

**CHRIST THE LIFE
AND LIGHT: LENTEN
READINGS**

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Christ the Life and Light: Lenten Readings by Phillips Brooks & W. M. L. Jay

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PHILLIPS BROOKS & W. M. L. JAY

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The More Abundant Life

Readings for each day in Lent, selected from unpublished manuscripts of the Rt. Rev. Phillips Brooks, D.D. By W. M. L. JAY. 7th Thousand. 16mo, 250 pages, cloth.

"It is not only a book for the Lenten season, but for all seasons."
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CHRIST THE LIFE AND LIGHT

LENTEN READINGS

SELECTED FROM THE WRITINGS
OF THE

RT. REV. PHILLIPS BROOKS, D.D.

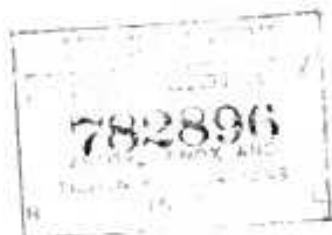
Late Bishop of the Diocese of Massachusetts

BY W. M. L. JAY

NEW YORK
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PREFACE

AS the observance of Lent becomes more general, suitable Readings for the season become more and more a necessity, or at least a desideratum. A former book of such Readings, *The More Abundant Life*, made of selections from the writings of Bishop Brooks, met with so much favor as to warrant the conclusion that a second one, made on the same lines, would not lack a welcome.

In all that he wrote and preached, Bishop Brooks was wont to strengthen the point that he was making by a reference to Christ as the Teacher, the Pattern, the Helper, the Redeemer,—in short, as the Life and Light of the world. It is this fact which justifies the title chosen for this—the latest, and probably the last, of the many books published in his name. It might be given with equal fitness to almost everything that he wrote; therefore it seems especially appropriate to close the long list of works through which he so powerfully spoke, and “yet speaketh,” to men and women who are doing what

they can, in their personal measure, to be life- and light-givers to their world,—to the world immediately around them which, be it large or small, public or domestic, is open to their influence and example. To all such, because of his high and hopeful estimate of human worth and possibility, Phillips Brooks is sure to be an inspiration and a help.

It is right to mention that the signs of elimination are not always given in the text. In order to bring out the special lesson clearly, with the indispensable condensation, it often became necessary, especially in the introductory portion of each Reading, to put separated sentences together. If the gaps had all been indicated, the paragraph would have had a fragmentary, disjointed appearance that could not be otherwise than detrimental to its consecutive interest and force. Due care was taken that no change of meaning should result from this arrangement, but rather that the essential meaning should be all the clearer.

W. M. L. JAY.

NEW YORK, January, 1905.

CHRIST THE LIFE AND LIGHT.

Ash-Wednesday.

I set my face unto the Lord God to seek by prayer and supplications, with fasting and sackcloth and ashes,—DAN. ix., 3.

For godly sorrow worketh repentance to salvation, not to be repented of,—2 COR. vii., 10.

ON Ash-Wednesday we cannot help remembering how large a part of the history of our race has been made up of that which this day represents. All times, all races, have had their days of ashes. Five hundred years before Christ, there is this picture of Daniel humbling himself for his own sins and the sins of his people; back of him stretches the long line of penitents and mourners till it is lost in the darkness that enshrouds the earliest ages of man; and between his day and ours what a host of men and women have had to put aside all thought

of brightness and complacency in life, and stand with ashes on their heads pleading for forgiveness and comfort! We come into one of the deepest and most universal sympathies of human life when we come to keep another Ash-Wednesday at the beginning of another Lent.

And there can be no question of more importance to us than this: What is the true attitude of him who stands covered with ashes as a sign of penitence and sorrow? Turn and think of Daniel in his lamentation, partly because his lamentation is lofty and unselfish and inspiring, but also because one phrase which he uses has in it the key and secret of all true humiliation and sorrow for sin. It was with his "face set unto the Lord God" that he lamented and repented. It was not simply lamentation, it was lamentation which looked towards God.

There is something noble about that. Stained with its sin, conscious, deeply conscious of the stain that is upon it, the soul yet turns and looks right into the face of the perfect Holiness, the absolute, white light of the spotless goodness of God. Ah, do you not know how hard that is? You have done wrong. You have been false, impure, irreverent, unkind. You are repentant. You want to be forgiven. But is that just the moment when you are