exception taken is by a reviewer in the *Church Times*, to the wording of one sentence on page 92: "The one business of life is to save your soul, and, if this be neglected, all else is but idleness." The remainder of that Meditation clearly shows that the words were not used in the sense he assumes; however, as they certainly will bear that

construction if taken apart from the context, I heartily thank him for pointing out the looseness of expression, and when that Volume reaches its third edition, as it promises before long to do, I shall take the opportunity to alter the wording of that sentence.

The sources from which I have drawn my material have been so diverse that it would be quite hopeless for me to attempt to enumerate them. Many of the Meditations are from notes of addresses given by me at different times, extending over some twelve years, and very often the sources from which they were obtained have long since been forgotten. In some instances, when I have supposed an idea was my own I have afterwards found it in a book which I had certainly never read before, and so I will only venture to say that I am not conscious of intentional plagiarism, and that I have often rejected thoughts which I was able to trace to the oral teachings of others. I have read most of the principal commentaries, both general and on particular Books of the Bible, and have sometimes drawn Meditations directly from such reading, but the only book I have used at all systematically in this way has been Archbishop Trench's Notes on the Parables and Miracles. I desire to record my great obligation to this work, which, I think, no one treating of the same subjects could venture to ignore; and I have in some places used the same words as the Archbishop, feeling it more honest to do so, than by altering the form of expression to disguise the origin of the thought.

In finishing my task I can only repeat what I said in the Preface to Volume I, that I submit all I have written unreservedly to the Church, and that if through ignorance or inadvertence anything should be found contrary to her teachings, I withdraw it.

ALFRED G. MORTIMER.

S. MARY'S RECTORY,  
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Easter, 1883.

## TRINITY SUNDAY.

### THE HOLY TRINITY.

*"They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."—Rev., iv., 8.*

PRELUDE I.—Contemplate the hosts of heaven singing the Ter-Sanctus.

PRELUDE II.—Pray that you may so pass through your probation here, that you may have your place with them hereafter, and join in the praises of God for ever.

I. Consider the three Epochs in the heavenly song in their relation to us :

i. "*Which was.*" The eternity before the Creation, when God alone existed, when there was neither earth nor heaven ; then I had my home in the bosom of God, quickening the thrills of His love, for He foreknew and predestinated me from all eternity.

ii. "*And is.*" The present, between two eternities, and I myself the object of God's love, and care, the Will of God concerned for me every moment.

iii. "*And is to come.*" The eternal future of my immortality ; beholding the Beatific Vision, and drinking in my own immortal life as I gaze into God—so that there has never been a moment in which there has not existed the most intimate relationship between the Holy Trinity and my own individual self.

II. Consider the relation of the three Persons of the Holy Trinity to us in prayer—the most common act of spiritual life :

i. Our prayers are addressed to God the Father Almighty, a Father's love assuring us of His Will to help ; His Omnipotence telling of His power.

ii. Each prayer derives its efficacy from the mediation of Jesus Christ, His only Son our Lord ; He, as it were, taking our feeble prayers upon His lips, and uttering them with divine power before the throne of grace.

iii. God the Holy Ghost, the Spirit of prayer, in our hearts teaches us to pray (Rom., viii., 26) ; so that in so elementary an action as prayer we bring into relation with us each Person of the Holy Trinity.

III. Consider the relation of the three Persons of the Holy Trinity to us in every good action of our lives :

i. It must be done in accordance with the Father's Will ; "Thy Will be done" is the true law of Christian action.

ii. It must be done in the Name, and for the glory of Jesus Christ (Col., iii., 17).

iii. It must be done through the aid of the Holy Ghost.

So we see that the doctrine of the Holy Trinity, instead of being an impractical dogma of theology (as some would say), invented rather to puzzle than to help us, is indeed of most practical and comforting import, closely related to our every-day existence, touching upon every prayer, and every good act of our life.

*Affections.*—Make an act of faith in the doctrine of the Holy Trinity ; pray that you may do God's Will more perfectly ; resolve in your next work to do it for the glory of our Lord.